

Today, we begin our eighth lecture on Christian ethics. /We will start our supplemental lecture at this time. /Chapter 1, Introduction. /I will talk about ethics and religion. /I. The Meaning of Ethics.

/1. Definition of Ethics. /The study of ethics is a field that critically studies moral behavior in human relationships. /2. Ethics and Religion. /Ethics and religion have always been closely related.

/Ethics must be founded on religion. /Ethics that is not founded on religion cannot be real ethics. /Only under the standard of religion can we answer questions on human ethics.

/Thus, ethics is a part of religion. /Religion is a prerequisite for ethics.

/II. The Field of Christian Ethics. /1. The Meaning of Christian Ethics. /Christian ethics is also the critical study of moral behavior in human relationships. /It studies ethics on the basis of Christian faith.

/Christian ethics is the standard of God's special revelation. /Therefore, Christian ethics is the judge of all other ethics. /Thus, Christian ethics has the mission of judging other studies of ethics.

/Christians think with Jesus Christ on their minds and come to conclusions with Jesus Christ on their minds. /Every moral action in human relationships must be centered on shining the light of Jesus Christ.

/2. The Importance of Christian Ethics. /Humans are rational and moral entities. /Humans are intellectual beings with a conscience. /Humans have the notion of ideals in their hearts.

/For example, human beings know the difference between good and evil and honesty and dishonesty. /Christian ethics founded on God's special revelation is especially important.

/We can summarize that importance into several points.

/First, modern ethics is a difficult problem. /Moral corruption is a seriously issue in today's generation. /The only way to solve the situation of moral corruption is through Christian ethics in God's special revelation.

/How can we overcome moral crises in modern times? /It can only be handled through the work of Jesus Christ.

/Second, humanistic ethics are trending. /Today's ethics are largely humanistic while tending to be against Christian ethics. /Even Christians are straying from Christian morals as they live their lives.

/Therefore, we must apply Christian ethics when we live our lives.

/In Chapter 2, we will discuss bribes. /Incidents of bribery are widespread in politics, economics, and culture in countries all over the world. /If we observe corruption on the news, /there is rarely a time when bribery is not involved.

/Even within church-related affairs, there are incidents of bribery. For example, when constructing a church, bribes may be given to government workers. /Because of society's atmosphere of condoning bribery, many people are not critical of bribes.

/Some think that giving and receiving bribes is customary or cultural. /2. Today, people offer bribes thinking that they are giving gifts.

/When a gift is given, we must impartially look at the intention and motive of the action. / Bribes are completely different from gifts or tips given for hard work.

/Gifts are generally given between people in close relationships. /Tips and donations are given to people with whom we do not have a close relationship. /Both gifts and tips share the similarity in that neither is given with the expectation of a gift in return.

/Bribes are different. /Bribes are given to those with administrative or decisive power in return for some form of benefit for the giving party. /Therefore government officers see a shift in judgment that results in the execution of unjust action.

/Bribery involves favors in return, which burdens the receiver with the pressure of giving something back. /In this aspect, Christians must be honest before God.

/3. Bribes always have a negative influence on people, society, or nations. /For example, let us say that government workers accept a bribe and give permission for a construction project.

/In this scenario, the constructors do not work sincerely on the project, which leads to faulty construction that can bring upon casualties and economic loss.

/Bribes hinder the development in a nation's economy, politics, and society. /It is like a poisonous mushroom that kills a nation's development. /Bribes corrupt society. /They destroy society's justice.

/4. The Bible talks about bribery. /Our just God hates the giving and receiving of bribes that deters justice.

/The Bible clearly forbids bribery, warning us of the judgment that comes with bribery. Exodus 23:8 /Proverbs 29:4 /Job 15:34 /Numbers 31:8 /The prophet Samuel never received any bribes and was revered by the people of Israel.

/However, Samuel's sons coveted bribes and made wrong decisions. /Hence Christians should dispose of the habit of engaging in acts of bribery. /Christians must be leaders in creating an honest society and nation.

/Chapter 3 is about economic ethics. /1. This is Jesus's economic view. /Jesus emphasized commandments of love not only between people, but between people and economic society. /Jesus laid down the principles for handling assets.

/A. Cautions against Greed for Possessions. /Jesus rebuked those who were obsessed about material wealth rather than mental goodness. /Jesus emphasized these lessons several times.

/Matthew 6:24 /Luke 12:15-21 /Matthew 6:19 /The Lord emphasized that human value is not found in material wealth.

/B. Jesus Teaches about the Destruction of the Rich. /Jesus keenly pointed out the fall of the wealthy. /With their abundant wealth, rich people must not misuse their material resources. /We too must not treat poor people badly.

/C. Jesus Emphasizes our Daily Bread. /Jesus tells us not to worry about what we will eat or drink or wear. /This does not mean that we do not need any of these things. /Because such things are necessary, our Father in Heaven already knows about our needs.

/D. The Purpose of Material Goods. /Material things are not our life's goal. /They are to be used as an instrument for giving glory to God. /People putting their goal in materialistic things will perish when their possessions perish.

/2. Ethics on Personal Assets. /As people of God, we must hold proper views on the possession of wealth. /We need to look at assets from the view of Christian ethics.

/A. God's Entrustment /Psalm 24:1 says, "The earth is the LORD's, and everything in it, the world, and all who live in it." /Nothing we own is ours. /It belongs to God. /We are merely managers of God's belongings. /We have temporarily been given what belongs to God.

/B. The Legitimacy of Private Property. /First of all, we need property to develop our character. /Economic instability brings about mental instability. /For example, it is difficult to educate our children without any private property.

/Second, we need property for economic efficiency. /When we work hard, we are able to obtain more riches. /The system of gaining from work allows us to increase our efficiency.

/Our assets will continue to increase. /Third, private property gives managers of companies the drive to work. /If people reap the benefits of the hours they work, they will work even harder.

/C. The Problem of the Private Property System. /First, it gives a sense of materialism. /When we become too greedy for wealth, materialism grows within us. /Second, the system increases the gap between the rich and poor.

/Therefore, in the system of private property, we must ensure the distribution of living expenses to every citizen. /We must make sure everyone has the resources to live their everyday lives.

/Third, those with economic wealth and those in power may work in collusion. /When they conspire together, they may participate in acts of crime.

/Private property should be permitted, but we must help those who are less fortunate and fairly distribute the wealth. /Believers from the early church sold all their property and donated everything to the church to help those in need.

/We will now look at Chapter 4, Political Ethics. /1. The Definition of a Nation /A nation is a sovereign political unit with a community of citizens. /A country must protect its citizens. /Citizens must abide by a nation's laws.

/2. Origin of the State /There are many theories concerning the origin of the state. /We can accept the theory proposed by D.S. Adam. /A nation is a development of the family system. For example, let us look at Israel.

/Jacob's family developed into the nation of Israel. /Therefore, a nation is a magnified family, and a family is a downsized nation. /For this reason, the duties of a citizen to a nation are like the duties of a family member to a family.

/3. The Difficulty of Citizens Ethics. /A. A nation is a sovereign political unit. /Christians are citizens of two "nations," Heaven and Earth. /A believer needs to have the following mentality.

/First, nations seek power in order to build a monopoly. However, Christians must vow to stay loyal only to God. /Second, a nation's greatest interest is in the community of its citizens. /Nations only seek the well being of their own state.

/Christians, on the other hand, must recognize God's interest in all the people of the world. /Believers must hope for the prosperity of all nations. /Third, a nation's greatest moral duty is to maintain justice and safety.

/However, Christians who love God must put loving people as their greatest duty.

/Fourth, to display its authority, a state has to use force. /Although Christians must recognize the fairness of coercion, /we must sometimes say "no" according to our conscience.

/4. The Bible's Lesson on the State /A. The Old Testament's Lesson. /Israel's political system was characterized by prophets who criticized the king or the people for disobeying God's orders.

/There is a principle message of the prophets in the Old Testament. /The message is a plea for people to return to personal and societal honesty that is derived from the righteous sovereignty of God.

/The prophets represented the Lord God's judgment and salvation, proclaiming the will of God to the people. /The prophets declared God's active reigning in human historical and /political events.

/However, some of the lessons supplied by the prophets may be difficult to apply in today's society. /Because Israel was a theocracy, religion and politics were one. /Today, duties must be conducted on the basis of separation of church and state.

/B. Jesus's Lesson. /Mark 12:17 /Jesus says, "Give to Caesar what is Caesar's and to God what is God's." /Jesus spoke more about the spiritual kingdom than he did the political kingdom.

/Jesus did not speak much about the structure of a political nation. /Rather, he admonished Christians to prepare themselves for persecution in this world, to stay true to their faith.

/The message does acknowledge the authority of the state. /Moreover, there exists a holy territory of God in which that state cannot participate.

/C. A Lesson from the Apostles /Romans 13:1 says, / “Everyone must submit himself to the governing authorities.” / 1 Peter says, / “Show proper respect to everyone: /Love the brotherhood of believers, /fear God, /honor the king. /1 Peter 2:13-17

/5. A Nation’s Significance /A. Calvin’s View of the State /Calvin, a religious reformer, implemented theocracy in Geneva. /In Chapter 20 of Book 4 of Institutes of the Christian Religion, John Calvin gives a detailed description of the duties of the state.

/<The nation’s duty is to create and protect external worship to God, /to protect a sound doctrine and protect the church’s stability, /and to achieve universal peace and welfare.>

/We can summarize Calvin’s views of the state into five points. /First, the creation of worship and the protection of it. /Second, the protection of the church and its sound doctrine. /Third, adaptation of life to society. /Fifth, universal peace and welfare.

/Calvin did not support either capitalism or democracy. /He supported a republican form of government. /He wanted a small number of people to form a council that manages the state according to the word of God.

/6. A Christian’s Duty to the State /A. Patriotism. / “Patriotism” is the mental duties a citizen living in a nation must have. /Patriotism is a citizen’s duty, but there are two improper forms of patriotism.

/The first form is in holding hatred for every other nation. /Another is criticizing the current government and the nations’ chief. /These two examples are excessive forms of patriotism.

/B. Observance of the Law /Nations have national laws. /Citizens must observe these laws. /Romans 13:1

/What are we to do when God’s law conflicts with national law? /How are we believers supposed to act in this situation? /Acts 5:29 says, / “We must obey God rather than men!”

/C. Duty of Service /There are two types of duties of service. /The first is an indirect duty of service. /For example, there is the duty of paying taxes, /the duty of exercising the right to vote, /the duty of labor, /and the duty of education.

/Second, there are direct duties of service. /By this, we mean becoming government workers to complete the duties of the nation. /People in

this field are politicians, judges, and so forth. /Additionally, there is obligatory military service. /Deuteronomy 24:5

/We will now discuss Chapter 5, International Ethics. /War is a frightening act of sin. /Modern warfare brings upon tragic results because of the destructive force of powerful weapons. /In order to maintain peace on Earth, we all must work together.

/1. A Christian Understanding of War /The Old Testament records accounts of massacre and war. /There are records of the LORD God personally fighting in wars. /1 Chronicles 5:22

/In the New Testament, Jesus is not only God's son, /but also the King of Peace. /The Lord proclaimed the love of God and urged believers to practice that love.

/Matthew 10:34 /Matthew 26:52 says, "For all who draw the sword will die by the sword." /It is difficult to say that this verse justifies either pro-war or anti-war theories.

/A. God our Creator and Ruler. /Mass killings nor diseases of war do not make God happy. /God desires for his created world to extend the kingdom of God and to be used for His glory.

/B. A Judging God. /God is a loving God, but He is also a just God. /He does not treat sin lightly, but is a judging God. /Any individual, group, or nation that mocks God's righteousness will not go unpunished. /By judging those who commit crimes against God, God maintains his justness.

/C. God is Absolutely Sovereign. /This implies the doctrine of creation and judgment. /Christians must recognize God as the highest ruler, /and His will holds the highest authority in our lives.

/If the notion that God is absolutely sovereign is widespread in this generation, /the world we live in can maintain world peace. /Peace will only come when humankind acknowledges that God is absolutely sovereign.

/D. A God of Love. /God uses love to keep peace in the world.

/2. A Christian View on War. /A. War is sin. /This is what pacifists believe, /and they say so because war involves the sin of killing people. /They claim that war should not be fought under any circumstance.

/B. War is a Sin, but it is an Inevitable Sin. /War is a sin, so we must avoid it. /However, some wars cannot be avoided. /For example, our country did nothing, but the enemy invaded us.

/Then are we to stand still? /A thief enters our home. /Will you stay still while the thief steals our possessions? /We must defeat our enemies. / We must stop the thief.

/C. War is Sacred. /This was the claim of the Holy Roman Empire. /The idea originated with the Crusades. /We believe that point B is the correct view on war.

/This concludes our eighth lecture on Christian ethics. /Thank you.