

## Key Quotes for the Session on Human Rights

Gary Amos writes: *Biblically speaking... every man's duty to God gives rise to rights between men... God gave man life, liberty, and property, telling man that he would be blessed or happy if he lives his life in service and obedience to his Creator.* (Defending the Declaration, Wolgemuth and Hyatt, 1991, pages 107-108)

Amos also writes: *The Biblical use of the word mishpat can be divided therefore into two broad meanings. First, mishpat is justice; an objectively ordered relationship between God and man, and between men and men, including a body of legal and moral precepts and the right order itself. Second, mishpat is a subjective personal right inherent in one's being, part of what it means to be a person sine man is created in God's image... Men, created in God's image, have been given similar rights, appropriate to their created nature and inheriting in that nature by the decree of the Creator. To deny this rights is tantamount to denying what it means to be a human being.* (Defending, pages 109-110)

Rus Walton writes; *Pro-abortionists claim that terminating a pregnancy is not murder because the fetus is not a human life... Thus, the question: When does life begin? The Bible has always given the answer, and the more science learns through study and research, the more science affirms the Scriptures. Life begins at conception.* (Biblical Solutions to Contemporary Problems, Plymouth Rock Foundation, 1989, pages 18-19)

The word **replenish**; (1) transit. *To make full... (2) intrans. to be filled, to be full.... (3) with two accus. of the thing to be filled and that which fills... with wisdom of heart...* (Gesenius, H.W.F., *Hebrew-Chaldee Lexicon to the Old Testament*, pages 473-474, word #4390 in Strong's. The implication of this word is not to re-fill as in re-populate from a pre-Adamic race or "gap theory" of creation. It appears, in its breadth, to fill empty space with actions of men and women, to *complete*, hence, the thought of productivity and technology.)

Webster's 1828 – **replenish** – *to fill, to stock with numbers or abundance. The magazines are replenished with corn.... To finish; to complete.*

Webster's 1828 - **liberty** - *the liberty of men in a state of society, or natural liberty, so far only abridged and restrained, as is necessary and expedient for the safety and interest of the society, state, or nation. A restraint of natural liberty, not necessary or expedient for the public, is tyranny or oppression. Civil liberty is an exemption from the arbitrary will of others, which exemption is secured by established laws, which restrain every man from injuring or controlling another. Hence, the restraints of law are essential to civil liberty.*

Webster: *"Almost all the **civil liberty** now enjoyed in the world owes its origin to the principles of the Christian religion... and civil liberty has been gradually advancing and improving as genuine Christianity has prevailed... the religion which has introduced civil liberty, is the religion of Christ and His apostles... this is genuine Christianity, and to this we owe our free constitutions of government...."* (History of the United States, 1835, p. 273)

Webster: *"the moral principles and precepts contained in the Scriptures ought to form the basis of all of our constitutions and laws."* (Value of the Bible and excellence of the Christian Religion, 1834, republished by the Foundation for American Christian Education, 1988, page 99.)

The Hebrew word **rahdah** - *It shares the stem of the Latin noun dominium, meaning property or lordship over possessions and lands... Translators used the word dominion in part because it accurately reflects the Biblical idea that property, an attribute of lordship, was given to man before the Fall into sin and is part of the original law of nature.* (Amos, page 107.)

Webster's 1828 definition of **allodial** - *Pertaining to allodium; freehold; free of rent or service; held independence of a lord paramount; opposed to feudal – (a fee... the right which a vassal or tenant has to the lands... the property of the soil always remaining in the lord or superior.) ...ownership* - *Property; exclusive right of possession; legal or just claim or title.*

Thomas Aquinas – *The precepts, therefore, contained in the Decalogue are those the knowledge of which man has in himself from God. They are such as can be known straightway from first general principles... and those which are known immediately from divinely infused faith... (T)wo kinds of precepts, the primary and general, which inscribed in natural reason as self-evident, need no further promulgation... These two precepts are primary and general precepts of the law of nature, self-evident to human nature.* (Summa Theologica, 1274 AD, as quoted in Amos, p. 78, and its footnote 18; 200-201.)

William Blackstone – *This will of his Maker is called the law of nature. For as God... when He created man, and endued him with free will to conduct himself in all parts of life, He laid down certain immutable laws of human nature, whereby that free will is in some degree regulated and restrained, and gave him also the faculty of reason to discover the purport of those laws... in compassion to the frailty, the imperfection, and the blindness of human reason, hath been pleased, at sundry times and in diverse manners, to discover and enforce its laws by an immediate and direct revelation. The doctrines thus delivered we call revealed or divine law, and they are to be found only in the Holy Scriptures.... Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to contradict these.* (Commentaries on the Laws of England, 1765, as quoted in The Christian History of the Constitution of the United States: Christian Self-Government, FACE, 1966, pgs, 141-143.)

Hammurabi's Code, Durant, I:232 as quoted by Eidsmoe – *There was nothing in the Code about the rights of the individual against the state...* (Eidsmoe, John, Historical and Theological Foundations of Law, Volume I: Ancient Wisdom, American Vision, 2011, page 60.)

Brian Tierney – *The doctrine of individual rights was not a late medieval aberration from an earlier tradition of objective right or of natural moral law. Still less was it a seventeenth-century invention of Suarez or Hobbes or Locke. Rather, it was a characteristic product of the great age of creative jurisprudence that, in the twelfth and thirteenth centuries, established the foundation of the Western legal tradition.* (as quoted in Amos, p. 124.)

Philip Schaff writes; *There is a very great difference between toleration and liberty. Toleration is a concession, which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. It may be coupled with restrictions and disabilities... In our country we ask no toleration for religion and its free exercise, but we claim it as an unalienable right.* (Church and State in the United States, 1888, as quoted in The Christian History of the Constitution of the United States: Self-Government with Union, compiled by Verna Hall, Foundation for American Christian Education, 1962, pages 38-39.)