

INTRODUCTION TO CHRISTIAN ETHICS

Exodus 20:3-17; 1 Pt. 2:12

INTRODUCTION

The word ethics from the English dictionary means a set of principles that people use to decide what is right and wrong, general principles or beliefs that affect the way people behave. According to scriptures, Christians and none Christians are two different types of people who seem to live in the same world, yet in reality, they are living in two different worlds! Our Lord Jesus Christ told our fellow first Christians, the apostles that they were in the world but they were not of the world (Jn. 17:14, 16). It is quite amazing that Christ in His priestly prayer did not pray for the world but only for the church! Up to now Christ does not pray for the world but the church (Rom. 8:34; Heb. 7:24-25)! Why? Christ prays for His church and His church should pray for the world. Another significant truth from His prayer is that He did not pray for Christians to be transferred from this world to the other world! (Jn. 17-15). This kind of truth signifies that Christians are not supposed to be ruled or controlled by the principles of this world, but by those of the other world (Phil. 3:20). We are here only as ambassadors (2 Cor. 5:20). Through all this study we are going to look at some serious life issues that we face daily as believers; yet we are not supposed to handle them the same way the world handle them.

This study is prepared from three main books:

1. Biblical Ethics, by Robertson McQuilkin, of Columbus Bible College;
2. Among God's Giants, by John I Packer, of Regent College, Vancouver Canada;
3. Disciplines of a godly man, by R. Kent, Hughes of College church in Wheaton Illinois.

Session 1: The issue of Love (Lev. 19: Matt. 22:34-40)

LESSON OUTLINE

I. THE BIBLICAL DEFINITION OF LOVE

- A. Poets and lovers, and some other theologians tell us that love is the greatest thing in the life of man!
- B. Love is so difficult to define, that the biblical idea of love cannot be found from all the vocabulary of any language!
- C. There are both **external** and **internal** elements of love in the biblical context.
 1. Love is a noun that may indicate a particular kind of feeling.
 2. Love is also a verb that emphasizes how one behaves.
 3. The external aspect of love focuses on power, ability, actions, and way of life for love.
- D. The internal aspect focuses on emotions, thoughts and motives.
 1. Love speaks of spontaneous feelings that implies to self-giving.
 2. Love is the foundation of the covenant relationship.
 3. Hosea' example of love with his harlot wife (3:1)

II. THE GREEK DEFINITION OF LOVE

- A. The Greeks define love in four different ways:
 1. EROS LOVE - This is the type of love between husband and wife (Eph. 5:25).

2. STORGE LOVE- This is the type of love between parents and children.
3. PHILEO LOVE-This is the type of love between great friends (like Jonathan & David 2 Sam. 1:26).
4. AGAPE LOVE-This is the love of God for his people (Jn. 3:16; 17:26).

III. LOVE IS DEFINED BY DESCRIPTION

- A. The clearest description of love is 1 Cor. 13. Here Paul gives us both external & internal elements of love.
 1. Love is an attitude and thinking toward someone.
 2. Love is also an activity done for the sake of someone.
 3. Love is without hypocrisy (Rom. 12:9).
 4. Love takes the servant's heart (Gal. 5:13).
 5. Love lays itself down for others (Jn. 15:13).

IV. LOVE IS ALSO DEFINED BY DEMONSTRATION

- A. The biblical definition of love is the nature of God (1 Jn. 4:8).
 1. Our love for God can only be clearly seen through our love for other people (1 Jn. 4 :20-21).
 2. Our love for others can only be clearly seen through our actions and motives for them.
 3. To say that God is love does not mean that God equals love. Love does not describe God fully.
 4. And again to say that God is love does not mean that love equals God. God was not obligated by external "ought."
 5. Only the nature of God was the basis of his creative and redeeming activity (Deut. 7:7-8).

V. THE OBJECTS OF LOVE

- A. The biblical love is divided into four parts:
 1. Love for God (Matt. 22:37):
 - a. It is the first commandment and it is the first importance.
 - b. It is the greatest commandment of all others.
 - c. It is the controlling authority of life.
 - How does a mere human being love the infinite God?
 - d. By the adoration of worship
 - e. By unceasing thanksgiving
 - f. By a life of steadfast obedience
 - g. By sharing his companionship and pleasure to others through his gifts
 2. Love for others (Matt. 22:39):
 - a. It is the second commandment.
 - b. All other commandments stand on these two commandments (v. 40).
 - c. It is the outward evidence for our love for God (1 Jn. 4:19-21).
 3. Love for self:
 - A person's first task in obedience to God is to develop a high self-esteem so that he can fulfill the second half of the commandment, to love others as we love ourselves.
 - a. We are not commanded to love ourselves; we are born and built that way.
 - b. Some are so strong on self-sacrifice that they hold self-love to be wrong.
 - c. These are some of their miss arguments:
 - i. Isn't self-love a mark of utter decadence of the end time 2 Tim. 3:2?

- ii. Didn't Christ say that a person should hate himself (Lk. 14:26)?
 - But this text says that we should also hate our parents, children, brothers, wives, and sisters as well!
- 4. Love for things. You shall not covet your neighbor's properties (Duet. 21).
 - a. Your neighbor's wife
 - b. Your neighbor's house
 - c. Your neighbor's ox, donkey
 - d. Your neighbor's field
 - e. Your neighbor's servant
 - f. Or your neighbor's anything

VI. THE CONFLICT OF LOVE

- A. Most people do things or choose to act from the motive of self-interest (Phil. 2:4).
 - 1. The top priority is self, not God or others.
 - 2. An ordinary human loves another human to a point.
 - a. How can you tell that you love God supremely?
 - b. How can you tell that you truly love your neighbor?
 - c. Love is not measured by the intensity of its feelings, but by the sacrifice it stands ready to make.

Session 2: Murder and its Forms

INTRODUCTION

From the last session we have talked about the issue of love. We got it from the first and second commandments. All the issues and matters of life stand solely on love. Everything we do is only motivated by love. It can be love for God, love for others, love for self, or love for things. In most cases, love for self-begets love for things! Love for things according to Paul, turns to be the ultimate enemy of the other two objects of love (1 Tim. 6:10). Love for things often demonstrates itself through jealousy, which automatically produces hatred for the other person, then from hatred come murder (Gen. 4:3-8; Jas. 4:1-2). True love, loves, protects, and preserves life; but hatred destroys, kills and persecutes life. Love roots from God himself. Hatred and murder roots from Satan, the great murderer (Jn. 8:39-44; 10:10). Through this session we are going to look at murder and its forms in our society today.

LESSON OUT LINE

I. FORMS OF KILLING-Part 1

- A. Murder is considered to be the worst for all crimes, more universally than any other and at the same time is the sin most practiced universally!
 - 1. By including anger and verbal abuse in the category of murder, Christ did not say nor mean that they were as evil as murder.
 - 2. But they are the same variety of sin, and may not be excused as mere human weaknesses.
 - 3. All sin including murder is like an onion. Beneath the final act are lesser acts, and beneath all the acts is a corrupt heart.
- B. Murder is highly, and it becomes the full-grown sin (Jas. 1:13-15).
 - 1. When the other layer is peeled away, various levels of violence are seen as part of the same onion.

2. Beneath the physical and verbal abuse is the heart of anger, hatred, and jealousy.

II. FORMS OF KILLING-Part 2

A. Self-defense

1. Self-defense seems to be validated in scripture but not commanded (Exod. 21:13; 22:2; Num. 35:22).
2. Defense of others or of oneself is certainly more valuable than the defense of material possession.
3. If there seems to be no other option but to resist with physical force, the Christian should discern whether killing is the only alternative or whether lesser violence would accomplish adequate restraint.
4. Though there are exceptions in which God allows the taking of human life, the sin of murder is the ultimate sin against human being (Lev. 27:17; Num. 35:16-21).

B. Violence

1. In a decaying world, murder may still be abhorred, but violence, short of murder often becomes acceptable.
2. Domestic violence:
 - a. Verbal abuse (Jas. 1:26; 3:1-12; Prov. 13:3; 15:1);
 - b. Sins of the tongue. The tongue is like wild fire and poison;
 - c. It not only poisons relationships and burns up the lives of others; it consumes the one himself whose tongue is not disciplined by the Spirit.
3. A Direct attack on a person with carping (complaining a lot) criticism or biting depreciations can destroy something in that person.
4. Any word that harms another emotionally is murder, unless spoken in love.
 - The example of the two pastors who used to abuse their wives verbally.
5. Another way of harm is by doing or saying nothing when a word or action would keep from harm.

III. FORMS OF KILLING-Part 3

A. Neglect (Exod. 21:28-31):

1. Failure to do good when in one's power to do so is sin (Duet. 22:8; Prov. 3:27-28); and
2. To be silent when another is falsely accused in sin.
 - a. In courts of law
 - b. In the presence of private gossip
3. Neglect is another form murder (Ex. 21:29-31)

B. Anger (1:19-20; Mat. 5:22)

1. Anger is subject to God's judgment
2. Anger is not always wrong because God gets angry every day (Ps. 7:11).
 - a. He is always angry with the wicked.
 - b. His wrath is clearly seen in the entire bible.
 - c. Anger is the inevitable result of his holy character exposed to unholy attitudes and sinning.
3. Holy and unholy anger can be distinguished by the cause of anger (1 Sam. 15:10-11; 18:8).
 - a. One can get angry over sin that offend God, harms others, or harms the person himself.
 - b. Anger is one of the works of the flesh (Gal. 5:19:20).
4. How to get angry without sinning (Eph. 4:26).

- a. Never get angry suddenly (Jas. 1:19).
- b. Never keep it burning inside you.
- c. Never let it last till the next day.

Session 3: Abortion, Infanticide, Suicide, and Euthanasia

INTRODUCTION

Unwanted infants and fetuses have been killed from time to time, both when the killing was illegal or legal. Until recently, the church had never seriously debated the morality of killing an infant for any reason.

I. THE BEGGINNING OF LIFE

- A. At what stage does an immortal soul begin?
- B. When does a physical body possess a soul?
- C. Does God create the soul and implant it in the human body?
- D. The question of the beginning of life (soul) is the key issue for a Christian.
 - 1. The value of life. The unborn babes are already a form of human life.
 - a. The abortion of a zygote, embryo, or fetus is a form of murder.
 - b. Murder is to destroy a human life, whether it is inside the womb or out of it.

II. THE BIOLOGICAL EVIDENCE

- A. Some have said that God breathes the breath of life in an infant (presumably at birth) then it becomes a living soul.
 - 1. Actually the unborn child has its own way of breathing or receiving life sustaining oxygen.
 - 2. Few now hold that there is a significant biological distinction between the late term fetus and the new born babe.
 - 3. Neither one can survive without the assistance of the other.
- B. Neurological (nervous system) beginnings take place by the sixth week. At that time, the embryo-fetus already experiences pain.
- C. At 12 weeks all biological human functions are present. The small person at that stage can change his position, can respond to pain, and suck the thumb.
- D. Therefore, from a biological point of view there is little difference between aborting a fetus and killing an infant.

III. THE BIBLICAL EVIDENCE

- A. Scriptures does not directly address the issue of abortion. As also it does on the issue of genocide, suicide, smoking and euthanasia, (the practice of killing a very old or sick person without causing them pain).
- B. “Thou shall not kill” is the overarching principle and cover all varieties of taking innocent human lives.
- C. Most serious discussions of biblical evidence against abortion wrestle with (Exod. 21:22-25).
 - 1. The majority of scholars hold the mother’s injury is in view in this passage.
 - 2. But Martin Luther & John Calvin and some other great Jewish scholars hold that to harm the fetus also demands the eye-for-an eye punishment, including capital punishment in the event of death.
 - 3. Passages that speak of God’s view of life before birth:

- a. Conception is clearly the beginning of personal history (Ps. 139:13-16).
- b. God does not overlook the conception of a human being (4:1).
- c. Our sinfulness is traced back to conception (Ps. 51:5).
- d. The real beginning of life is at conception (Job. 3:3; 10:18).
- e. John the Baptist (a fetus of six months) could leap for joy (Lk. 1:44, 24-25, 26).
- f. Jesus at one month was already recognized as Lord (Lk. 1:43).

IV. SUICIDE & EUTHANASIA

- A. Suicide and euthanasia like abortion and infanticide have generated into controversy because of new attitudes developing in western civilization. As with abortion and infanticide, scripture does not address these issues directly.
- B. Until recently, the major church bodies have condemned all the four activities as a violence of the commandment (Thou shall not kill).

V. CHRISTIANS AND UNBELIEVERS' VIEW OF SUICIDE

- A. Not all societies have condemned suicide and euthanasia.
 1. In Japan, for example, suicide to expiate (to show that you are sorry for something bad you did by doing something good) one's lost or threatened honor is heroic.
 2. Even as an escape from intolerable circumstances, suicide is quite acceptable.
 3. Societies that indorse it produce detailed hand books on how it may be committed.
- B. Secular societies view man as an animal facing extinction (stop to exist) he can be completely annihilated.
 1. Unbelievers view human physical life as the supreme value since it is all they have.
 2. The believers' view of human physical life is both higher and lower than the view of the unbelievers.
 - a. It is higher because it is created in the image of God.
 - b. The physical life is indwelt by God himself, it belongs to God, and life will exist forever.
 3. On the hand, to the Christian, physical life is temporary and not the ultimate value (Ps. 89:48; 90:3, 5-6; Job 20:8).
 4. To the believer, life and death are simultaneously more significant and meaningful; and less significant and meaningless to the unbeliever (Ps. 116:15; Eccl. 7:1; 2 Cor. 5:6, 6).

VI. IS SUICIDE REALLY SIN?

- A. Suicide is sin because it violates the sixth commandment.
 1. Taking one's self-life is neither allowed nor accepted by God in scripture.
 - a. It is nowhere condoned in scripture either indirectly or directly.
 - b. The believer is not the owner of his own body.
 - c. His body is a home of God; God has the final authority over his body.
 2. The different between suicide and other sins is that, for other sins, there is normally a period of repentance.
- B. Refusing medical care is suicide.
 1. Refusing medical care is another form of self-chosen death.
 2. God sometimes chooses to heal his people by medicine (Isa. 38:21).
 3. Pastor John Haggai says that God can heal his people through five various ways:
 - a. Through modern medicine; researcher have simply found what God had already provided.

- b. Through instrumentality of doctors; God grants doctors wisdom to treat his people.
- c. By relieving the stress that may be causing the mind and body illness. It is a medical factor that many diseases are caused by stress.
- d. Through supernatural intervention. God intervenes divinely to our situations sometimes.
- e. Through resurrection; it is the permanent healing.
 - i. There will be no more sickness, lame, no more pain and no more dying.
 - ii. Many times God has been glorified in sickness of people.
 - iii. The example of Fanny Crosby who was born blind. She wrote 8,000 poems and many other songs.

VII. EUTHANASIA AS SIN

- A. Killing others deliberately, whatever the case and motive, violates God's law.
 - 1. Active and passive euthanasia
 - 2. Actively, promoting death has been condemned worldwide.
 - 3. Passively, medical practitioners propose patients to die for unbearable pain
 - 4. They say that it may be ethical to withdraw treatment that might postpone death.
 - 5. It may be ethical to give treatment that will quicken death.
- B. Voluntary euthanasia. Some decisions for this issue sometimes are made by the patients themselves or family members.

Session 4: Racism and Tribalism

INTRODUCTION

Racism refers to the idea that non-racial characteristics, especially cultural patterns are the results of race. An example would be generalized from the behavior of people of a given race, assigning that kind of behavior to all belonging to the same race. The result is often hatred, intolerance, or unjust discrimination. No man and woman is immune to the virus of racial discrimination, ungodly attitudes based on racial differences.

- *The example of a Muganda woman who was born again but used to discriminate the Basoga tribe! One day she fought with a Musoga woman and accused the people who had employed her at the school where she was working!. But later, two of her daughters were married to Basoga men and her two sons married Rwandese women!*

LESSON OUTLINE

I. BIBLICAL VIEW OF DISCRIMINATION

- A. Discrimination works only for the harm of some in the society.
- B. For the Christian even to have feelings of superiority is sin; to base such feelings on class distinction is both sinful and foolishness (Jas. 2:1-9).
- C. Racial discrimination is wide spread but not so universally as class discrimination.
 - 1. People of the same race can discriminate one another because of their status.
 - 2. People of different races can embrace one another because of status (Jas. 2: 6-7).
- D. God did not require segregation and discrimination among people, but only based on religious distinction.

- In fact, religious discrimination or segregation is worse than racial or tribal discrimination among non-believers.

II. CAUSES OF TRIBALISM & RACISM

- A. Pride is the root cause of racism, tribalism and class strife.
 1. Pride based on physical characteristics for which one has no responsibility.
 2. Pride of race based on cultural differences.
 3. Pride says, “our way is the best way,” and then concludes that all other ways are inferior.
- B. Ignorance and fear are other root causes of racism and tribalism.
 1. Ignorance extends this judgment to identify cultural patterns with skin color.
 2. Fear can cause members of a powerless minority to be racist in attitudes and actions as those who have the power to impose injustice.
 - a. Fear of the unknown
 - b. Fear of being hurt by the enemy.
 3. Fear, whether reasonable or not, begins to determine behavior.
- C. Thus, fear and pride combined with ignorance produce the full range of attitudes and actions of racism, from inadequate love, through hatred and violence, to structured injustice and killing.

III. RACISM AND TRIBALISM IN THE CHURCH-Part 1.

- A. It is unfortunate that what Christ did for us, regardless of our nationalities, tribes, colors, and languages, is not fully enjoyed by many believers in the church (Rev. 5:9).
- B. Only the transforming work of Christ in the human heart is adequate to the sin problem. But the problem remains: Racism has infected the church with the same virus.
- C. In fact, sometimes the pressure within the church seems more dangerous and less to cure than outside!
- D. How can the church cleanse and heal its members and become God’s instrument to cleanse and heal the society?
 1. The new birth. New people alone can build new society with new people.
 2. But only church membership does not bring this automatically.
 3. The most severe racial problems have been found from places where the gospel is very common and many people have embraced Christ.
 4. Historically, black Christians in America, under far greater provocation, have overcome racial problem more than whites. *The example of William Seymour, a black revivalist, he was not allowed to sit in class with white students at the Bible college where he studied, so he studied from the window for all the time he spent at the college.*

IV. RACISM AND TRIBALISM IN THE CHURCH-Part 2.

- A. How does one get Christians behave like Christians?
 1. The church has the responsibility of teaching its members.
 - a. We are all one in Christ and we belong to one God and Father, we are supposed to live that way (Gal. 3:26-28; Eph. 2:11-14; 4:3-4; Col. 3:1-10).
 - b. We are all one nation and God’s chosen race (1 Pt. 2:9).
 - c. The church must carefully and thoroughly apply this teaching.
 - i. The church must point out the danger of racial problems.
 - ii. Pointing out God’s hatred against this evil which is against the unity of his body (the church).

2. Personal relationships. The teaching must be activated in personal relationships of the believers from different races, tribes, colors and classes.
 - a. In the places of our work and ministry;
 - b. In our communities, homes and churches;
 - c. The loving fellowship intended by our Lord among members of his family must be lived out practically;
 - d. The teaching must include spiritual supervision so the Christians are disciplined in living what is taught;
 - e. Truly, only new people who are taught and disciplined in scripture, sensitive to the Holy Spirit, and obedient to the Lord of the church can make a difference; and
 - f. The church must not only teach and help individuals find the right way; it must also eliminate every direct or indirect church policy against some people basing on race, tribe, or class distinctions.

Session 5: Integrity and Truth in the Church.

INTRODUCTION

Integrity may be the most precious possession one can have. Its violation can be the greatest loss one can make. Can you be trusted? If not, all other qualities become uncertain. Lack of integrity is a fault line in the character of a person that destroys all other values and undermines all the relationships. Even communication ultimately depends on the confidence that what the other person says is reliable, and what he does is trustworthy. No wonder, Satan is called the father of all lies, the ultimate cheat; and God the Father of all truth, and trustworthy one. The good name of the person and wisdom talked about can only be obtained through the integrity and truth of the person (Prov. 22:1; Eccl. 7:1).

LESSON OUTLINE

I. TRUTH AND DECEPTION

- A. Unfortunately, the world has changed some lies to be truth and some truth to be lies and the church has fully bought the idea.
- B. The example of Baganda's introduction ceremony, it's fully done in lies disguised in having fun; yet the Bible forbids us as believers such joking, but commands us always to speak truth with one another (5:4,6;4:25).
- C. Perjury (false witnessing) and lying:
 1. The ninth commandment forbids making false witness deliberately.
 2. False witness is serious since it threatens the integrity of others who can provide justice (Prov. 14:5).
 3. Don't lie to one another (Col. 3:9; Lev. 19:11).
 4. The Bible links false witness with all varieties of lying.
 - a. Dealing falsely with other people, and gossip.
 - b. Breaking contract and falsely swearing in God's name.
- D. God hates so much the act of lying (Prov. 6:16-17).
 1. Liars will not inherit the Kingdom of God (Rev. 21:8).
 2. The first person who died in the revival of the early church died because of lying (Acts 5:1-10).
 - a. He lied to God and taught his wife to lie too.

- b. God killed him so that he could purge away the evil of lying from the community of believers.

II. THE NATURE OF DECEPTION

A. How bad a sin is deception?

1. The basic evil of deception is that it denies the character of God who is truth (Heb. 6:18).
 - a. It profanes his name or reputation.
 - b. It takes his name in vain, and makes him untrustworthy.
2. Deception and destruction (1 Sam. 1:15-16; 31:4-5).
 - a. Destruction is what every liar achieves and finally experiences first in himself.
 - b. Then in his relationships, friends, family members, work and receives judgment from God.
 - c. Jacob's example (Gen. 27:18-27).
 - i. He lost friendship with his brother Esau (v. 41-45).
 - ii. He lost fellowship with the whole family.
 - iii. He experienced various lies from his uncle Laban (Gen. 29:21-28; 31:4-10, 41).
 - d. Deception destroys personal character.
 - e. Deception multiplies problems instead of solving them (Prov. 20:17).
 - f. The righteous must hate all falsehood and lies (Ps. 119:163).

III. VARIETIES OF DECEPTION-Part 1.

A. Lying without words:

1. To deceive by expressions of behaviors and actions;
2. A person can deceive by silence sometime.

B. Lying with true words:

1. One can lie using true and real words.
 - a. Using the real word but changing their meanings!
 - b. Using the real words but half way.
2. For example, the most way Satan has deceived people, is using the Bible.
 - a. He did not change God's word when he lied to Eve but he caused her to doubt it (Gen. 3:1-2).
 - b. He gave her a false reason for the word (v. 4).
3. Satan used God's word to tempt Jesus in the wilderness (Matt. 4:1-10).
 - a. He got the word out of context, he did not quote the whole text (Ps. 91:11-12).
 - b. He used the word for a wrong purpose.

C. Pretence and exaggeration

1. To pretend to have knowledge when one only thinks, feels, or guesses, is deception;
2. Exaggeration is another form of lying.
 - a. It is the greatest temptation for Christians.
 - b. They exaggerate what God is doing some times; this is done mostly through testimonies.

IV. VARIETIES OF DECEPTION-Part 2.

A. Cultures and lying. "A lie is also a useful thing", it is a Japanese proverb.

1. "A lie may become the cross you must bear," one believer told his fellow believer.
2. Cross-cultural communications of truth is complicated by cultural differences.

- B. Motivation: Self-interest. “For the glory of God” is not usually the reason why many people lie (I Sam. 20:5-6, 27-29). But usually it is pure self-interest, selfishness and greed.
- C. Hypocrisy: The mature form of deceit is evidenced by a life of deceit, commonly called hypocrisy.
 - 1. Seeking to appear before others the way you are not at all. Saying what you can’t do.
 - 2. Religious hypocrisy is the worst of all hypocrisy. God hates hypocrisy (Matt. 23:13-29).
- D. Self-deception: Hypocrisy is an attempt to deceive others, but it often roots from self-deception (1 Cor. 3:18).
 - 1. The heart is deceitful (Jer. 17:9) “the heart of a man is the greatest imposter and cheat in the world” said Matthew Mead.
 - 2. The heart deceives your mind, your mind deceives your heart, and they both produce deceitful desires (Eph. 4:22).

Session 6: Christians in the society (Matt. 5:13-16).

INTRODUCTION

We have considered biblical moral mandate that we must follow, biblical principles that we must apply to our own lives. The Ten Commandments are the Christian standards.

What other responsibilities do believers have beyond modeling and teaching ethical behaviors?

LESSON OUTLINE

I. THE CHRISTIAN AND WORK

- A. Christians must influence all these areas, someone called them the world’s seven mountains: Religion, Family, Education, Politics, Business, Art (artists), and Media (newspapers, radios, & Televisions).
- B. What does the Bible say about work?
- C. Were we created to work or just to enjoy God’s work of creation?
 - 1. Man was commanded to work before the fall, though some think that work came after sin (Gen. 2:15).
 - 2. Christians must work with their hands (1 Thess. 4:11; 2 Thess. 3:6-12).
 - 3. Believers should live a quiet life among non-believers.
 - a. We should not become beggars to non-believers nor to believers.
 - b. We should not become idle before non-believers.
 - c. We should not become burdens to our fellow believers.
 - d. We should be a blessing to both believers and non-believers (Gal. 6:10; Eph. 4:28).
- D. How must we treat others, especially our employees and employers at work?
- E. Christians must be faithful and honest at work in all areas.
 - 1. The area of time management; always coming to work in time and use time while at work faithfully.
 - 2. Always use other people’s properties faithfully and carefully.
 - 3. The area of money and company properties. One should not use work properties or money for personal expenses (1 Cor. 9:7).
 - 4. Always learn to use others’ money and properties faithfully and carefully.
 - 5. Always learn to be faithful and honest with small things and other’s money & properties (Lk. 16:1-12).

6. Don't manipulate others because of your position for money or for any other things.
- F. Serving others through work. Do your work as for God (Eph. 6:5-8).

II. THE CHRISTIAN AND MONEY

- A. Christ taught more about money than the topic of hell and heaven in his entire ministry on earth.
- B. Christ taught us that we can't serve two masters at ago (God & money). And Paul taught that the love of money is the root of all evil (1 Tim. 6:10).
- C. Borrowing and lending money and property
 1. Always learn to pay all debts in time (Ps. 37:21; Lev. 19:13; Duet. 24:14-15; Prov. 3:27-28).
 2. Always learn to forgive your debtors, God will pay you back (Mat. 6:12; 18:25-27; Prov. 19:19).
 3. Always learn to lend not expecting to be paid back (Lk. 6:34-35).
 4. Always learn never to charge interest to your fellow believers (Duet. Lev. 25:35-37).
- D. Why did Christ teach more about money than some other topics?
 1. Money has the greatest potential to replace God in your life.
 2. When money is your master it serves you; but when money becomes your master you become its slave.
 3. God uses your money to test your faithfulness; how you manage your money affects how much God can use and bless your life.

III. THE CHURCH WORKERS AND MONEY

- A. How do church leaders who are called of God to serve get money? (Exod. 28:1).
 1. God pays his workers through his people (1 Cor. 9:13-14; 1Tim. 5:17-18; Jn. 4:35-36).
 2. Why did Paul not demand money from the churches?
 - a. Paul was protecting the Gospel, he did not want false preachers use the Gospel as a way of gain (1 Cor. 9:18).
 - b. He did not want to become a burden to the churches though he had all the right and authority to do so (1 Thess. 3:7-8; 1 Cor. 9:5-7, 11-12, 15-17).
 - c. Paul put all his power, energy and focus on the expansion of the Gospel and godliness (1 Cor. 9:12; 1 Tim. 6:6-10).
- B. How does God pay his servants? (Deut. 23:19-20).
 1. God pays his workers through his workers (people).
 - God calls every Christian to use his/her money for kingdom business by paying tithes, offerings and give to the church generously (1 Chron. 31:4-12; Mal 3:10; Prov. 3:9-10; Neh. 10:35-39).
 2. God pays his workers through his leaders (Neh. 12:47; Num. 18:21-26).
 - a. Leaders must use church money faithfully and carefully (2 Chron. 12:15-16; 27:7).
 - b. The senior leader is responsible for other leaders (2 kings. 5:25-26).
 - c. All other church leaders are serving the senior leader (Num. 3:5-6; 2 Kings. 5:20; Josh. 1:1).
 - d. All the associate leaders must be royal to the senior leader (1 Cor. 11:1).
 - e. Their loyalty to God is seen through their loyalty to the senior leader (e.g. David & Soul).
- C. How do Christians use their personal money?
 1. He or she must pay tithes, offerings, contribute to evangelism and missions and some other needs of the church.

2. But basically, every believer must give to God from his/her local church before he/she gives to outside ministries.
3. He/she must help and support his/her family members (1 Tim. 5:8).
 - a. His wife and children, parents, and relatives
 - b. The needy from the family of the church
4. He must give to the needy, widows, orphans, poor, and disabled (Prov. 19:17; Duet. 24:19-21; 15:7-11).
5. The church has its own responsibilities but is also instructed by our Master to take care of others who are in need (Gal. 6:10; 1 Tim. 5:15; Jas. 1:27).

IV. THE CHURCH'S WAY OF GETTING MONEY

A. How does the church get money?

1. The church's main way of getting money is tithes and offerings.
2. The church can set up some projects such as schools, hospital, and any other good projects.
3. The church must not manipulate its members in the area of giving and tithing (2 Cor. 9:7; Ezra 2:69; Deut. 16:17).
4. The church must act faithfully in getting and using money (read biblical ethics, page 408-410).
 - a. The church must not sell prayers and the Gospel (Matt. 10:8; Acts 8:18; 1 Cor. 4:7).
 - b. The church must not allow its members manipulate it by using money neither (Acts 8:18; Num. 22:15-18).

V. THE CHURCH AND THE STATE-Part 1.

- ##### **A. Unfortunately, not like in the Old Testament where the state was under God's governance, today almost the state governs the church. And some other states ban God activities and the Gospel completely from their countries.**
1. The church's loyalty to the state (Rom. 13:1-17; Tit. 3:1)
 2. The church must be loyal to the state and follow its regulations and laws, but not in matters that contradict God's word (Deut. 3:1-7, 16-18; 6:6-13).
- ##### **B. The role of the church in the state. Its primary role and responsibility is spiritual not political (1 Tim. 2:1-5).**
- a. The early church's responsibility was not to change Rome but to change the Romans individually and spiritually.
 - b. Its spiritual role is mainly done through prayer, praying for all people, all leaders, for peace, freedom, and justice for their countries.

VI. THE CHURCH AND THE STATE-Part 2.

- ##### **A. The church and state should not manipulate each other. The church must not manipulate the state using its spiritual authority, nor the state manipulate the church using its physical authority (John 19:10-11).**
1. The church must not compromise God's word.
 2. The church must not fear to speak the truth to the state (1 Kings. 20:7-23).
 3. The church leaders must live exemplary before the state morally.

4. The church must bring the state and its people out of darkness into God's light of the kingdom.
- B. The role of individual Christians in the state:
1. To honor and respect state leadership and regulations like paying taxes etc. (Rom.13:1-7; 1 Tim. 2:2)
 2. God has appointed state leadership v.2.
 3. State leadership is set for our own good v.4.
 - a. To practice justice and mercy
 - b. To serve the needs of the community
 4. The state leader is a servant of God vv. 4, 6.
 5. God's wrath can be displayed through him if we disobey him v.4.

Session 7: The Issue of Sexual Immorality in the Church (Exodus 20:14; 1 Cor. 6:8; 10:8; 1 Tim. 4:3)

INTRODUCTION

It is unfortunate and very sad that the problem of sexual immorality which Paul decisively decided to solve and eliminate from the Corinthian church almost two thousand years ago, it still flourishing in the church today! Some years back, a research was carried out by leadership magazine from USA using a poll of one thousand pastors. The pastors found it out that 12% of the pastors had committed adultery while in ministry. And 23% had something they called sexual inappropriate. Another research was carried out by some church leaders who were not pastors, and found that 23% had had extra marital intercourse, and 45% indicating that they had what they called sexual inappropriate. One in every four Christian men is unfaithful. Therefore, the contemporary evangelical church is broadly considered Corinthian to the core.

LESSON OUTLINE

I. THE RESULTS OF IMMORALITY IN THE CHURCH

- A. The result from inside the church:
1. The church has lost its power and authority on holiness.
 - a. Holiness brings God closer to us as well as people to God (Matt. 5:16; 1 Pt. 1:15-16).
 - b. Our light can clearly shine in darkness through our holiness.
 2. The church is so slow to discipline its members for immorality.
 - a. Church leaders are totally disqualified for helping others (Jn. 8:1-8).
 - b. The Leaders no longer see the evil of immorality as a serious evil or sin, it's normal to them!
- B. The results outside the church:
1. The church has somehow become useless to the world.
 - a. The church can't help the world anymore and instead the world is trying to help the church!
 - b. The church is no longer impacting the world but the world is effectively impacting the church!
 - c. The church has given religions an opportunity to become strong.

II. NON-MARITAL VIOLATIONS OF GOD'S PURPOSE FOR SEXUALITY-Part I

A. Sexual Covetousness

1. Sexual relations not only begin in the mind, but the primary sex organ is the mind (Matt. 5:27-28).
2. The two common error in interpreting these verses:
 - a. Some think that to look with desire is the same as committing the act itself.
 - b. Others think that there is no sin in sexually desiring someone other than someone's wife; but there is only sin if one fantasizes having sexual relations with such a person.

B. The sin of lust,

1. The definition of lust:
 - a. The word translated "lust" means "desire" or "covet."
 - b. Sexual covetousness is to desire any kind of sexual pleasure and satisfaction with anyone who may not legitimately provide that pleasure.

C. Faithfulness in the mind:

1. Faithfulness is most importantly of the mind.
2. Exclusive intimacy, permanent commitment, and mutual trust are violated first in the mind.
3. Sexual covetousness is not the same for the married and the unmarried.

D. Sexual temptations (Gen. 39:1-10):

1. To be tempted is not sin at all but yielding to the temptation is sin and evil;
2. Cry to God whenever you are tempted (1 Cor. 10:13).
3. Avoid temptations and those who bring them (1 Cor. 6:18).
4. Avoid being a temptation to others yourself (Mat. 18:7).
5. Avoid the two sources of temptations, touch and sight (out of sight out of mind) Mat. 18:8-9.

III. NON-MARITAL VIOLATIONS OF GOD'S PURPOSES FOR SEXUALITY- Part 2.

A. Immodesty and indecent dressing:

1. Displaying your body parts out; and
2. Dressing to entice others sexually.

B. The Bible and nudity:

1. God's will for man is to cover himself (Gen. 2:25; 3:7-11, 21; Exod. 20:26; 28:42-43).
2. Modest dressing begun in the garden because God hates to see us naked before others.
3. Nakedness is only allowed for married couples in their privacy.

C. Pornography

1. Pornography is the portrayal of sexually oriented material, in writing or visual form, deliberately designed to stimulate sexually.
2. Outside of marriage, it means incitement to lust, deliberate seduction and deliberate temptation.
3. Pornography does help neither the married nor the unmarried, but it destroys both.

IV. NON-MARITAL VIOLATIONS OF GOD'S PURPOSES FOR SEXUALITY-Part 3.

A. Masturbation

1. It's said that 90% of all males age 15 have experienced some form of self-induced orgasm at least once.
2. Among females, it is said to be between 40% and 60% who have at least had one erotic experience through self-stimulation.

3. The Bible does not speak directly to this issue as it does not also address directly some other issues like: Polygamy, slavery, pornography, drug abuse, smoking, and abortion.
 4. Probably because in the Bible times people married much earlier than today.
- B. Sex before marriage
1. Sexual relationship outside marriage, including sex before marriage is explicitly forbidden by the Bible.
 2. In the Old Testament, once you made sex with any unmarried woman, you took her for a wife by force (Exod. 22:16-17; Deut. 28-29).
 - a. There must be no sex where marriage is not intended because sex makes the two persons one person.
 - b. Sex defiles God's own temple, the believer's body (1 Cor. 6:18-19).
- C. Homosexuality
1. Homosexuality is the most violation of God's purpose for sexuality.
 - a. It is against the nature and God's plan for man and woman (Rom. 1:26-27; Jude 7).
 - b. It is against procreation, it violates the command to multiply (Gen. 1:28; 9:7).
 - c. One gay advocate activist (Bishop Senyonjo) said that God did not destroy Sodom and Gomorrah for homosexuality according to Ezek. 16:48-49. But he did not speak of Judges 19:22. I wondered.

V. NON-MARITAL VIOLATIONS OF GOD'S PURPOSES FOR SEXUALITY- Part 4.

A. Other sex issues

1. Incest, marriage between close relatives (Lev. 18:6-18; Matt. 14:3-4).
 - a. Sex and Marriage between close and blood relatives are seriously forbidden.
 - b. Why then God allowed Abraham & Sarah to marry each other?
 - c. Abraham married his own sister, though from a different mother.
 - d. Nahor married his brother's daughter Haran (his niece).
 - There can be two possible answers to the question.
 - i. There were no godly people other than Abraham's family.
 - ii. It had spiritual implication for today's church.
 - All Christian men are brothers to all Christian women as well as all Christian women are sisters to all Christian men.
 - All Christian men must only marry Christian women and all the Christian women must only marry Christian men (Num. 36:1-7).
 - To have any sexual relations outside marriage with Christian men or women is to commit spiritual incest
 2. Bestiality (Exod. 22:19; Lev. 18:23; 20:15-16; Duet. 27:21).
 - a. Bestiality degrades God's image and likeness, which is in man (Gen. 1:1-13, 26-27).
 - b. Man now becomes the most foolish creature than all other creatures including animals.
 - i. Animals and other creatures remained in their creational order but man changed everything.
 - ii. Animals don't seek man for sex but man seeks them for sexual intercourse.
 - iii. Animals don't have sex with other kinds of animals, or birds with other types of birds but only with their own kinds.
- B. God condemns bestiality because it is perversion, abomination and unnatural.
1. Bestiality is in the same category with homosexuality.
 2. All those who practice these evils deserved to die in the Old Testament times.

- C. Rape (Deut. 22:25-29)
 1. Sex was only meant for the married people but not for everyone.
 2. It had to be done or enjoyed in agreement even between the married (1Cor.7:5).
 3. They do not have to deny each other nor one force the other person into the act.
- D. Rape is the most dangerous thing against a woman.
 1. It destroys the woman psychologically.
 2. It destroys the woman's sexual desire mentally.

Session 8: Marriage and Family in the Church (Mal. 2:13-16; Heb. 13:4; 1 Tim. 5:8)

INTRODUCTION

Marriage has been one of the most violated and misunderstood institution both in the world and in the church. Most men and women don't quite understand God's ultimate plan and purpose for marriage. Pastor R. Kent Hughes says this about marriage, "Marital love is like death - it wants all of us. It claims everything. Marriage is a call to die. The man who does not die for his wife does not come close to the love to which he is called.

LESSON OUTLINE

I. GOD'S PURPOSE FOR MARRIAGE

- A. Wholeness and oneness
 1. Man by himself is incomplete and lonely (Gen. 2:18-25).
 2. The first and ultimate purpose for marriage is fellowship, oneness, and wholeness-love.
 3. Oneness in mind, heart, body and unity in God (Prov. 5:15-19; 1 Cor. 7:3-5,14-15; Heb. 13:4; Hos. 7:8; Num. 36:6; 2 Chron. 19:2; Ezra 9:1-2).
- B. Procreation (Mal. 2:15)
 1. Adam and Eve were commanded instructed to be fruitful and multiply.
 2. Having children is one of God's purposes for a normal family (Ps. 127:3-5).
 3. Therefore the motives that keep couples childless should be examined carefully.
- B. Demonstration of love
 1. God's love for his people is fully displayed and exhibited in the picture of marriage (Hos. 1:2-3; 3:1).
 2. The husband is called to love his wife as Christ loved the church (Eph. 5:22-23).
 3. How can a husband love his wife like Christ?
 - a. Through suffering for her (Acts 9:4).
 - b. Through praying for her, Christ prayed for his church and is still praying (Jn. 17:9; Rom. 8:34; Heb. 7:25).

II. GOD'S PURPOSE FOR MARRIAGE- Part 2

- A. The puritan' view for this purpose:
- B. Matthew Henry's commentary on Genesis 2:22:
 1. "The woman was formed from a rib out of the side of Adam; not out of his head to top him, nor out of feet to be trampled upon by him."
 2. But out of his side to be equal to him, under his arm to protect, and near his heart to be loved."

- C. The real purpose for marriage is to love each other entirely; so everyone should choose to marry the one he/she loves. One should avoid all things that tend to quench your love for your husband or your wife.
1. To dwell together and enjoy each other, to educate their children together, to manage their home together, and to be partners in business together. To do everything together whatsoever;
 2. To be helpers of each other's salvation, to stir each other to faith, to love and obey each other, to encourage each other for good works and to worship and pray together;
 3. To warn and help each other against sin and temptations, and to be faithful to each other always;
 4. To avoid any immodest conduct with another woman or man that can cause jealousy to your partner and to avoid all unjust jealousy;
 5. To prepare each other for the approach of death and to comfort each other in the hopes of heaven and eternal life; and
 6. To help each to bear burdens and afflictions, (not by impatience to make them heavier) like in poverty and needs, in all sickness and difficulties.

III. MARITAL VIOLATIONS OF GOD'S PURPOSE WITHIN MARRIAGE

- A. Marriage with non-believers
1. A non-believer cannot display God's love fully through marriage (1 Cor. 7:14);
 2. To a non-believer unfaithful is okay, because for them marriage is just a ring but not commitment!
- B. Adultery
1. Adultery is the most serious violation of marriage within Christian marriage.
 2. Adultery destroys the joy and happiness within Christian the marriage.
- C. Polygamy
1. The Old Testament speaks of polygamy implicitly but the New Testament speaks of it explicitly.
 2. It shows us only the evil caused by polygamy within marriage, like, (1 Sam. 1:1-2, 6; Gen. 30:1-8).
 - a. Enmity between children (2 Sam. 13:22);
 - b. Enmity between wives (Gen. 30: 14-18; 16:1-6);
 - c. Enmity between parents and children, and sometimes these enmities resulted into murder (2 Sam. 13:30-33);
 - d. Polygamy takes all joy and happiness away from the family completely.
- D. Divorce (Matt. 19:1-12)
1. God hates divorce (Mal. 2:14-16).
 2. Divorce is practiced by rebellious men and women (Matt. 19:8).
 3. In Africa sometimes divorce is replaced by polygamy.

IV. THE RESPONSIBILITIES IN THE CHRISTIAN FAMILY

A. Roles in the marriage and in the family:

1. Responsibility of the husband in the marriage and family:
 - a. Loving and caring for his wife (Eph. 5:22-23);
 - b. Leading and guiding his family members (1 Pt. 3:1-7).
 - i. Adam failed to lead and guide his wife Eve (Gen. 3:1-6).
 - ii. Manoah led and guided his wife well (Judges 13:1-11).
 - c. Providing and protecting (1 Tim. 5:8; Prov. 11:29)
 - d. God always provides the family through the husband or the father.
2. Responsibility of the wife:
 - a. Loving (Titus 2:4-5)
 - b. Home making (Tit 2:4-5)
 - c. Submissive (Eph. 5:22-23; Tit. 2:5; 1 Pt. 3:1-7)
 - d. Both husband and wife must meet each other sexual need (1 Cor. 7:2-5).
 - i. Both must enjoy each other sexually equally.
 - ii. Satan tries to make sex outside marriage most exciting and enjoyable than in the marriage.
3. Parental responsibility:
 - a. Reproduction (Gen. 1:28; 9:1, 7; Ps. 127:3-5; 128:3)
 - b. Loving their children (Eph. 6:4; Col. 3:21; Tit. 2:4)
 - c. Modeling (Mat. 5:16; Prov. 23:36)
 - d. Instructing and disciplining their children (Deut. 11:18-21; Prov. 22:6):
 - i. Disciplining not punishing (Prov. 13:24; 19:18; 22:15; 29:15.17);
 - ii. God does not punish his children but he only disciplines them.
4. Responsibility of the children in the family:
 - a. Loving (Prov. 23:26);
 - b. Obedient (Eph. 6:1; Col. 3:20);
 - c. Caring for their parents in old age (1 Tim. 5:4).

V. PRACTICAL PRINCIPLES AND DISCIPLINES FOR PURITY

A. Accountability

1. Get someone who will hold you accountable for your moral life.
2. First options use your spouse.
3. Or get your fellow man whom you feel free with.
4. Be faithful; open yourself fully to that person.

B. Prayer and intercession

1. Pray and intercede daily for your purity life.
2. Pray for your spouse and friends for their purity lives.
3. Tell your purity experiences to God.

C. Memorization of scripture

1. Fill your brain with God's word (Ps. 119:9-11).
2. Guard yourself with the word, and hide it in the heart.

D. Mind and eyes

1. Train your mind not to be a slave of your eyes (out of sight out mind).
2. Train your eyes to look but not lustfully.

E. Hedges (gates)

1. Avoid verbal intimacy with women.

2. Avoid opening up your heart completely to other women than your wife.
3. Never pour all your troubles to women and hide them from your wife.
4. Avoid touching women's body & close contact with them.
5. Avoid treating other women with special care than your wife.

F. Reality (1 Sam. 13:14; 2 Sam. 11:2-5)

1. Be realistic:
 - a. Be real about your sexuality.
 - b. If others have fallen, so you can.
 - c. The more you pretend, the more you will be won and taken by temptations.
 - d. Don't pretend to be super human.

G. Divine awareness (Gen. 39:9; 1 Cor. 6:18):

1. Free, don't sin against God (Ps. 51:4).
2. You don't belong to yourself; God bought you with a price (1 Cor. 6:20).
3. Your body belongs to God (1 Cor. 6:18-20).
4. Sexual immorality is like witchcraft before God (Rev. 22:15).

THE END