

CHRISTIAN ETHICS CONTENTS

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CHRISTIAN ETHICS

PREFACE

1. Christian ethics has been a concern of the religionists through the centuries:
 - A. Clement of Alexander (ca A.D. 150-213) is recognized as the “first professor” of the Christian ethics.
 - B. Augustine (354-430)
 - C. Thomas Aquinas (1224-1274)
 - D. John Calvin (1509 -1564)
 - E. Walter Rauschenbusch (1861-1918)
2. As a distinctly separate discipline, Christian ethics, both Roman Catholic and Protestant, dates only from the Reformation,
 - A. Philip Melanchthon (1491-1560) is accredited with having produced the first statement of Protestant ethics.
 - B. Schleiermacher (1768-1834) divided theology into two sections, dogmatic and ethics, giving the latter an independent treatment,
3. Recent decades have witnessed a growing concern for the ethical aspects of the Christian faith both in Europe and America.
 - A. A number of American seminaries with membership in the American Association of Theological schools offer from two to six-eight hours in the general area of Christian ethics. Some of these schools have departments devoted solely to Christianity and social problems.
4. During the past several decades a number of books have been published in the area of social Christianity.
5. The purpose of this study on an introducing Christian ethics provides an introduction to Christian ethics which gives more attention to the biblical basis than is usually given in current studies on the subject.

Part one notes the basic essence of Christian morality, the nature and scope of Christian ethics, and the ethical content of the Old and New Testaments.

Part two, is devoted to the various aspects of Christian ethics with special attention given to the responsibility to self and to society.

CHRISTIAN ETHICS - INTRODUCTION

INTRODUCTION:

1. WHAT IS CHRISTIAN ETHICS?

- A. A treatise on morals - The science of moral duty; broadly the science of ideal human character.
 - 1. Moral principles, quality, or practice - Webster.
- B. "The science which treats of the sources, principles, and practices of right and wrong in the light of the Holy Scriptures, in addition to the light of reason and nature" - Leander S. Keyser.
- C. "The science of human conduct as it is determined by divine conduct" - Emil Brunner
- D. "A systematic study of the way of life exemplified and taught by Jesus, applied to the manifold problems and decisions of human existence" - George Harkness
- E. Christian ethics summed up in poems:
 - 1. What is Christian ethics?
 - In the home -- it is kindness,
 - In business -- it is honesty,
 - In society -- it is courtesy,
 - In work -- it is fairness,
 - Toward the unfortunate -- it is pity,
 - Toward the fortunate -- it is congregation,
 - Toward the weak -- it is resistance,
 - Toward the penitent -- it is forgiveness,
 - Toward God it is reverence and love.
 - 2. It is demonstrated in perfect love.
 - Perfect love is:
 - Slow to suspect -- quick to trust,
 - Slow to condemn -- quick to justify,
 - Slow to offend -- quick to defend,
 - Slow to expose -- quick to shield,
 - Slow to reprimand -- quick to forbear,
 - Slow to belittle -- quick to appreciate,
 - Slow to demand -- quick to give,
 - Slow to provoke -- quick to conciliate,
 - Slow to hinder -- quick to help,
 - Slow to resent -- quick to forgive.

BODY:

1. THE TASK AND SCOPE OF CHRISTIAN ETHICS

- A. Ethics has a twofold function.
 - 1. First, to define the "highest good".
 - 2. Second, to declare the principles of human action necessary to achieve this goal.
 - 3. In philosophical ethics (that which involves systematizing, defending, and recommending concepts of right and wrong conduct) the search for the highest good of life has led to numerous theories such as pleasure, happiness, power, duty for duty's sake, and self-realization.

- A. In contrast to philosophical ethics, biblical revelation sets forth the will of God as the ethical goal of man.
 - B. Hence Christian ethics is bifocal, having two distinct goals.
 - 1. It looks to the Bible for the norms or principles of behavior.
 - 2. It, also, looks to other disciplines for factual data for intelligent actions.
 - B. The scope of Christian Ethics.
 - 1. Some tend to narrow the sphere of Christian ethics to the individual, excluding the society in which he lives.
 - 2. Others become so concerned with the problems of the social order that they tend to neglect the spiritual needs of the individual.
 - 3. Hence, Christianity is reduced to nothing more than a social program.
 - C. There is no such thing as a “personal” gospel as over against a social gospel.
 - 1. There is but one gospel which is both personal and social.
 - A. Personal regeneration and social reconstruction are demanded by the gospel.
 - 1. The redeemed man must seek the redemption of the society in which he lives - Matthew 5:13-16.
 - 2. The areas of marriage, industry, and state are as is the individual, under the judgment of God,
 - D. Adiaphorism (in Christian theology, the opinion that certain doctrines or practices in morals or religion are matters of indifference because they are neither commanded nor forbidden in the Bible) is related to the problem of the scope of Christian ethics since certain actions appear to be neither good nor bad, they are classified as adiaphora.
- 3. TYPES OF CHRISTIAN ETHICS:**
- A. So-called Christian history indicates various types of ethics have been developed.
 - 1. Different religious groups:
 - A. Early Church
 - B. Roman Catholicism
 - C. Greek Orthodox
 - D. Protestantism
 - B. Again, they may be classified in terms of social outlook.
 - 1. Monasticism, theocracy, legalism, pietism, liberalism, and religious socialism.
 - A. Monasticism - a religious way of life in which one renounces worldly pursuits to devote oneself fully to spiritual work.
 - B. Theocracy - the form of government in which a deity is the source from which all authority derives.
 - C. Legalism - relating to a number of concepts in the Christian theological tradition.
 - D. Pietism - an influential movement that places emphasis on Biblical doctrine with emphasis on individual piety and living a vigorous Christian life.
 - E. Liberalism - the espousal of a wide array of views depending on one's understanding of liberal principles supporting ideas understood to be contrary to the Scriptures by those who approach them from a conservative viewpoint.
 - F. Religious socialism - a form of socialism based on religious values.
 - C. Or they may be distinguished by their integrating concepts.
 - 1. Natural law, love, the kingdom of God, the Incarnation, the Godhead, the idea of perfection, the imitation of Christ, the idea of happiness or well-being.
 - A. Each of these integrating concepts may be interpreted in a variety of ways, many

of which would be incorrect.

D. Teleological and Deontological Ethics

1. Theological ethics begins with the problem of the goal or end of man.
2. Deontological ethics is an ethics of obedience.
3. Christian ethics is both deontological and teleological in nature.
 - A. The former is illustrated in Jesus' Gethsemane prayer "Thy will be done," (Matthew 26:42) which the latter is stated in the model prayer and Jesus' words "thy kingdom come" - Matthew 6:10.

C. So-called contemporary protestant ethics may be classified into several families:

1. Liberals, fundamentalists, "neo-orthodox", "Christian actionists", and others.

4. CHRISTIAN ETHICS AND OTHER DISCIPLINES:

A. Christian ethics and theology are organically and inseparably related.

1. For instance, Christian ethics co-operate with biblical studies in setting out the ethical content of the Bible.
2. With church history surveying the ethical emphases of the church through the centuries.
3. With homiletics in proclaiming social concern.
4. With counseling to reduce anxieties and frustrations by getting at the moral sense of guilt.
5. With mission studies in preparing men to meet ethical issues on the mission field.
6. With religious education by implementing ethical truth.

B. Christian ethics is fundamentally related to psychology, the science of the mind and human behavior.

1. Character, conscience, and will, involve states of the acting individual's mind.
2. No adequate judgment can be made of an act right or wrong, good or bad, until the motive which lies at the root of all conduct is known.
3. Contemporary psychiatrists and psychologists are aware of the vital connections between psychology and ethics.

C. Christian ethics has a vital relation to the various sciences, particularly sociology, which is the study of social behavior or society, including its origins, development, organization, networks, and institutions.

D. Christian ethics is related to philosophy, which is the study of general and fundamental problems concerning matters such as existence, knowledge, values, reason, mind, and language

5. WHY STUDY CHRISTIAN ETHICS?

A. Among the most obvious reasons for a serious study of Christian ethics is that the Christian needs the light which it casts upon his own daily problems.

1. It is especially important that elders and ministers understand ethics in order to provide sound guidance - Acts 20:28; Hebrews 13:17; 2 Timothy 4:2.
2. All Christians need an understanding of ethics to avoid common errors of ethical reasoning - Psalm 119:11.
3. To stimulate one's own spiritual growth.
4. Because Jesus' teaching is ethical as well as theological.

CHRISTIAN ETHICS - CHARACTERISTICS OF HEBREW MORALITY

INTRODUCTION:

1. A fundamental continuity prevails between Old and New Testament teachings.
 - A. Hence, an understanding of Hebrew ethics is essential to an adequate knowledge of the ethics of Jesus and the New Testament as a whole.

BODY:

1. BIBLICAL GROUNDS OF HEBREW ETHICS:

- A. Hebrew ethics is radically theocentric, being grounded in the Hebrew concept of God himself.
 1. God is one creator, sovereign ruler and Father - Deuteronomy 6:4; Isaiah 40:28; Malachi 2:10.
 2. In contrast to idols:
 - A. The Lord is the true and living God, and also everlasting King - Jeremiah 10:10.
 - B. He is a living entity who participates through providence in history and human life and not a static being.
 - C. God is holy and requires holiness of his people - Leviticus 11:45; 1 Peter 1:14, 15.
 - D. God is righteous and requires righteousness of His children - Isaiah 45:21-23; Amos 5:24; Ephesians 4:24.
- B. Fellowship with God is inseparable from the good life as He sets the norms of life - Micah 6:8.
- C. Obedience to God's will was essential - 1 Samuel 15:22; Ecclesiastes 12:13, 14.
- D. The content of the will of God is love - Deuteronomy 6:5; Leviticus 19:18, 34; Mark 12:29-31.
 1. In the Old Testament both election and covenant are based on the love of God.
 - A. God chose Israel "for His own possession" - Deuteronomy 7:6.
 - B. They were not chosen due to their greatness - Deuteronomy 7:7.
 - C. It was due to His unmerited love - Deuteronomy 7:8.
 2. God's love was also the grounds of the covenant relation between Himself and the Hebrews.
 - A. It was more than a mere bargain.
 1. Involved was, first, God's grace and deliverance. .
 2. Secondly, Israel's grateful obedience - Exodus 20:1-17 ; 24:3-9; Deuteronomy 4:13; 5:2, 9:9.
 3. Both covenant and election involved love, responsibility and service.
 - A. Israel was to respond to the covenant with love and with a personal, spontaneous and sacrificial spirit - Leviticus 19:18, 34; Deuteronomy 6:5.
 - B. She was to love God and keep His commandments - Exodus 20:1-17; Deuteronomy 11:22; 19:9.
 - C. She was to love both neighbor and enemy - Leviticus 19:18; Deuteronomy 22:1-4; Exodus 23:4.
 - D. The concept of love in the Old Testament reached its consummation in God's suffering love as revealed in the book of Hosea.
 4. God's election love also included moral responsibility.
 - A. Israel presumed-election automatically guaranteed God's presence and blessing.

- B. At the same time that the prophets were pronouncing God's judgment upon Israel's faithlessness, the nation's leaders were claiming, "Is not the LORD among us? none evil can come upon us." - Micah 3:11; Jeremiah 5:12.
 - C. Amos warned Israel not to be so blinded by election so as to forget her religious and moral duties - Amos 9:7, 8.
 - 1. Against this sin God warned - Amos 3:2.
 - 5. Divine election also involved service to God - Isaiah 42:6, 7.
 - E. The agent of God's will is man.
 - 1. While there is no uniform doctrine of anthropology in the Old Testament, the main element is there.
 - A. Man was created in God's image - Genesis 1:26, 27.
 - B. Two dominant ideas as to the "image of God" in man.
 - 1. Man enjoys fellowship with God - Genesis 3:8.
 - 2. Man shares the sovereignty of God in the earth - Genesis 1:26.
 - 3. Man then is God's representative in the world - Psalm 8:4-6.
 - C. But man desired to be God and the supreme sovereign of all life resulting in the creature aspiring to be the creator - Genesis 3:5.
 - 1. Man's pride and disobedience resulted in the fall.
 - 2. Mankind continued to digress (Genesis 6:5) leaving man with a corrupt and wicked heart - Genesis 8:21.
 - 3. God, alone, delivered man from his sinful predicament - Isaiah 45:22.
 - F. Hebrew ethics also envisioned a realistic view of sin.
 - 1. At least a dozen words are used in the Old Testament to describe sin in its various manifestations.
 - A. They are divided into four categories:
 - 1. "Missing the mark" (Hebrew "hata") - Proverbs 8:36.
 - 2. "Guilt" - Genesis 4:13; Psalm 38:4.
 - 3. "Vice" - 1 Kings 16:25.
 - 4. "Rebellion" against God - Amos 1:3-5; Micah 1:5; Psalm 51:4.
 - B. Sin is ultimately against God, not an ethical code devised by man or the customs of the community - Genesis 39:9; 1 John 3:4.
 - G. Old Testament ethics has as its social goal the realization of the universal Kingdom of God - Daniel 2:31-45.
- 2. ETHICAL LIMITATIONS:**
- A. Hebrew ethics is widely accepted today as higher than that of ancient Israel's contemporaries.
 - 1. Yet, her morality betrayed several limitations.
 - A. Old Testament ethics was incomplete.
 - 1. It was an ethic for a people at an early stage of religious development.
 - 2. Hebrew ethics, therefore, finds its fulfilment in the higher ethics of Christ in whom it blossomed unto perfection - Matthew 5:17.
 - 3. As the religion of Israel found full fruition in the Christian faith, so does her ethics.
 - 4. Hence, Hebrew ethics was not static but always, developing toward the perfect morality of Jesus Christ - Galatians 3:24.
 - B. Also, Old Testament ethics suffered from a dualism in its application.

1. Justice was not equally shared by all classes.
 - A. Usury was forbidden for the Hebrews but not for foreigners - Deuteronomy 23:19, 20.
 - B. Women were assigned an inferior status in society.
 1. There were some exceptions:
 - A. She could participate in some phase of the sanctuary activities - Exodus 38:8.
 - B. Daughters could inherit father's property provided there was no son - Numbers 27:7, 8.
 - C. Certain women rose to prominent position as Judges or prophetesses - Exodus 15:20; Judges 4:4.
2. Treatment of slaves by the Hebrews was more humane than the nations about them.
 - A. Foreign slaves either purchased or taken in war - Genesis 17:12.
 1. Slavery terminated only by death - Leviticus 25:44-46.
 - B. Hebrew slaves resulted of either stealing or debt - Exodus 21:7-15; Amos 2:6.
 1. Terminated every six years (Exodus 21:2) or Jubilee year - Leviticus 25:8.
- C. Old Testament ethics had a tendency toward legalism.
 1. The practice of cherem in which an enemy city was devoted to God.
 - A. In some incidences this was authorized by God - Deuteronomy 13:16-18; 25:19.
 2. Two traditional answers for the justification of cherem.
 - A. To prevent the Israelites from mixing with the Canaanites.
 - B. It was a manifestation of God's judgment against the wicked - Isaiah 10:5, 6.
- D. Ethics and theology advanced together, each supporting the other.
 1. Therefore, we cannot fairly judge the ancient Hebrews by our Christian standards which they did not possess.

CHRISTIAN ETHICS - ETHICS OF THE DECALOGUE

INTRODUCTION:

1. Central in the moral life of Israel is the Ten Commandments.
 - A. "The ten commandments are the cornerstone of Hebrew ethics, standing in the same relation to the religion of Israel as the Sermon on the Mount does to Christianity."
 1. In this study we are primarily concerned with the "ethical" or "moral" Decalogue in Exodus 20:1-17.
 2. This particular Decalogue is called "ethical" because "It is so much wider in its ethical demands than might be expected merely in view of the social conditions of the time, and because it penetrates beneath action to its spring in motive."
 - B. The laws of the Decalogue are more than a mere collection of customs common to the contemporaries of the Hebrews.
 1. These moral injunctions are the commands of God, not the ways of living of the people - Exodus 20:1, 2.
 - A. Man's duty to God is summed up in the first four laws.
 - B. The remaining six apply to man's duties to others and himself.

BODY:

1. DUTY TO GOD:

- A. Man's duties to God are summed up in the first four laws.
 1. The first commandment, "Thou shalt have no other gods before me." - Exodus 20:3.
 - A. This articulates the principle of the sovereignty of God.
 - B. God is shown to be greater than all the "gods" around Him, including Baal, god of rain and fertility.
 - C. Elijah, the prophet, vigorously protests this religious mixture in the contest between Baal and God on Mt. Carmel - 1 King 18:20-40.
 2. The second commandment. "Thou shalt not make unto thee any graven image..." - Exodus 20:4,
 - A. This law required purity of worship.
 - B. King Hezekiah ordered the brazen serpent destroyed because it had been perverted from a memorial relic into an idol - 2 Kings 18:4.
 - C. God is jealous for the purity of worship.
 - D. Contrary to this, symbols and images of God are used almost universally by churches today, especially in Catholicism.
 3. The third commandment, "Thou shalt not take the name of the LORD thy God in vain ..." - Exodus 20:7.
 - A. God's "name" as used in the commandment denotes His nature and personality - Exodus 3:14.
 - B. The term translated "take" (In the Hebrew, *nasa*) means "to take up", "to carry never to utter God's name" - Exodus 12:34; 25:14; 37:14.
 1. Thus, this commandment refers to an attitude of the heart, not an action of the tongue.
 - C. It prohibits perjury - Leviticus 19:12.
 - D. The one who broke this law was guilty, "The Lord will not hold him guiltless."

4. The fourth commandment, "Remember the sabbath day, to keep it holy" - Exodus 20:8.
 - A. The word "Sabbath" comes from the Hebrew term shabbath meaning "to rest" - Genesis 2:2; Exodus 20:11.
 - B. A sign of the covenant between God and Israel - Ezekiel 20:12; Deuteronomy 5:3; 15.
 - C. Man and beast ceased to work on this day - Deuteronomy 5:13-15.
 - D. One was permitted to enter fields to get food to sustain life, provided he only took what he could eat - Deuteronomy 23:24.
 - E. Jesus and the Sabbath - Matthew 12:1-34; Mark 2:23-3:6; Luke 6:1-11.
 - F. In Christianity the Jewish Sabbath was transmuted into the "Lord's Day", or the first day of the week - Matthew 28:1-7; Acts 20:7; 1 Corinthians 16:1, 2; Revelation 1:10.

2. DUTIES TO MAN:

- A. The fifth commandment, "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee." - Exodus 20:12.
 1. This commandment expressed the principle of right family relationship.
 - A. "Honor" means to take seriously.
 1. To care for their aged and indigent parents.
 2. "Corban", (an offering dedicated to God) wasn't sufficient - Mark 7:8-13.
 - B. The promise of length of days - Deuteronomy 5:16; Ephesians 6:2.
 1. Where family life is strong there will be a stable society in which long life can be enjoyed.
 - A. We hear it expressed with the statement, "The family that prays together stays together."
 2. Family solidarity among the Jews had been one of the reasons for their survival.
- B. The sixth commandment, "Thou shalt not kill." - Exodus 20:13.
 1. The Hebrew term translated "kill" means murder.
 2. Accidental killing, justifiable homicide, killing in war, and capital punishment, were not considered to be murder among the Hebrews - Exodus 22:2; 22:12, 13; 22:2; Numbers 35:23.
 3. Murder annihilates man's relationship to God by destroying the image of God in man and is punishable by death - Genesis 9:6.
- C. The seventh commandment, "Thou shalt not commit adultery" - Exodus 20:14.
 1. This law expressed the principles of the sacredness of the marriage relationship.
 - A. It was applied to both husband and wife - Leviticus 20:10.
 - B. The law required purity of sex life before and after marriage on the part of both male and female.
 2. Jesus, included "lust" in connection with the actual act - Matthew 5:28.
- D. The eighth commandment, "Thou shalt not steal" - Exodus 20:15.
 1. Protection of the right of personal property is the ethical principle embraced in this precept.
 2. It included:
 - A. Theft
 - B. Bad business practices

- C. Use of office for private gain
- D. Exploitation of the weak and ignorant
- E. Withholding wages - Leviticus 19:13; James 5:4.
- F. An honest measure - Deuteronomy 25:13-16.
- G. Care of the poor - Deuteronomy 15:7-11.
- E. The ninth commandment, "Thou shalt not bear false witness against thy neighbour" - Exodus 20:16
 - 1. It included:
 - A. Lying
 - B. Sin of slander
 - C. Tale bearing
 - D. Flattery
 - E. "Character assassination" by whispering campaign.
 - 2. As Shakespeare put it: "Who steals my purse steals trash, but he that filches from me my good name robs me of that which not enriches him and makes poor indeed."

3. DUTY TO SELF

- A. The tenth commandment, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." - Exodus 20:17.
 - 1. To covet means to set heart upon, to pant after, an intensely personal desire striking at the attitudes rather than the actions of man.
 - 2. This commandment forbids inordinate desire for:
 - A. One's neighbors wife
 - B. Cattle
 - C. Servants, etc.
 - 3. It is an inward motive which gives birth to the overt sin of:
 - A. Murder
 - B. Adultery
 - C. Lying
 - D. Stealing, etc.
 - 4. The seat of covetousness is the human heart - Romans 1:24.
 - A. The heart is deceitful - Jeremiah 10:23; 17:9; Romans 7:7.
 - B. From a positive side, one could covet the best spiritual gifts - 1 Corinthians 12:31.

CONCLUSION:

- 1. The Ten Commandments reflect the highest ethical standards of the early Hebrews.
- 2. They were comprehensive in that they contained the fundamental duties of man to God, neighbor, and himself.

CHRISTIAN ETHICS - ETHICS OF THE PROPHETS

INTRODUCTION:

1. Hebrew morality reached its high-water mark in the teaching of the prophets from about 800 to 400 B.C.

BODY:

1. THE CULTURE OF THE PROPHETS

- A. An understanding of the Hebrew prophet's Socio-historical situation is essential to an appreciation of their mission and message.
 1. The Israelites had moved from a semi-nomadic tribal life to a settled agrarian (relating to the cultivation of the land) and urban culture.
 - A. Hence, economic, political and social tensions were inevitable.
 1. Politically, Israel had shifted from a theocracy to a monarchy that was involved in international affairs.
 - A. This resulted in Jerusalem being destroyed with Judah being taken captive by Babylon in 587 B.C.
 1. They returned from exile in 537 B.C., and rebuilt Jerusalem.
 2. Religiously, the faith which had been made ethical at Sinai had become materialized in Canaan.
 - A. It was there mixed with the heathen religions of the Canaanites.
 3. Wealth had concentrated rapidly into the hand of the few.
 4. The courts were corrupted and judges welcomed bribes.
 5. Drunkenness became widespread among both men and women.
 6. Both the capital cities of Israel and Judah, Samaria and Jerusalem, were shockingly corrupt.
 7. Rulers lived in luxury.
 2. Against this background the Hebrew prophets arose to speak with judgment and hope - Amos 6:1-6

2. THE ROLE OF THE PROPHET

- A. The term "prophet" (nabi) as used in Old Testament applies to one who spoke on behalf of God to His people prefaced with a "Thus saith the Lord" - 2 Peter 1:20, 21.
 1. Amos, conscious of his divine call (Amos 7:15) declared, "...the Lord God hath spoken, who can but prophesy?" - Amos 3:8.
 2. Isaiah voluntarily accepted God's call - Isaiah 6:8, 9.
 3. Jeremiah was appointed to be a prophet before birth - Jeremiah 1:5, 9.
 4. Prophets, other than Ezekiel were not "ordained ministers" or "professional prophets" - Amos 7:14, 15.
- B. The eighth-century prophets were not so much predictors of the future as proclaimers to the present.
 1. The prophets tackled the current issues of the day.
 2. They were also interpreters of the history of the past.
 - A. For example:
 1. Jeremiah, attributed Jerusalem's fall to Israel's idolatry - Jeremiah 44:2-6; 7:12-15.
 2. Amos predicted the imminent Assyrian invasion and downfall of Israel -

Amos 7:7-17.

3. Micah, in 700 B.C., foresaw the birth of Christ in Bethlehem - Micah 5:2; Matthew 2:6.

C. Both true and false prophets operated in Israel.

1. False prophets not called of God, yet pretended to speak for Him - Jeremiah 23:31.
 - A. He cried "peace, peace" when there is no peace - Jeremiah 6:14.
 - B. His concept of God was narrow and nationalistic.
 - C. He taught that God was bound to protect Israel in all situations.
 - D. He often did not speak out against sin.
 - E. Jeremiah called him a "windbag" - Jeremiah 5:13, Moffatt Translation.

3. THEOLOGICAL PRESUPPOSITIONS AND ETHICAL PRINCIPLES

A. Though not theologians in the strictest sense of the word, the Hebrew prophet's oracles are looked upon with from a theological perspective.

1. From the prophetic viewpoint:

- A. God is omniscient - Jeremiah 27:5.
- B. He is omniscient, transcendent as well as immanent - Jeremiah 23:23, 24.
- C. He is sovereign of the nations and acts justly and redemptive in human history - Amos 9:7; Isaiah 43:1.

B. The prophets carried forward the theological presuppositions of the covenant and the election.

1. A new emphasis was given to sin - Amos 5:18-20.
2. Judah would be carried away into captivity, with restoration promised.
3. God promised to make a new covenant - Jeremiah 31:31-34; Hebrews 8:6-13.
4. God, through the Old Covenant paved the way for the ideal kingdom - Isaiah 9:6, 7.

C. The prophets emphasized the principles of justice, righteousness, mercy and love.

1. Amos demanded justice.
2. Hosea stressed love.
3. Isaiah stressed holiness.
4. Jeremiah and Ezekiel stressed man's responsibility to God.
5. Micah summarized the essence of religion in ethical terms - Micah 6:8.
6. It was stressed that ritual was no substitute for justice and personal purity - Amos 5:21-24; Isaiah 1:10-17; Hosea 4:12.

4. PROBLEMS OF THE PROPHETS

A. The prophets were interested in public morality, not mere "pie in the sky" political and social issues.

1. Welfare of the family:

- A. Marriage was conceived in monogamistic terms.
- B. Polygamy was looked down upon.
- C. Divorce was hated by God - Malachi 2:14-16.
- D. Adultery and prostitution was sternly condemned - Jeremiah 7:9, 10; Malachi 3:5.

2. So sacred was the marriage relationship that it was used as a symbol of the relation of Jehovah to His people - Hosea 2:19, 20; Jeremiah 2:1-7.

B. The prophets condemned economic injustice - Amos 8:4-6.

1. Businessmen begrudged having to wait for the Sabbath to pass.
 - A. They withheld wages - Malachi 3:5.

- B. Aristocratic land-grabbers were denounced - Isaiah 5:8.
 - 2. Woes were pronounced upon those “that devise iniquity, and work evil upon their beds” - Micah 2:1.
 - 3. God threatened to pour out His wrath “...like water...” upon the prince of Judah who removed the landmarks and oppress the weak - Hosea 5:10, 11.
 - C. Politics was one of the major problems of the prophets.
 - 1. They set and upset kings and governments.
 - A. Samuel anointed Saul - 1 Samuel 10:1-11.
 - B. Nathan started a movement in favor of Solomon - 1 Kings 1.
 - C. Elijah and Elisha sought to overthrow the house of Ahab - 1 Kings 19:4-14; 2 Kings 9:1-10.
 - D. Isaiah gave guidance to King Ahaz and to the state in time of crisis as seen in the Syro-Ephramatic invasion of Israel in 735 B.C. - Isaiah 7:3, 4.
 - E. Crooked political officials were rebuked - Amos 5:1-20; Isaiah 1:23-25.
 - F. Micah likened politicians to Cannibals - Micah 3:1-3.
 - D. Complacency, luxury, and debauchery of the rulers in the capital cities of Samaria and Jerusalem were not overlooked by the prophets - Amos 6.
 - E. Wicked women also came under the condemnation of the prophets.
 - 1. Samaritan women reminded Amos of the sleek, fat cows of Bashan - Amos 4:1-3; Deuteronomy 32:14.
 - 2. Isaiah assailed the wicked women of Jerusalem - Isaiah 3:16-26.
 - F. Religious leaders were not spared by the prophets.
 - 1. The Priests were denounced because they taught for hire.
 - 2. Prophets were condemned for divining for money.
 - A. Then they had the gall to say, “Is not the Lord among us? none evil can come upon us” - Micah 3:11.
 - G. Also, the problem of the individual.
 - 1. Prior the Exilic prophets, the concept of Israel as a corporate personality prevailed.
 - A. The individual, family, clan and the nation was seen as an individual.
 - B. A corollary to this concept was the view that man’s sins were to be punished or his good acts rewarded through his children - Joshua 7:16-26.
 - 2. With Jeremiah and Ezekiel came the rise of the doctrine of the individual and consequently, the responsibility of the individual for his own sins.
 - 3. Factors which made for the development of this doctrine were economical, political, and social.
 - 4. It was taught that every soul must stand before God - Jeremiah 31:29, 30. Ezekiel 18:4, 20
- 5. THE CONTRIBUTION OF THE PROPHETS**
- A. Professor Arnold Toynbee set up a scale for judging whose influence is most likely to last through ages (A Study of History).
 - 1. He concluded:
 - A. The work of the prophets will outlive and do more good than any other work on earth.
 - B. They rooted human behavior in the righteousness of God.
 - C. They saved religion from legalism and ceremonialism.
 - D. They declared that religion and morality are inseparable.

ETHICS OF THE SAGE

INTRODUCTION:

1. After the return from Exile, a large body of wisdom literature was developed in Israel consisting of Job, some of the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon comprised this body of writings.
2. The Sage took the teaching of the prophets, individualizing and expressing them in more philosophical terms, hence, their writings have been called "the philosophy of the Old Testament."
3. Hebrew wisdom, therefore, had a profound theological basis.
 - A. God was viewed as creator and controller of all nature - Job 9:4-10; Ecclesiastes 3:11.
 - B. God was viewed as all-wise, just, merciful, and a safe guide for the righteous - Proverbs 3:6; 15:3; Ecclesiastes 7:13-15.
 - C. Of man God demands trust, etc. - Proverbs 3:5.
4. The wisdom of Israel was practical rather than speculative.

BODY:

1. THE ETHICS OF JOB

- A. Contrary to popular belief, the central theme of the book of Job is not suffering, but the true motive of morality.
 1. In genuine morality man serves God from a heart of love, not for the hope of reward - Job 1:9-12.
 2. Four theories are given for Job's pain and misery.
 - A. A test of character - Job 1:11, 12; 2:4-6.
 - B. Punishment for sin - Job 4:7-9; 5:17-27; 9:22; 10:1-15.
 - C. A warning to a straying man - Job 33:14-30.
 - D. Self-understanding - Job 42:5, 6.
 1. Job takes the last position.
 3. Job emerges from his suffering maintaining his integrity - Job 2:3, 9; 27:5; 31:6.
 - A. His is not a quid pro quo religion.
- B. Job chapter 31 contains an excellent statement of Job's ethics.
 1. He was pictured as one who was:
 - A. Free from immorality - Job 31:1-4.
 - B. Free from falsehood, deceit, and adultery - Job 31:5-12.
 - C. He was kind and just to his slaves - Job 31:13-15.
 - D. He was benevolent to the poor, widows and orphans - Job 31:16-23.
 - E. He did not rejoice in his wealth or go after idols - Job 31:24-28.
 - F. He did not rejoice at the destruction of his enemy, but was hospitable - Job 31:29-34.
 - G. Public indictment would not embarrass him - Job 31:35, 36.
 - H. He concluded by saying, "If my land cry against me, or that the furrows likewise thereof complain; If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended." - Job 31:38-40.
 1. Job was saying, in effect, that even if his land had a voice it could not charge him with injustice.

2. THE ETHICS OF THE PSALMS

- A. Among the wisdom literature are Psalms 1, 10, 15, 37, 49, 73, 90, 111, 112 and 119.
- B. A prevalent problem in some of these Psalms is that of the prosperity of wicked men.
 - 1. "Why standest thou afar off, O LORD?..." - Psalm 10:1.
 - A. The answer, "...then understood I their end.... thou castedst them down into destruction." - Psalm 73:17, 18.
 - 2. The truly prosperous, therefore, are those who make God their guide - Psalm 73:24-28.
- C. Philosophical attitudes were reflected in Psalms 14, 19, and 90.
- D. Psalms 111 and 112 expressed praise for the great work of God along with the portrait of the good man.

3. THE ETHICS OF PROVERBS

- A. Proverbs is almost wholly a book of practical morality.
 - 1. Wisdom is personified in a beautiful woman.
 - 2. Folly is personified by another woman.
 - 3. Each personified figure prepares a banquet and offers invitation to "the simple one".
- B. Family life is emphasized in Proverbs.
 - 1. A portrait of a worthy woman - Proverbs 31:10-31.
 - 2. The contentious woman is a source of family tensions - Proverbs 19:13; 25:24.
 - 3. Infidelity is both sinful and foolish - Proverbs 6:32.
 - 4. Polygamy was not mentioned.
 - 5. Monogamous marriage taken for granted - Proverbs 5:18.
 - 6. The family is regarded as a school and its life as a discipline - Proverbs 13:24; 19:18; 22:6; 23:13.
 - 7. Children are expected to obey parents - Proverbs 1:8, 9; 3:1-4; 15:20; 20:20.
 - A. Four classes of detestable children are mentioned.
 - 1. Those that curse parents - Proverbs 30:11.
 - 2. Those that bring shame and reproach upon parents - Proverbs 19:26.
 - 3. Those that mock and rob parents - Proverbs 28:24; 30:17.
 - 4. Those that do not listen to their father's instructions and rebuke - Proverbs 13:1.
 - 8. "A wise son maketh a glad father: but a foolish son is the heaviness of his mother" - Proverbs 10:1; 15:20.
 - 9. Fathers were to be good providers.
 - A. The lazy man was viewed as intolerable - Proverbs 6:8-10; 26:14, 15.
- C. Business life
 - 1. Oppression of the poor was condemned - Proverbs 22:16.
 - 2. Sharp business dealings condemned - Proverbs 20:14.
 - A. A false balance was an abomination to the Lord - Proverbs 20:23.
 - B. Removal of ancient land-marks was wrong - Proverbs 22:28.
 - C. "Better is little with righteousness than great revenues with injustice" - Proverbs 16:8.
 - 3. The danger of great wealth and extreme poverty was indicated - Proverbs 30:8, 9.
 - 4. "He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again" - Proverbs 19:17.
- D. The State

1. Little is said in Proverbs about the State and political problems.
 - A. The wicked were portrayed as “a roaring lion” over the poor people - Proverbs 28:15.
 - B. The good king depends upon God - Proverbs 16:10; 20:26-28; 31:1-9.
 - C. Corrupt politicians accept “a gift (bribe) out of the bosom to pervert the ways of judgment” - Proverbs 17:23.
 - D. Goodness was essential to national prosperity - Proverbs 14:34.
 - E. Respect for God and King was taught - Proverbs 24:21.
4. **THE ETHICS OF ECCLESIASTES**
 - A. Ecclesiastes, or the Preacher, is “a Hebrew philosopher” searching for the sum total of life.
 1. He desired to know what is “good for the sons of men...” to do - Ecclesiastes 2:3.
 - B. Four quests for the real profit of life were made.
 1. By the philosophical approach - Ecclesiastes 1:12-18.
 2. Through the pursuit of pleasure - Ecclesiastes 2:1-11.
 3. Through work and wealth - Ecclesiastes 2:18 to 6:12.
 4. By the path of fame - Ecclesiastes 7:1 to 11:8.
 - A. He concluded, “all is vanity” - Ecclesiastes 12:8.
 - C. The whole duty (happiness) of man - Ecclesiastes 12:13, 14.
5. **THE ETHICS OF THE SONG OF SOLOMON**
 - A. The Song of Solomon contains an ethical gem in its theme, the faithfulness of true love.
 1. It excludes polygamy and exalts true love and marital loyalty - Song of Solomon 8:5-7.

CONCLUSION:

1. The integrating ethical concept of the Old Covenant was the will of God rather than the reason of man.
 - A. The contents of God’s will were love, loyalty, righteousness and justice as expressed in the Law, the Prophets, and the wisdom writings.
2. The basic principles were sometimes obscured by the covering of legalism which developed in later Judaism.
3. One of the moral contributions of Jesus was to dig beneath the vast debris of traditions, laws, and codes which had accrued to the will of God and to bring to light its true meaning and relevance.

ESSENTIAL CHARACTER OF CHRIST'S ETHICS

INTRODUCTION:

1. Jesus Christ is the complete revelation of God's will and way - Hebrews 1:1, 2.
 - A. In Him the moral teachings of the Law, the prophets, and Old Testament literature find their fulfillment.
 - B. In Him the law was perfectly fulfilled - Matthew 5:17-20.
 - C. To Him "all the prophets witness" - Acts 10:43.
 - D. The justice of Amos, the love of Hosea, the holiness of Isaiah, and the wisdom of Solomon are gathered up in Christ and their divine fullness is revealed.
 - E. Christ is the wisdom of God, being made our wisdom, righteousness, sanctification and redemption - 1 Corinthians 1:23-30.
2. This lesson deals with the nature of the ethics of Jesus.
 - A. Jesus as a teacher of morality, and its relation to the kingdom of God will be noted.

BODY:

1. THE MASTER TEACHER OF MORALITY

- A. The term "teacher" (didaskalos) was applied to Jesus by Nicodemus - John 3:2.
 1. He was concerned not only with telling people how to be "saved" but also with teaching them how to live a Christ-like life in society.
- B. As a teacher of ethics, Jesus used sound educational methods.
 1. In His "school" there was created:
 - A. A learning atmosphere.
 - B. Elements of fellowship and freedom of thought.
 - C. He used the question and answer method.
 - D. He taught with clarity.
 - E. He made use of parables, proverbs and poems.
 - F. He stimulated His disciples to think for themselves to form positive conviction, and to act accordingly.
- C. The fact that Jesus taught great ethical principles rather than just rules gave His ethics validity and permanency.
- D. His lofty ethical ideals have never been superseded.
 1. They transcend all time, space, and scientific progress.
 2. His message was the value of the individual, the brotherhood of man, and the "Golden Rule" - Matthew 7:12.

2. OUT OF HIS TREASURE THINGS OLD AND NEW

- A. Some so-called scholars challenge the claim of any uniqueness in the ethics of Jesus.
 1. Joseph Klausner, a Jewish thinker, declared that "throughout the gospels there is not one item of ethics or ethical teaching which cannot be paralleled either in the Old Testament, the Apocrypha, or in the Talmudic and Midrashic literature of the period near the time of Jesus."
 - A. Talmudic - the authoritative body of Jewish tradition comprising the Mishnah and Gemara.
 - B. Midrashic - a group of Jewish commentaries on the Hebrew Scriptures compiled between AD 200 and 1200.
 2. Certainly He "borrowed" from the Old Testament - Matthew 4:4, 7, 10.

- B. But out of this great storehouse of moral treasures, Jesus brought forth new emphasis and distinctive truths - Matthew 5:21, 22, 27, 28, 31, 32, 33-37, 38, 39, 43, 44.
 - 1. He placed new emphasis upon the inseparable relation between theology and ethics.
 - 2. He grounded morality in the God of righteousness and love - Matthew 5:7, 8.
 - 3. Jesus pictured God Himself, and not man, as the measure of all morality.
- C. These ethics are distinctive, primarily for redeemed persons - John 3:3-7.
- D. Jesus stressed the inwardness of morality and the motives of men - Matthew 5:21-30.
- E. The value of the individual was given a new emphasis in Jesus' teaching.
 - 1. The life of one person is worth more than the world - Matthew 12:12; 16:26; Mark 8:36.
 - 2. Jesus healed the leper and returned him to society - Matthew 8:1-4.
 - 3. He forgave a wasted woman and put her accusers to shame - John 8:1-11.
 - 4. He blessed children - Mark 10: 13-16.
 - 5. Christians are God's temple - 1 Corinthians 3:16.
- F. Jesus' morality was characterized by a positiveness which is lacking in other religions.
 - 1. The Golden Rule - Matthew 7:12.
 - 2. In His concept of forgiveness which requires the offended to take the initiative - Matthew 18:15-18.
 - 3. Christian's righteousness must exceed the negative righteousness of the Scribes and Pharisees - Matthew 5:20.
- G. Love was given a new dimension of meaning in Jesus teaching - Matthew 5:43, 44.
 - 1. Good Samaritan is our example - Luke 10:25-37.
 - 2. We are to love one another as He loves us - John 13:34, 35.
 - 3. The depth of the "second commandment" - Matthew 22:34-40.
- H. The ethics of Jesus contained a new and distinctive concept of service.
 - 1. "If any man desire to be first, the same shall be last of all, and servant of all" - Mark 9:35.
 - 2. Jesus gave the disciples an example of service - John 13:4, 5.
- I. Finally, Jesus' life was in perfect harmony with his ethical ideals - Acts 1:1, 10:38.
- 3. HIS KINGDOM AND HIS RIGHTEOUSNESS**
 - A. The magnificent obsession of Jesus is the kingdom of God or heaven - Matthew 16:18.
 - B. Prophecies concerning the establishment of the kingdom - Isaiah 2:2-4; Daniel 2:31-44.
 - C. The four kingdoms:
 - 1. Babylonian
 - 2. Medo-Persian
 - 3. Macedonian
 - 4. Roman
 - A. It is important to note that the church or Kingdom was to be established during the reign of the Roman Kingdom - Daniel 2:44.
 - D. Scripture that point to its establishment:
 - 1. Matthew 3:2 - "at hand" - 29 A.D.
 - 2. Matthew 4:17 - "at hand" - 30 A.D.
 - 3. Matthew 6:10 - "thy kingdom come" - 31 A.D.
 - 4. Matthew 10:7 - "at hand" - 31 A.D.
 - 5. Luke 10:9 - "Thy kingdom of God is come nigh" - 31 A.D.
 - 6. Matthew 16:18 - "I will build" - 32 A.D.

7. Mark 9:1 - "with power" - 32 A.D.
 8. Luke 19:11 - "they thought that the kingdom of God should immediately appear" - 33 A.D.
 9. Luke 22:18 - "shall come" - 33 A. D.
 10. Luke 23:51 - "waited for" - 33 A.D.
 11. Acts 1:6 - "wilt thou at this time restore again the kingdom" - 33 A.D.
 12. Acts 2 - established - 33 A.D.
 13. Acts 2:47 - "added to" - 33 A.D.
 14. Colossians 1:13 - "translated *us* into the kingdom" - 64 A.D.
- E. The supreme quest of the Christian is the Kingdom of God and his righteousness - Matthew 6:33.

CONTENT OF CHRIST'S ETHICS

INTRODUCTION:

1. While the Sermon on the Mount in Matthew chapters 5 to 7 is an incomplete statement of Jesus' ethics, it does present the essence of His moral teaching.
 - A. It's central theme is the righteousness of the kingdom of God.
 - B. Herein is described the character and conduct of its citizens.

BODY:

1. THE CONTEXT OF THE SERMON

- A. To get a perspective of the principal features of the sermon the following outline is presented:
 1. Christian character - Matthew 5:3-12.
 2. Christian influence in the world - Matthew 5:13-16.
 3. Christian conduct - Matthew 5:17-7:12.
 - A. The new criterion of conduct - Matthew 5:17-20.
 - B. The new righteousness ethics illustrated:
 1. In six antitheses contrasting the old righteousness and the new righteousness - Matthew 5:21-48.
 2. In the true motive of worship - Matthew 6:1-18.
 3. In allegiance, trust, and anxiety - Matthew 6:19-34.
 4. In treatment of others - Matthew 7:12.
 4. Test of character - Matthew 7:13-27.
 - A. The ways of life - Matthew 7:13, 14.
 - B. False teachers and false fruit - Matthew 7:15-20.
 - C. Profession without practice - Matthew 7:21-23.
 - D. The two houses - Matthew 7:24-27.
 5. Conclusion - Matthew 7:28, 29.
- B. Matthew chapters 5, 6, 7 in verse:
 1. Chapter 5
"Give the beatitudes, precious and sweet.
Points out the qualities of the elite.
Here a new teaching is surely begun;
Plotting is sin, though the act is not done.
 2. Chapter 6
Warning not to give to be noticed of men;
Alms done in secret are rendered again.
Teaches the right way to offer up prayer.
Tells His believers to live without care.
 3. Chapter 7
Judging is risky, and should be suppressed.
Ask, says the Master, and you shall be blessed.
Trees are all known by the fruit which they bear
Wise people listen, but foolish forbear." -- The Bible In Verse, Alvy E. Ford

THE ETHICS OF PAUL

INTRODUCTION:

1. The Apostle Paul was the first great interpreter of the mind of Christ with reference to the ethical problems of early Christianity.
 - A. What is ethically implicit in the Gospel accounts becomes explicit in the Pauline epistles.
 - B. Professor C. A. A. Scott declared, "Paul may supplement but he never contradicts his Master".

BODY:

1. THEOLOGICAL BASES

- A. Paul's ethics is Christ centric.
 1. A new life - Romans 6:3, 4.
 2. Newness of life "in Christ" - 2 Corinthians 5:17.
 3. How to get into Christ - Galatians 3:26, 27.
 4. New ethical motive - Colossians 3:1, 2.
 5. Access to a new supply of moral power - Philippians 4:13.
- B. Paul's ethics is an ethics of the Spirit - 2 Corinthians 3:17.
 1. The Christian life becomes a life in the Spirit - Romans 8:1-17.
 2. The Spirit produces a new being in Christ by obedience to the Word - Titus 3:5; Romans 7:6.
 3. The Spirit made possible the knowledge of the will of God - John 16:13, 1 Corinthians 2:9-16
 4. The Spirit produces the fruit of the Christian character by compliance to the Scriptures - Galatians 5:22, 23.
 5. He dwells in, and strengthens the inner man by faith, through the Word - Ephesians 3:16, 17.
 6. Christians "walk in the Spirit" - Galatians 5:16.
- C. Paul's ethics are grounded in the experience of repentance.
 1. "Renewing of the mind" - Romans 12:2.
 2. Repentance is required of all - Acts 17:30.
 3. Three things which leads to repentance - Romans 2:4.
 4. Godly sorrow is not repentance, but worketh to repentance - 2 Corinthians 7:8-11.
- D. The ethics of Paul was an ethics of the church.
 1. The sphere of the new life in Christ is the church.
 2. To be "in Christ" is to be in the church, the body of Christ - Ephesians 1:22, 23; Colossians 1:18.
 3. All are reconciled in the one body - Ephesians 2:16.
 4. The church is the bride of Christ - Romans 7:4; Ephesians 5:21-33.

2. ETHICAL PRINCIPLES

- A. Like Jesus, Paul presented a code of law for the Christian life - Romans 8:2.
 1. Love was the chief moral principle of Paul's ethics - Galatians 5:14.
 2. Love is the more excellent way of life - 1 Corinthians 12:31.
 3. Love keeps God's commandments - John 14:15.
 4. "Faith working through love" - Galatians 5:6.
 5. Love for neighbor and brotherhood - Romans 13:10; Galatians 6:10.

6. Love edifies (builds up) - 1 Corinthians 8:1.
 7. Love is the “bond of perfection” - Colossians 3:14.
 8. Love never ends - 1 Corinthians 13:13.
- B. Paul was aware that the new freedom from the law may work out into license.
1. This new freedom was to be used not as “an opportunity for the flesh” but to serve others through love - Galatians 5:13-17, 25.
 2. “All things are lawful”, he wrote, “but not all things are expedient” (fitting, appropriate, or profitable) to the good life - 1 Corinthians 10:23.
 3. “...all things are lawful for me, but I will not be brought under the power of any” - 1 Corinthians 6:12.
- C. The principle of righteousness was prominent in the Pauline ethics.
1. Christ Himself is the personification of righteousness - 1 Corinthians 6:15.
 2. The kingdom is “righteousness and peace and joy in the Holy Spirit” - Romans 14:17.
 3. The obedient believer is set free from sin and becomes “the servant of righteousness” - Romans 6:16-18.
 4. The child of God wears the “breastplate of righteousness” - Ephesians 6:14.
- D. Another principle of the Christian life in Paul’s thought was the example of Christ.
1. Christians are to have the mind of Christ - Philippians 2:5.
 2. Christians are to have the Spirit of Christ - Romans 8:9.
 3. Christ is to be imitated in His generosity and love - 1 Corinthians 11:1; 2 Corinthians 8:9.
 4. Paul presented an example of this principle - 1 Thessalonians 1:5.
 5. Christians are to live according to Christ - Colossians 2:8.
- 3. INCENTIVES OF CHRISTIAN BEHAVIOUR**
- A. To stir up ethical responsibilities among early Christians, Paul appealed to various motives.
1. Converts, therefore, were exhorted to maintain a decent family life, to work hard, to live quietly, to mind their own affairs, and so live as to command the respect of those outside the church - 1 Thessalonians 4:1-12.
 2. They were to pay their taxes and show respect to civil authorities - Romans 13:1-8.
- B. On the negative side, Paul presented seven lists of sins which Christians are to avoid - Romans 1:29-31; 1 Corinthians 5:11; 6:9, 10; 2 Corinthians 12:20, 21; Galatians 5:19-21; Ephesians 4:31; 5:3, 4; Colossians 3:5-9.
- C. These common sins or vices compose five groups.
1. Sexual sins: Fornication, uncleanness, lasciviousness, adultery, sodomy, effeminacy.
 2. Sins of selfishness: Covetousness, extortion, insolence.
 3. Sin of speech: Whispering, backbiting, railing, boasting, shameful speaking, foolish talking, jesting, and clamor.
 4. Bad personal relations: Enmities, strife, factions, jealousies, wrath, divisions, heresies, envy.
 5. Sin of drunkenness and reveling.
- D. Reason is another motive to which the apostle appealed.
1. He urged the Ephesians not to be foolish and thoughtless but to “Understand what the will of the Lord is” - Ephesians 5:17.
 2. Christian brethren were not to be childish or immature in their thinking -

- 1 Corinthians 14:20.
- 3. Philemon and Onesimus a good example - Philemon.
- 4. Christians are to seek heavenly things - Colossians 3:1.
- E. There was to be the desire to please God - 2 Corinthians 5:9.
 - 1. To behave as children of light, ever learning "what is acceptable unto the Lord" - Ephesians 5:10.
 - 2. Preaching was not to please men, but to please God - Galatians 1:10; 1 Thessalonians 2:4.
 - 3. Children of the flesh cannot please God - Romans 8:8.
- F. They were to walk worthy of their vocation - Ephesians 4:1, 2.
 - 1. They were to walk as light and with wisdom - Ephesians 5:8, 15.
 - 2. They were not in futility of mind, hardness of heart, and uncleanness - Ephesians 4:17-19.
 - 3. They were to put off the old ways of life and put on the new - Ephesians 4:25-32.
- G. They were to show sensitivity to the needs of the weaker brother.
 - 1. Sometimes those stronger in the faith should forego their individual rights so that the weaker brother's conscience may not be weakened or offended - 1 Corinthians 8:1-13.
 - 2. The prosperous churches were to help the less fortunate - Romans 15:26, 27.
 - 3. The collection of the saints had a deep expression of fellowship between Jewish and Gentile churches - 1 Corinthians 16:1-4.
- H. Eschatology and ethics are intertwined in Pauline ethics.
 - 1. He appealed to the fear of the coming wrath of God - Romans 2:5.
 - 2. Retribution is sure - Galatians 6:7.
 - 3. The wages of sin is death - Romans 6:23.
- I. Every person must appear before the "judgment seat", (A Greek term meaning "award throne" which was used in Olympian games.) of Christ to receive his due, whether good or evil, according to what he has done in his body - 2 Corinthians 5:10.
 - 1. See Parable of Talents - Matthew 25:14-30.
 - 2. No condemnation for the righteous - Romans 8:1.
 - 3. Man must appear blameless on the day of the Lord - 1 Corinthians 1:8.
 - 4. Soberness and self-discipline required - 1 Thessalonians 5:4-11.
- J. Finally, Paul appealed to the idea of perfect personality.
 - 1. Purity of thought - Philippians 4:8.
 - 2. They were to bear the fruit of the Spirit - Galatians 5:22, 23; Ephesians 5:9.
 - 3. Proper relations with non-Christians described - Colossians 4:5, 6.
 - 4. Everything was to be done "decently and in order" - 1 Corinthians 14:40.
 - 5. Thus he proclaimed Christ, "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" - Colossians 1:28.
- 4. PAULINE REALISM**
 - A. A genuine realism pervaded Paul's conception of man and his moral possibilities.
 - 1. He conceived the human person in his entirety: Body, soul and intellect (spirit)- 1 Thessalonians 5:23.
 - 2. So closely is the soul aligned with man's creature-like nature, that Paul could write of the "spiritual body" - 1 Corinthians 15:44.
 - 3. Christians are new creatures in Christ - 2 Corinthians 5:17.

- B. By one man sin came into the world, thus death - Romans 5:12.
 - 1. All have sinned - Romans 3:10, 23.
 - 2. Those that sin may be pardoned through Christ - Romans 3:24, 25.
 - 3. How sins are remitted:
 - A. Through the blood of Christ - Matthew 26:28; 1 Peter 1:18, 19.
 - B. Preaching - Luke 24:46, 47.
 - C. Faith - Mark 16:16; Acts 10:43.
 - D. Confession - Romans 10:9, 10.
 - E. Repentance and Baptism - Acts 2:38.
 - F. Continued righteousness - Romans 3:24, 25.
- C. As for the seat of sin, Paul located it in the “flesh” - Romans 7:17-20.
 - 1. Works of flesh - Galatians 5:19-21.
 - 2. Paul guarded constantly against falling - 1 Corinthians 9:27.
 - 3. Paul never assumed absolute perfection for himself - Philippians 3:12-14.
 - 4. Keeping of the “Christian graces” - 2 Peter 1:5-11.

ETHICS OF OTHER NEW TESTAMENT AUTHORS

INTRODUCTION:

1. Ethical emphases in the teaching of Jesus appear not only in Paul's writings, but also in the works of other writers of the New Testament.
 - A. For example:
 1. John's writings are a commentary on the primacy of love in the Synoptic accounts.
 2. James' epistle is an echo of the Sermon on the Mount.
 3. Hebrews, First and Second Peter, and Jude also contain relevant moral principles as applied to certain problems.
 4. Acts has much to contribute to our understanding of the Holy Spirit in relation to moral action.

BODY:

1. THE GOSPEL OF JOHN

- A. In John's writings, the commandment of love is of great importance - John 13:34, 35.
 1. This commandment contains a new dimension "as I have loved you."
- B. Christ himself became the criterion of all Christian behavior.
- C. The Jewish commandment to love one's neighbor is qualified by love of self.
 1. To love as Christ loves is to make love all embracing, unconditional, redemptive, and selfless.

2. 1 JOHN

- A. John's first epistle is a brief commentary on the inseparability of the love of God and to one's neighbor - 1 John 3:9, 10; 4:7; 4:18.
- B. It presents a test of the Christian life:
 1. Righteousness - 1 John 2:29.
 2. Brotherly love - 1 John 3:11-24.
 3. Faith in Christ - 1 John 5:1-12.
 4. They were to love not in word or speech but in deed and in truth - 1 John 3:17, 18.

3. 2 & 3 JOHN

- A. 2 John - One is to "walk after his commandments" - 2 John 6.
- B. 3 John - John stressed love in terms of walking in the truth - 3 John 3, 4.
 1. Practicing hospitality to missionaries - 3 John 5-8
 2. Warning against an ambitious person - 3 John 9-11.

4. REVELATION

- A. The fundamental message of revelation is that of the ultimate triumph of Christ, the Lamb, over the beast, the totalitarian state.
 1. John, the apostle, described this conflict between Christ and Caesar having been exiled on the Isle of Patmos.
 2. From this lonely isle he envisioned the triumph of Christ over all his earthly enemies.

5. HEBREWS

- A. Loyalty and staying power are the central ethical appeals of the book of Hebrews.
 1. Those who were about to slip back into the ways of Judaism were reminded that Christianity was the perfect and final faith.
 2. It was pointed out that in the cross Christ's sacrifice secured access to God which Judaism could only shadow and symbolize

- A. Christ was shown to be greater than angels - Hebrews Chapters 1, 2.
- B. Christ was shown to be superior to Moses - Hebrews 3:1-6.
- C. Faith, patience and perseverance were stressed - Hebrews 6:11, 12; 12:1, 2.
- D. Christ was shown to belong to a higher order of the Priesthood - Hebrews 7.
- D. Christ was shown to be the perfect sacrifice for sin - Hebrews 9:11-28.
- E. Christ was shown to be man's only hope of redemption - Hebrews 10:1-18.
- Christians were to "provoke one another unto love and good works" - Hebrews 10:24.
- F. All were to look to Jesus - Hebrews 12:22.
- G. They were to "let brotherly love continue" - Hebrews 13:1.
- H. Fornication and adultery condemned while marriage was commended - Hebrews 13:4.
- I. Elders were exhorted to watch after the flock - Hebrews 13:7, 17.

6. JAMES

- A. James' letter was largely an ethical tract.
 - 1. It echoed in a remarkable way the Sermon on the Mount.
 - 2. It stressed the principles of pure religion - James 1:27.
 - 3. The purpose of the letter was to explain the basic connection between faith and works - James 2:17-26.
- B. Faith's practical meaning is seen in several injunctions:
 - 1. Chapter One:
 - A. Christian trials - James 1:2-4.
 - B. The test of faith as the "secret" of answered prayer - James 1:5-8.
 - C. The test of humility - James 1:9-11.
 - D. The test of endurance - James 1:12.
 - E. The test of temptation - James 1:13-16.
 - F. The test of appreciation - James 1:17.
 - G. The test of Christian experience brought about by the new birth - James 1:18.
 - H. The test of Christian living - James 1:19-21.
 - I. The test of obedience - James 1:22-25.
 - J. The test of pure religion - James 1:26, 27.
 - 2. Chapter Two:
 - A. The test of brotherly love indicating that social snobbery was condemned - James 2:1-9.
 - B. The test of perfection as seen in the "Royal law" - James 2:8-13.
 - C. The test of faith - James 2:14-19.
 - D. Two illustrations of faith (Abraham and Rahab) in conjunction with works doctrine - James 2:20-26.
 - 3. Chapter Three:
 - A. The Christian and the tongue - James 3:1, 2.
 - B. The nature of the tongue - James 3:3-6.
 - C. The tongue uncontrollable - James 3:7, 8.
 - D. Ungodly use of the tongue - James 3:9-12.
 - E. The Christian can control the tongue - James 3:13.
 - F. Marks (9) of human wisdom James 3:14-16.
 - G. Marks (9) of divine wisdom - James 3:17, 18.

4. Chapter Four:
 - A. Cause of division - James 4:1.
 - B. Reasons (5) for unanswered prayers - James 4:2, 3.
 - C. Rebuke for worldliness - James 4:4-6.
 - D. Genuine repentance - James 4:7-10.
 - E. Rebuke of self-appointed judges - James 4:11, 12.
 - F. The uncertainty of life - James 4:13-16.
 - G. Violation of knowledge of right constitutes sin - James 4:17.
5. Chapter Five:
 - A. Rebuke to wicked rich men resulting in a seven-fold judgment for seven sins - James 5:1-5.
 - B. Exhortation in view of the coming of the Lord - James 5:7-9.
 - C. Job as an example of patience - James 5:10, 11.
 - D. Warning concerning making vows - James 5:12.
 - E. Divine prescription for afflictions and sickness - James 5:13, 14.
 - F. The "effectual fervent prayer of a righteous man availeth much" - James 5:15-18.
 - G. The erring brother and how to restore - James 5:19, 20.
7. **1 PETER**
 - A. The purpose of this epistle was twofold in view of persecution.
 1. To strengthen the Christian in persecution.
 2. To clarify the true principles of Christian living.
 - B. Thanksgiving
 1. For the new birth and fourfold inheritance - 1 Peter 1:3, 4.
 2. For preservation unto final salvation - 1 Peter 1:5.
 3. For perfection of faith through suffering - 1 Peter 1:6, 7.
 4. For present unspeakable joy and salvation - 1 Peter 1:8-13.
 - C. A call to holy living, needed for spiritual growth - 1 Peter 1:13-2:10.
 1. Christians are to be holy for God is holy - 1 Peter 1:13-16.
 2. They had been redeemed, not by silver and gold, but by Christ's precious blood - 1 Peter 1:18-21.
 3. How men are born again - 1 Peter 1:22-25.
 4. The church, with Christ as the foundation stone, becomes the new Israel, a chosen race, a royal priesthood, a holy nation, God's own people, to declare the wonderful deeds of Christ - 2 Peter 2:4-10.
 - D. Christ as our example requires we "follow in his steps" - 1 Peter 2:21-26.
 1. Good conduct among unbelievers is to be maintained - 1 Peter 2:11, 12.
 2. Believers were to be submissive to heads of government - 1 Peter 2:13-17.
 3. Slaves were to be submissive to masters - 1 Peter 2:18-25.
 4. Wives also were to be submissive to their husbands - 1 Peter 3:1-6.
 5. Husbands were to live with their wives in practical understanding in all relationships - 1 Peter 3:7.
 6. Younger Christians were to be in subjection to the elders - 1 Peter 5:5.
 7. Moreover, submission is a reciprocal relationship binding upon all Christians, rulers, slaves, masters, husbands, wives, youth and elders.
 - E. In the Christian community, life was to be characterized by unity of spirit, sympathy, love of the brethren, tenderheartedness, and humble-mindedness - 1 Peter 3:9; 4:7-5:10.

8. 2 PETER

- A. Peter's primary concern in this epistle was for the maintenance of the true faith and a high standard of Christian morality which were being threatened by false teachers.
- B. Chapter One:
 - 1. Christian Virtues - 2 Peter 1:3-11.
 - A. Full provision stated - 2 Peter 1:3.
 - B. How to get gospel benefits - 2 Peter 1:4.
 - C. Spiritual addition, eight Christian virtues that guarantee security in Christ - 2 Peter 1:5-11.
 - 2. Peter's threefold testimony:
 - A. Concerning himself - 2 Peter 1:12-15.
 - B. Concerning Jesus Christ - 2 Peter 1:16-18.
 - C. Concerning the scriptures - 2 Peter 1:19-21.
- C. Chapter Two:
 - A. False apostate teachers:
 - 1. Their damnable doctrine - 2 Peter 2:1.
 - 2. Their following practices, and certain judgment - 2 Peter 1:2, 3.
 - 3. Examples of judgments on apostates - 2 Peter 1:4-6.
 - 4. God's dealings are just - 2 Peter 1:7-9.
 - B. Marks of false apostate teachers:
 - 1. Lust and anarchy - 2 Peter 2:10, 11.
 - 2. Boastful and deceptive - 2 Peter 2:12, 13.
 - 3. Corrupt and unmerciful - 2 Peter 2:14.
 - 4. Consecrated to personal gain and eternal perdition - 2 Peter 2:15-17.
 - 5. Glory in human wisdom - 2 Peter 2:18.
 - 6. They were to take advantage and bring unstable souls into bondage - 2 Peter 2:19.
 - 7. Apostates were beyond hope of salvation - 2 Peter 2:20-22.
- D. Chapter three:
 - A. The day of the Lord:
 - 1. Purpose of the epistle - 2 Peter 3:1, 2.
 - 2. Prediction of scoffers - 2 Peter 3:3, 4.
 - 3. Scoffers were ignorant of the pre-Adamic world - 2 Peter 3:5-7.
 - 4. God's value of time compared to that of man - 2 Peter 3:8, 9.
 - 5. The earth to be destroyed by fire with the Christian's hope being realized - 2 Peter 3:10-13.
 - 6. Admonition in view of the day of the Lord - 2 Peter 3:14.
 - 7. Classes that misunderstand scripture and why - 2 Peter 3:15, 16.
 - 8. Two commands against backsliding - 2 Peter 3:17, 18.

9. JUDE:

- A. This small letter appears to be addressed to Jewish Christians who were using their freedom from the law as an occasion for unethical living.
 - 1. Originally, the author intended to write a treatise on "the common salvation" - Jude 3.
 - 2. Learning of false teachers he wrote an earnest appeal urging his readers to strive for the true standard of faith once for all delivered to the saints - Jude 3.
- B. The mark of these false teachers as expressed by Jude.
 - 1. Grumblers, malcontents, lustful, loudmouthed boasters, flattering people when they

think it would bring them advantage - Jude 16.

2. Christians were urged to build themselves up in the faith - Jude 20-25.

ETHICS OF THE HOLY SPIRIT

INTRODUCTION:

1. "Early Old Testament literature described the Holy Spirit as a Power, not a person, which has little to do with ethical ideas. Rather, the Spirit is simply the power that lay behind abnormal action, and ethical interests which that action might promote are now considered." E. F. Scott.

BODY:

1. ACTIVITY OF THE HOLY SPIRIT

- A. The spirit was active in creation - Genesis 1:2.
- B. The Spirit imparted life to man - Genesis 2:7.
- C. Daily the world is renewed when God sends forth his Spirit - Psalm 104:29, 30.
- D. The impulse moving the whole universe forward is the Spirit of the living God acting through the Word - 2 Peter 3:5-7.

2. IN THE OLD TESTAMENT, THE SPIRIT WAS ASSOCIATED WITH GIFTS OF PROPHECY - 1 SAMUEL 10:6; ISAIAH 61:1; MICAH 3:8

- A. Wisdom and skill upon Bezaleel came from the Spirit - Exodus 31:2-5.
- B. Leadership skills came upon Gideon by the Spirit - Judges 6:34.
- C. The Spirit transported prophets from one place to another - 1 Kings 18:12.
- E. The Messiah was to be anointed by the Spirit - Isaiah 11:1-5.
- F. The Spirit would be poured out upon all flesh - Joel 2:28, 29; Acts 2:16-18.

3. IN THE NEW TESTAMENT THE HOLY SPIRIT BECOMES BOTH PERSONAL AND ETHICAL

- A. The Synoptic Gospel accounts describe the work of the Spirit in association with Jesus.
 1. His conception - Matthew 1:18-20.
 2. His Baptism - Matthew 3:16; Mark 1:10.
 3. His ministry - Matthew 12:28.

4. CHRIST SENT THE HOLY SPIRIT TO:

- A. Reprove the world of sin, righteousness and judgment - John 16:7-11.
- B. Guide the apostles into all truth - John 16:12-15.
- C. Came on Pentecost upon the twelve - Acts 2:1-4.
- D. He revealed the mind of God - 1 Corinthians 2:1-16.
- E. His word is now written - Ephesians 3:1-6.
- F. Man is born of the Spirit through the word at the new birth - John 3:5.
- G. He dwells in Christians by faith, operating through the Word - 1 Corinthians 6:19, 20.
- H. He bears witness of the faithful - Romans 8:14-17.
- I. Where the Spirit of the Lord is, there is liberty - 2 Corinthians 3:17.
- J. The Spirit is grieved by sins of disciples - Ephesians 4:30.

5. FOUR MEASURES OF THE SPIRIT:

- A. Christ had the Spirit without measure - John 3:34.
- B. The Apostles had the baptismal measure - Acts 2:1-4.
- C. The early Christians possessed an imparted measure - Acts 8:14-19.
 1. The early Christians possessed spiritual gifts due to this impartation - 1 Corinthians 12:4-11.
 2. Such gifts have ceased - 1 Corinthians 13:8-13.

6. THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD - EPHESIANS 6:17

- A. The law of the Spirit makes man free from sin - Romans 8:2.
- B. Flesh and spirit life are contrasted - Romans 8:5-13.
- C. Christians are to walk in the Spirit - Galatians 5:16-26.

DUTIES TO SELF

INTRODUCTION:

1. Duty to self is a crucial issue in Christian ethics.
 - A. Basic to the problem is self-love and selfless love.
 1. Which of these types of love is central in Christian ethics?
 - A. Does selfless love rule out duties to self?
2. An attempt is made in this lesson to give practical answers to these questions.
 - A. "Scholars" are divided into two major camps.
 1. Love is solely an outgoing neighbor-love, with no self-love.
 2. Self-love is clearly taught in the scriptures, along with the love of your neighbor.

BODY:

1. THE SELF-LOVE THEORY:

- A. Exponents of the self-love idea appeal to both the Old and New Testaments.
 1. A favorite text is "thou shalt love thy neighbour as thyself" - Leviticus 19:18; Matthew 22:34-40; Romans 13:9.
- B. Augustine claimed that in the "great" and the "second" injunctions (Matthew 22:37-40; Mark 12:28-33; Luke 10:25-37) there are actually three commands:
 1. Love of God
 2. Love of neighbor
 3. Love of self
- C. Both love of self and of others is based upon the "presence" of God in the human heart.
- D. L. H. Marshall also makes a place for self-love, contending that Jesus was not so unreasonable as to demand complete self-elimination.
 1. Rather he demands complete subordination of self-love to love of God and man.
 2. It is undue self-love, maintains Marshall that Jesus condemns.
 3. Such inordinate egoism is, he concludes, the root of all evil.

2. THE NEW COMMANDMENT AND AGAPE LOVE

- A. There are apparent problems in both doctrines of self-love and selfless love.
 1. The former tends to boil down to that which pertains to ethics.
 2. The selfless love theory tends to belittle the self, denying the validity of self-acceptance and self-realization.
- B. Scriptures for consideration:
 1. New commandment "love as Christ loves" - John 13:34, 35.
 2. Golden rule - Matthew 7:12.
 3. Love thy neighbor as thyself - Leviticus 19:18; Matthew 22:39; Romans 13:9; James 2:8.
 4. Save thyself and others - 1 Timothy 4:16.

3. SOME SPECIFIC DUTIES TO SELF:

- A. Agape love requires that one properly care for himself so as to achieve the highest possible development of one's potentialities for the sake of the service to God and man.
 1. Such concern and care of self turns out to be more of a duty to God than to self.
- B. The Body:
 1. The body belongs to God - 1 Corinthians 6:15-20.
 2. It is the temple of the Holy Spirit - 1 Corinthians 6:19, 20.

3. Is to be offered in service a “living sacrifice” - Romans 12:1.
4. Suicide is a violation of the Christian ethic of love as well as the command to not commit murder - Matthew 5:21.
5. Involved in the proper care is the right of self-protection.
6. Preferential ethics of protection and resistance is seen in the teaching of Jesus.
 - A. He certainly used some sort of compulsion when He drove the traders out of the temple - Matthew 21:12, 13; Mark 11:15-19; John 2:13-17.
 - B. On at least three occasions Jesus manifested anger:
 1. Against inhumanity claiming the sanction of religion - Mark 3:5.
 2. Against those standing in the way of little children to come to him - Mark 10:13, 14.
 3. Against those who used religion for oppression and material gain - Mark 11:15-17.
 - C. Can protect one’s own house - Matthew 24:43; Luke 12:39.
- C. The Mind:
 1. It is the Christian’s responsibility to develop his mind and to sharpen his intellect - 1 Corinthians 14:20.
 2. To love God with the mind (Matthew 22:36-40) implies the responsibility to think accurately and to discipline one’s prejudices and emotions.
- 4. THE DEVOTIONAL LIFE:**
 - A. The cultivation of one’s own spiritual life is a duty to God.
 1. Christians are to “work out your own salvation” - Philippians 2:12.
 2. Christians are “created unto good works” - Ephesians 2:10; 1 Corinthians 15:58; Titus 1:16; 2:14; 3:1, 8, 14.
 - B. Among the practical means of growth toward the standard of Christ’s perfect life are:
 1. Reading of God’s word - 1 Timothy 4:13.
 2. Personal and family devotions.
 3. Active church membership - Acts 2:42-47.
 4. Stewardship of possessions - 1 Corinthians 16:1, 2; 2 Corinthians 8:1-15.
 5. Soul winning - John 4:3-42; 15:1-7.

MARRIAGE AND THE FAMILY

INTRODUCTION:

1. This lesson is concerned with the Christian conception of marriage and family relationship, including divorce, sex, and tensions arising in family living.

BODY:

1. THE BIBLICAL BASIS OF MARRIAGE:

- A. Marriage is a divinely ordained relationship or union - Genesis 1:27, 28; 2:18-25.
 1. Created man needed a counterpart, a "help-meet" - Genesis 2:18.
 2. Of woman Adam declared, "This is now bone of my bones, and flesh of my flesh:" - Genesis 2:23.
 3. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" - Genesis 2:24.
 4. "And Adam called his wife's name Eve; because she was the mother of all living" - Genesis 3:20.

2. THE PURPOSE OF MARRIAGE:

- A. The primary object of marriage - Genesis 2:18-22.
 1. Companionship - Genesis 2:18.
 2. Procreation and rearing of children - Genesis 1:28.
 3. Constructive sexual fulfillment - Hebrews 13:4.
 4. Marriage guards husband and wife from adultery and fornication - 1 Corinthians 7:7-9.
 5. A basic purpose of marriage, therefore, was conceived to be a remedy against sin.

3. THE PRINCIPLES OF MARRIAGE:

- A. Marriage rests upon four fundamental principles:
 1. Principle of monogamy - Matthew 19:4-6; 1 Corinthians 7:10.
 2. It is a lifelong commitment which death terminates - Romans 7:2.
 3. Fidelity - Matthew 5:27, 28.
 4. The ultimate grounds of marriage is that of love (Agape-love) - Ephesians 5:21-33.

4. DIVORCE AND REMARRIAGE:

- A. One of the difficult problems in the teaching of Jesus is that of divorce and remarriage - Matthew 5:31, 32; 19:3-12; Mark 10:2-12; Luke 16:18.
 1. Jesus made one exception for divorce and subsequent remarriage - Matthew 19:9.
 2. One may divorce for another cause but not allowed to remarry - 1 Corinthians 7:13-15.

5. THE CHRISTIAN VIEW OF SEX:

- A. No elaborate sex code can be developed from the teaching of Jesus.
 1. But, from the total message of revelation, a general sex ethics emerges.
 - A. This approach reveals that sex is not evil, but is good and necessary.
 - B. Sex is one of God's many gifts to man and a part of man's total personality.
 - C. Sex, however, becomes sinful if uncontrolled and unregulated by man's higher moral, social, and spiritual purpose - Galatians 5:19.
 - D. Sex is good but capable of abuse, like every good, and is to be disciplined and subordinated to an entire way of life.
 - E. Sex was intended by God as a means of procreation - Genesis 1:27, 28.

1. However, sexual relations may also be an expression of the tender spiritual love between husband and wife - Ephesians 5:25, 28; Titus 2:4.
- F. The term "procreation" means creation for and on behalf of "another".
 1. Through sexual relations man functions as God's agent to continue His creative work.
- B. Celibacy is related to the problem of sex.
 1. The Old Testament knows nothing of celibacy.
 - A. Rather it exalts matrimony.
 - B. God specifically declared that "it is not good that man should be alone" - Genesis 2:18.
 2. The New Testament makes reference to those who have made themselves "eunuchs for the kingdom of God's sake" - Matthew 19:12.
 3. If one cannot do this, it would be best for him to marry - 1 Corinthians 7:1, 2.
 4. Marriage is "honorable" - Hebrews 13:4.
 5. The tendency to disparage marriage is due to the fact that Greek and Oriental concept of marriage as evil penetrated into the early church.
 - A. It was reasoned that since sex involves the flesh, the sexual act was evil.
 6. At the Council of Nicaea, A.D. 325, an attempt was made to compel married bishops to abandon their wives, but it failed.
 7. Gregory VII (Hildebrand), Pope from A.D. 1073 to 1085, insisted upon the disposition of all married priests.
 - A. After his death, the celibacy of both priests and deacons was enjoined by Canon Law.
 - B. In view of the Roman Catholic demand for celibacy, it is interesting to note that Peter, the apostle most prized by Catholicism was married - Matthew 8:14; Luke 4:38; 1 Corinthians 9:5.
 8. In many places, so-called "clerical marriages" was simply succeeded by "clerical concubinage" and illegitimate children.
- 6. PREPARATION FOR MARRIAGE CRITERIA FOR THE CHOICE OF A MATE:**
 - A. The writer of Proverbs rightly declared that "He who finds a wife finds a good thing" - Proverbs 18:22.
 - B. How does one go about finding an adequate life mate?
 1. Mutual physical attraction.
 2. Intellectual and cultural affinity.
 3. Common religious faith - Amos 3:3; 2 Corinthians 6:14-16.
 4. A fair degree of economic security.
 5. A common vocational interest.
 6. Emotional maturity.
 7. Wholesome attitudes toward sex and a desire for children.
 8. Relatively good health.
 9. Long time contact with wholesome family life.
 10. A relatively long acquaintance and engagement.
 - A. If one is guided by these, marriage will not be a "leap in the dark".
 - C. Principles which make a successful marriage - Ephesians 5:21-33.
 1. The husband is the head of the home - 1 Corinthians 11:3; Ephesians 5:23.
 2. The wife is the "keeper at home" - Titus 2:4, 5; 1 Timothy 5:14.

THE ETHICS OF RACE RELATIONS

INTRODUCTION:

1. Racism, the assumption of inherent racial superiority on the part of certain races and the consequent discrimination against others, is a crucial issue confronting Christianity today
 - A. Universal in scope, racism now plagues every continent on the globe to some degree.

BODY:

1. THE AMERICAN DILEMMA:

- A. Gunnar Myrdal, noted Swedish sociologist, calls the race problem in the United States “an American dilemma” as he describes it, the dilemma is due to discrepancy between the ideals which Americans profess and their practice which contradicts these ideals in intergroup relations.
 1. For instance, the “American Creed” stands for liberty, equality, justice, and fair opportunity for all citizens; but there are segments of people who do not share equally in the blessings.

2. LOVE THY NEIGHBOR AS THEYSELF” IS THE SOLUTION TO THE RACE PROBLEM

- A. God is no respecter of persons - Acts 17:26.
 1. Christians must love as Christ loves - John 15:9-14.
- B. Lessons concerning our neighbor.
 1. What the law requires of neighbors - Leviticus 19:11-18.
 2. Love of neighbor and eternal life - Matthew 19:16-22.
 3. Love of neighbor fulfills the law - Romans 13:8-10.
 4. Love fulfills the royal law - James 2:8.
 5. A man who neglected his neighbor - Luke 16:19-31.
 6. Another man who thought only of himself - Luke 12:13-21.

3. WHAT CAN WE DO?

- A. We can stress the biblical principles of the oneness of humanity - Acts 17:26.
- B. We can stress the biblical principles of unity in Christ - Galatians 3:28.
- C. We can love our neighbor - Matthew 22:36-40.
- D. We can take note of the worth of an individual, regardless of their race - Mark 8:36; Matthew 12:12.
- E. We can emulate the impartiality of God.
- F. Relating these principles to the problems of human relations will require courage, intelligence and perhaps sacrifice on the part of each of us.

3. Due benevolence on the part of each - 1 Corinthians 7:3-5.
4. Fair play - Matthew 7:12.
5. Consideration
6. Love
7. Forgiveness - Ephesians 4:32.
8. Communication

7. PARENT-CHILD RELATIONS:

- A. Principles for parent-child relations are provided by Paul - Ephesians 6:1-4; Colossians 3:20, 21.
- B. Respect and obedience on the part of children is dependent upon the right exercise of authority by parents - Ephesians 6:1-4.
 1. It must be a responsible authority in which the child will feel secure in the love of parents - Hebrews 12:6, 9.
- C. Threats to the child's sense of security:
 1. The threat of replacement of a child by the birth of a sibling.
 2. The threat of favoritism in the family - Genesis 37:3.
 3. The threat to the child's security in the attempt to hide truth behind a cloud of evasion or mystery.
- D. The discipline of children:
 1. Positive discipline - firm, consistent and kind - Ephesians 6:4; Hebrews 12:6-11.
 2. On occasion some degree of corporal punishment is necessary.
 - A. "Spare the rod and spoil the child" is a sounder principle than never strike a child except in self-defense - Proverbs 13:24, 23:13.
- E. Spiritual growth of children.
 1. Direct religious teaching in the home is essential - Proverbs 22:6; Ephesians 6:4; 2 Timothy 1:5; 3:14, 15.
 2. The most effective way of interpreting the Christian faith to children is by parental example.
 3. Five influence areas: Parents, friends, club leaders, public and Sunday School teachers.
 4. There is a close relationship between the values, mannerisms, attitudes, and behavior of parents and those of their children.

8. THE CHURCH AND THE FAMILY:

- A. The church has the greatest opportunity of any institution to serve the family and help improve its quality of life.
 1. The church must teach the Biblical view of sex, marriage, and the family.
 2. The church should provide Biblical education for young people contemplating marriage, for parents at the childbearing stage, and the "launching stage" when children are going out to make homes of their own.
 3. These are important because the future of the church, as well as civilization, will be determined by the quality of life in the home.