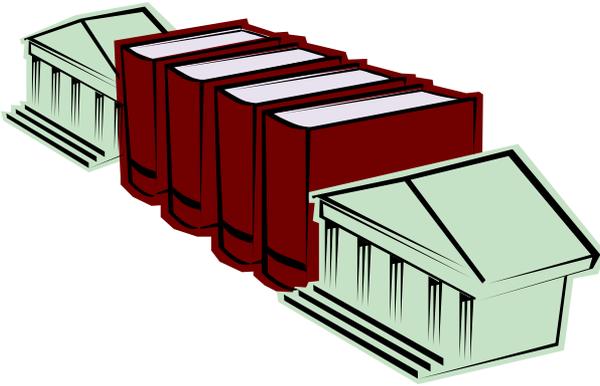


# RIGHTS PRINCIPLES



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## INTRODUCTION

When in the course of human history the **Rights of man** has been violated, the results have always been **war, crime, and atrocities** of all kinds. The issue of the inhumanity of man to man has always been violation of the Rights of man. In this booklet is presented a brief dogmatic statement about the Rights of man and the things that are related. The intention here is to provide a pocket book on **Rights principles** to educate the reader regarding Rights issues in a simple manner. However, the **Bible MUST** be used in accompanying this booklet.

The current trend, especially manifested in the USA, that Rights are created by legislation or the stroke of a pen, has led to a judicial philosophical crisis in these times, and obviously will lead to a social and moral crisis bringing in the end of the world. Sodomite marriages is not a Right. If this were so, then human marrying to animals will also be a right needed to be legislated by man, and there is no telling how far such a philosophy will carry humanity in its logical rationalism. This booklet proposes answers to all these problems, but it *must* be used with the **holy Bible**. May God add His blessing to all that read in Jesus' holy name. Amen

# THE RIGHTS OF MAN-1

1. The Rights of man must be respected. Malachi 3:5.
2. Rights are: God-endowed, Divinely required Life-sustaining, behavioral Codes of Equality Under Law.
3. The Rights of Man can be summed up naturally into three major points. They are as follows:
  - i. The Right to serve God (Creator),
  - ii. The Right to Life, and
  - iii. The Right to private Property.
4. These Rights are seen in the Ten Commandments.
  - i. The Right to serve God (Exodus 20:1-11).
  - ii. The Right to Life. Exodus (20:12,13,16).
  - iii. The Right to Private Property (Exodus 20:14,15,17).
5. It is these Rights, when followed, that determine the success of any society. Deuteronomy 4:1,2,5-9.
6. Thus the Ten Commandments becomes the foundation of the success of all nations of the earth. The Law of God is so deep that David said such of it, Psalms 119:127,128,138.

“Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy pre-

cepts concerning all things to be right; and I hate every false way. Thy Testimonies that thou hast commanded are righteous and very faithful.”

# THE RIGHTS OF MAN - 2

1. The Rights of Man are three basic principles:
  - i. The Right to serve God
  - ii. The Right to Life, and
  - iii. The Right to Private Property.
  
2. The Rights of Man are the real way in which Satan attack all men. This is how he attacked Jesus.
  - i. The Right to Private Property (Matthew 4:3).
  - ii. The Right to Life (Matthew 4:5,6).
  - iii. The Right to serve God (Matthew 4:8,9).
  
3. Jesus presented the Right to serve God as the **most important** and **Supreme Right**, or the **First Right**. All His answers to the devil was about this First Right. Matthew 4:4,7,10.
  
4. Jesus did this since attacks are always directed to the First Right, but must come by the threats against the other two Rights. Observe this. Revelation 13:11,12,15,16,17.
  
5. What does God think about governments assaulting the First Right? Should we submit to such transgression? Here is how God says we should act. Acts 4:15-21; Acts 5:17-21,26-29.

# THE RIGHTS OF MAN - 3

1. In the First Witness or Old Testament, the Right to serve God is presented as the **supreme Right** or the **First Right**. Deuteronomy 6:4-6.
2. In the Second Witness or New Testament, Jesus presented this Right as the **supreme Right** or **First Right**. Mark 12:28-30.
3. This Right, when translated into a social law is called **Religious Liberty**. This is the very first Right on the American Bill of Rights. It states in part:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof ...” **The Constitution of the United States and The Declaration of Independence**, p. 21.

4. This clause which is the foundation stone of Republicanism since it is the real test of what is a Republic, does not speak about *separation of church and state*.
  - a. What it teaches is the **Separation of Religion and Legislation**.
  - b. While the state can have any religion operating publicly in all its borders, what it is not to do is to legislate any:
    - i. **Religion**

- ii. **Religious dogma or**
    - iii. **Religious practice.**
  - c. This is to facilitate the government **not** forcing any religion on the people of the state as was done in the past and as is currently done in Islamic states.
  - d. The clause also facilitates that the government is not to legislate **against** any:
    - i. **Religion**
    - ii. **Religious dogma**
    - iii. **Religious practice.**
  - e. This is meant to allow all and everyone, even minorities, to practice their religion without **persecution** from any group or class in society, or from government. It is also meant to protect from any form of **state interference.**
5. The **First Right** therefore tells government that they have no control over religion either by:
- a. Enforcement,
  - b. Prohibition, or
  - c. Regulation.

# THE RIGHTS OF MAN - 4

1. The essential nature of a government or political system is determined by the **Regard** held for, and **Relationship** to the Rights of man.
2. Government is about the Rights of man, and its two relevant factors with respect to these Rights are:
  - a. **Regard** for the Rights of man.
  - b. **Relationship** to the Rights of man.
3. The **Regard** for the Rights of man deals with the **origins** or **source** of **man's Rights**.
4. The **Relationship** to the Rights of man deals with the **treatment** of **man's Rights**.
5. The **Regard** for the Rights of man follows either one of the following two positions.
  - a. **The Sacred Regard.**
  - b. **The Secular Regard.**
6. The **Sacred Regard** claims that man's Rights originates from God as its source. It is **God-Ordained**.
7. The **Secular Regard** claims that the Rights of man originates in either of the following sources:
  - a. From man.

- b. From man's laws.
- c. From nature.

Thus it is **Man or Creation Originated**.

8. There are essentially two types of governments that derive from the two **Regards** for the **Rights** of man. They are:
- i. The **Sacred Regard**: Republicanism.
  - ii. The **Secular Regard**: Communism.
- a. The **Sacred Regard** for the **Rights** of man view these **Rights** as:
- i. **Inalienable**: Not originating from man or creation.
  - ii. **Inviolable**: Not to be transgressed or annulled.
10. The **Secular Regard** for the **Rights** of man view these **Rights** as:
- a. **Subjunctive**: Subject to the governance of a legal body of men.
  - b. **Transient**: Changeable according to the need of society or the will of government and/or people.
11. The two types of **Regards** for the **Rights** of man determine two types of **Relationships** or **Treatments** of the **Rights** of man, they are:
- a. The **Conservative Treatment**.
  - b. The **Democratic Treatment**.

12. The **Conservative Treatment** of the Rights of man is one of **Protection**.
  - a. **Protection** means legislation, policies and executive action that **guards, strengthens** and **secures** the Rights of man.
  
13. The **Democratic Treatment** of the Rights of man is one of **Management**.
  - a. **Management** means, legislation, policies and execute action that pretend to **give** men rights and thus withdraw them according to the will of the government and/or people.
  - b. **Management** also means **Regulating** and at times **Redefining** men's Rights according to so-called social needs.
  
14. Thus the **Conservative Treatment** of man's Rights creates a **Free Society**.
  
15. And the **Democratic Treatment** of man's Rights creates a **Siege Society**.

# RIGHTS, PROVINTES AND DISCRIMINATION

1. The **Rights of Man** are derived from the Law of God, the Ten Commandments.
2. The three **Foundational** Rights of Man are:
  - i. The Right to serve God (Creator),
  - ii. The Right to Life, and
  - iii. The Right to Private Property.
3. Here are the references to the Rights of man in the Ten Commandments.
  - i. The Right to serve God (Exodus 20:1-11).
  - ii. The Right to Life (Exodus 20:12,13,16).
  - iii. The Right to Private Property (Exodus 20:14,15,17).
4. As these are derived from the Ten Commandments which were **given by God**, these Rights are therefore **Inalienable**. This means that they are **not** given by man, they come from **outside of humanity**, they originate from God alone.
5. Thus men **cannot create** these Rights which are all **God-ordained**. The Rights of Man therefore do **not** originate from the following.
  - i. They are not created by **man**.
  - ii. They are not created by human **legislation**.

- iii. They are not created by the **will of the majority**.
- iv. They are not created by **nature**.

6. A proper definition of “Rights” are:

“Divinely required Life-sustaining Behavioral Codes of Equality Under Law.”

7. Here are Scriptural evidences to support such a definition of the Rights of Man.

a. Divinely required. Exodus 20:1; Exodus 24:12; Deuteronomy 10:1-5.

b. Life-sustaining Behavioral Codes. Psalms 119:114; Matthew 19:16,17.

c. Codes of Equality Under Law. Numbers 15:15,16,29.

8. This means that Government **legislation** do not **create** Rights, the role of Government is merely to **protect** men’s Rights.

9. Today Governments are falsely claiming to create Rights by legislation. Apart from the **Foundational Rights** man which are already legislated in numerous laws, what Government legislation does **create** is what we call **Provinities**.

10. **Provinity** is a combination of parts of two different words which meanings have been combined. They are:

- i. **Provision.**
- ii. **Opportunity.**

11. The Combination is as follows:



12. What is a **Provinty**? It is:

“A legal **provision** for the **opportunity** of all to do certain things. Legislation that gives legal provision for the opportunity to receive some state benefit.”

13. There are **two types** of **Provinties**. They are:

- i. **NATURAL PROVINTY.**
- ii. **OBSCENE PROVINTY.**

14. What is **NATURAL PROVINTY**? It is a legal **provision.**, by legislation, of the opportunity for all to gain some benefit that is **natural** to man. **Example:** The opportunity to have access to a government health institution, or to a government grant for legal aid, etc.

15. What is an **OBSCENE PROVINTY**? It is a legal provision, by legislation, of the opportunity for all to gain some benefit that is not natural to man but is rather morally wrong or obscene in its structure. **Example:** Sodomite marriages, Polygamy, etc.

16. Our next point is to understand what is discrimination. **DISCRIMINATION** is to show partiality because of prejudice or other wrong reasons. It is to deny some of what is legally due to all.
17. There are two types of Discrimination. They are:
  - i. **PREJUDICIAL DISCRIMINATION.**
  - ii. **PROTECTIVE DISCRIMINATION.**
18. **PREJUDICIAL DISCRIMINATION** is that which is done out of partiality or prejudice against some group. This is wrong, because it is **anti-rights**.
19. **PROTECTIVE DISCRIMINATION** is that which is done for the purpose of **protecting** persons or the state.
20. **PROTECTIVE DISCRIMINATION** is helpful and properly touches the **RIGHTS OF MAN, NATURAL PROVINTY and OBSCENE PROVINTY.**
21. Here is an example how **Protective Discrimination** relates to the **Rights of Man**.
  - a. One who commits **capital murder** loses his **RIGHT TO LIFE** under the **death penalty**. While others have this Right, it is taken from the murderer thus he is **discriminated** against; but this is **PROTECTIVE DISCRIMINATION**, for it is meant to **protect** others from harm by discriminating against the murderer.

b. One who **steals** from someone else commits a crime and may lose private property, being fined **money**. Thus while others have the **RIGHT OF PRIVATE PROPERTY**, the thief's loss of his property is discrimination; but it is **PROTECTIVE DISCRIMINATION** because it is meant to correct him from stealing and to also protect others from becoming victims.

22. Here is an example of how **Protective Discrimination** works in relation to **NATURAL PROVINTY**.

a. A **Natural Provinty** may be a **provided opportunity** to have access to some **institution**, or gain some **government grant**, but a **restraining order** may keep someone from attending the institution while others may continue to. Thus the man is discriminated against for some breach he may have done. However, this is **PROTECTIVE DISCRIMINATION**, since the institute and others are being **protected** from the person.

b. In the case of the **government grant**; being **denied** it while others have access to it by law, is really **discrimination**. While the person may have committed some breach or misuse of the grant, so that he is denied one, this is really **PROTECTIVE DISCRIMINATION**, since the institution that lost the funds is being protected, and money saved.

23. Here is also an example of how **Protective Discrimination** works in relation to **OBSCENE PROVINITY**.
- a. In **Obscene Provinity**, a state may by legislation **provide** an **opportunity** to do something in legality, that is **obscene** morally, like **Sodomite marriages**. However, if another state **refuses** to legislate this obscenity to **stop** Sodomite marriages, this is **discrimination**, since heterosexuals have the **provinity** to marry. But this state refusal does not constitute **PREJUDICIAL DISCRIMINATION**, it in fact is **PROTECTIVE DISCRIMINATION**, since the sanctity of marriage, the family, and also ultimately the state is being **protected**. Thus to deny some people an **obscene provinity** is **PROTECTIVE DISCIMINATION**.

# THE NEED FOR MORE FREEDOM

1. Governments have always been against **freedom of expression** whenever negative things are said against them. Here is an example in the Scriptures. 2 Chronicles 18:3-17.
2. What were the apostles to do if they divided the people with their preaching? They must have obeyed God first of all. Acts 17:1-8.
3. Government is not to interfere with freedom of expression. Instead government must ...
  - a. **Open up freedoms**, as people become more skilled in hiding their harmful deeds. Exposure restrains evil doers.
  - b. Government are not lords over the people, they are elected to be **servants of the people**, to serve the people what they want. People do not want restrictions on free expression, they want more freedom.
  - c. Government is **not** elected to preserve pluralism. To seek to do that by restricting the free expression of others because a majority are offended by what is said is to attack one of the many that make up the pluralism, and so also be against pluralism.

- d. Because **some** are offended by what is said does not mean that the **free** expression of others must be interfered with. This is partiality and discrimination. Government must rather push the value of **tolerance** which means endurance of what is not desirable.
4. Freedom of expression covers the range of three realms. They are:
    - a. Freedom to express things that are **similar** to things already said.
    - b. Freedom to express things that are **new** to things already said.
    - c. Freedom to express things that are **opposed** to or against things that are said.
  5. To legislate laws against things that are *opposed to* things, people, and their behavior, is an attack on freedom of expression. This freedom must be protected because it is one of the eight major personal freedoms held by man. They are:
    - a. Freedom of Thought,
    - b. Freedom of Belief,
    - c. Freedom of Opinion,
    - d. Freedom of Choice,
    - e. Freedom of Conscience,
    - f. Freedom of Speech,
    - c. Freedom of Expression, and
    - d. Freedom of movement.

## *Notes*

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