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# An Evangelical Approach to the Problem of Knowing and Doing the Basic Principles of Christian Conduct

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AN EVANGELICAL APPROACH TO THE PROBLEM OF KNOWING  
AND DOING THE BASIC PRINCIPLES OF CHRISTIAN CONDUCT

by

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## CHAPTER I

### INTRODUCTION

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### INTRODUCTION

In the declaration of Jesus, at the conclusion of His great Sermon on the Mount, there are two words that merit special attention, "heareth" and "doeth".

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell: and great was the fall of it.<sup>1</sup>

The problem of determining right and wrong is of an extremely serious nature because few people recognize the contrast between the secularized standards of the age and the moral principles of Christianity. In America particularly, both those in the church and those outside its fold harbor the vague illusion that the common life of man is Christian. This should be problem enough. Yet it is with deep concern that this author has noted definite discrepancies in evangelical Christianity as to the problem of right and wrong conduct. What one evangelical Christian would preach as wrong, the other would practice as right. Thus the question arose as to whether or not there were some positive principles which an evangelical Christian could deduce which bring a sense of stability to Christian ethical thinking.

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<sup>1</sup>Mathew 7:24-27, K.J.V.

Presupposing there were some such positive principles, the author could not help but wonder what could be done to motivate and guide the individual to acceptance and practice of these basic principles. Out of this came the problem for this paper.

#### Statement of the Problem.

The purpose of this study was to discover consistent evangelical Christian principles for determining ethical values, and to ascertain how these Christian principles can be communicated to the individual to motivate and guide him to proper choice.

#### Justification of the Study.

The problem of this paper evolved from the everyday life of mankind. Because of this personal nature, the writer of this thesis felt not only justified in presenting his justification in a less formal manner, but felt he could more adequately express his feelings with his one-sided conversation.

One would not have to search very hard until he found someone who would excuse himself from the demands of the gospel upon his life by some such excuse as, "If he is a Christian, then I want no part of it"; or "He is supposed to be a Christian and look at the things he does"; or "I am just as good as he is".

The sad, but all too true situation is, that very often those people who would thus excuse themselves have a valid argument. Yes, one could piously say, and be correct in doing so, that they should base their decisions and lives on Christ and not man. Yet, every time this answer was given, other questions came to this author's mind. Why do

so-called Christians thus behave? Is there no relationship between a born again Christian experience and ethical living? Should Christ be to blame for the many things people do in His name? Could people not live by what is preached? Is Christianity a set of lofty ideals that have no pertinent relationship with Christian living?

As an evangelical Christian and an ambassador of Jesus Christ, the heart of this author aches at the way the name of Jesus is so abused by the way so-called Christians live. Even men who proclaim the gospel of Jesus Christ from the pulpit forget to practice it on the street.

As a minister of the gospel, it is imperative that one not only know, but do, that which is right. As a minister of the gospel, it is also imperative that one be able to communicate to those who are contacted the Christian principles of determining ethical values.

#### Limitations of the Study.

The problem of determining right and wrong is as broad as life itself. Thus it is necessary that the scope of this study be defined. This study has been limited solely to the viewpoint of the evangelical Christian, not only in determining the right and wrong principles of conduct, but also in determining the means of communication these principles to the individual.

This paper was not in any way intended to be an exhaustive study of the subject, but rather an approach to the problem. It was designed with the intent to establish basic principles from which one could develop his own particular pattern or approach to the problem of right conduct as well as his approach to the problem of communication.

## DEFINITION OF TERMS

### Evangelical Christianity.

Evangelical Christianity is the "mean" group within orthodoxy. It is conservative in theology and it holds to the fundamental doctrines of Christianity. "It is both spirit and an affirmation. It has both vitality and form."<sup>1</sup> Dr. Mildred B. Wynkoop has suggested six affirmations of the aims and purposes of evangelical Christianity.

- (1) Evangelical Christianity is self critical and has, by the grace of God, a new humility.
- (2) It accepts the Scriptures as final authority for Christians.
- (3) It affirms the traditional doctrines of the church.
- (4) It accepts critical scholarship critically, not with a blind acceptance of all the "assured findings of science".
- (5) It has a social sensitivity and an awareness of interpersonal responsibility.
- (6) It recognizes the need for personal interdependence, not isolationism.<sup>2</sup>

### Evangelical Christian Education.

Evangelical Christian Education is properly concerned with the persons and appropriate processes by means of which Christian truth and faith are both communicated and propagated. It is both dynamic and personal, rather than mechanical, since its expressed aim is to prepare men to both know and to do the will of God.<sup>3</sup>

## METHOD OF PROCEDURE

Materials and data used in this study have been taken primarily

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<sup>1</sup>Mildred Bangs Wynkoop, Th.D., "An Existential Interpretation of the Doctrine of Holiness" (unpublished manuscript, Western Evangelical Seminary, Portland, Oregon, 1958), p. 11.

<sup>2</sup>Ibid.

<sup>3</sup>Quotations from class lectures of Christian Education, Robert D. Bennett, Professor, Western Evangelical Seminary, Portland, Oregon.



from sources in the Western Evangelical Seminary library. Use also was made of valuable books from the personal libraries of this writer's professors, as well his own.

The procedure was to read and to summarize the writings of recognized authors and authorities in the fields of Evangelical Theology, Evangelical Ethics, Evangelical Christian Education, who have dealt with some phase of the proposed problem. Also, this writer made a study of God's Word, the Bible, in relation to this particular problem.

Chapter Two was a synopsis of what evangelical Christians believed about God, Jesus, the Holy Spirit, sin, salvation, and the Bible. This was deemed necessary in view of the fact that the entire study was based on the concept one had of these.

Chapter Three was a Biblical approach, both Old and New Testaments, to the problem of determining ethical values. In the Old Testament approach, the author dealt with the Genesis account, the Decalogue, and the Prophets. A summary of each phase was deemed sufficient to carry the ethical pattern that God intended for man to Christ and the New Testament dispensation.

In the New Testament approach to the problem, the main emphasis was put on the teachings of Christ concerning ethical conduct. This was concluded with a brief Pauline summary on ethical conduct.

Chapter Four was for the purpose of developing the problem of ethical values from the standpoint of the evangelical Christian theologian and the evangelical Christian ethicist.

Chapter Five was an investigation into the field of Christian Education in an attempt to find a means of communicating the found principles to the individual to motivate and guide him to proper choice.

Chapter Six was used to summarize the findings of the research and derive therefrom some basic conclusions as to the evangelical Christian approach to the problem of establishing consistent Christian principles to determine ethical values, and the communication of these principles to the individual.

## CHAPTER II

SUMMARY OF EVANGELICAL BELIEF CONCERNING GOD,  
SIN, SALVATION, JESUS CHRIST, THE HOLY SPIRIT, AND THE BIBLE

## CHAPTER II

### SUMMARY OF EVANGELICAL BELIEF CONCERNING GOD, SIN, SALVATION, JESUS CHRIST, THE HOLY SPIRIT, AND THE BIBLE

Present day evangelical Protestantism is in the main stream of historical Christianity. Luther, Calvin, and John Wesley were the great leaders of this movement. Many Protestant denominations may be traced back to the work of these three men. Even though these Protestant denominations branch off in various directions as to some beliefs and some modes of worship, there are certain basic doctrines, which upon being believed and practiced, entitles the individual to be considered an evangelical Protestant. Those pertinent to this paper are the views concerning God, Jesus, The Holy Spirit, sin, salvation, and the Bible.

In view of the fact that this is a summary and not an exhaustive study of each particular doctrine, a summary analysis concerning each one was deemed sufficient.

#### God.

Evangelicals affirm the traditional, historical doctrine of God. God is the Creator and Sustainer of the universe. Dr. H. Orton Wiley has stated his view of God which is representative of the evangelical view.

"God is a Spirit, holy in nature and attributes, absolute in reality, infinite in efficiency, perfect in personality, and thereby the ultimate ground, adequate cause and sufficient reason for all finite existence."<sup>1</sup>

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<sup>1</sup>H. Orton Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1959), p. 218.

Another evangelical approach to the definition of God was set forth by Dr. S. J. Gamertsfelder who has stated:

- (a) God is conceived as the ultimate reality of all phenomena.
- (b) God is conceived as the absolute power on which all finite beings are dependent.
- (c) He is the absolute reason in which all mental processes are grounded.
- (d) He is the absolute perfection and final cause which imposes law on moral beings.
- (e) He is the absolute personality revealed in Christ that invites all mankind to walk in fellowship with Himself in Holy Love.<sup>1</sup>

Still from another branch of the Church came the definition of God as written in Article I of the Thirty-nine Articles of the Church of England:

There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in the unity of this Godhead there be three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost.<sup>2</sup>

Evangelicals accept God as personal and vitally concerned with individual persons. While God is transcendent from His creation, yet He is everywhere filling the universe with Himself. This attribute makes God available to all who would accept Him. God is not material, but pure spirit. He is not to be confused with His creation. Nature is only an expression of His working and not God Himself. God is Father of all mankind. Yet by a personal faith in Christ Jesus, God becomes vitally related to man in such a way that man can have personal access to God.

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<sup>1</sup>S. J. Gamertsfelder, Systematic Theology (Harrisburg, Pennsylvania: Evangelical Publishing House, 1952), p. 153.

<sup>2</sup>H. Orton Wiley, op. cit., p. 218.

Dr. Wiley classified the attributes of God as the absolute attributes or those qualities which belong to God apart from His creative work. The relative attributes or those arising out of the relation existing between the Creator and the created, and which of necessity require the creative for their manifestation. The moral attributes or those which belong to the relation between God and the moral beings under His government.<sup>1</sup> Because of the nature of this paper, the moral attributes are of particular significance.

God is a moral being. As was said, God's moral attributes are those which belong to the relations between God and the moral beings under His government. It is at this point that man is created in the image of God.

All the perfections of God as manifested in His moral government may be resolved into two - His holiness and His love.

Holiness denotes not so much a particular attribute as it does the general character of God which results from all His moral perfections. Holiness belongs to the self-affirmation of personality. Holiness is exemplified in the Trinity. Holiness in the Father is original and underived, in the Son holiness is revealed and in the Spirit holiness is imparted. It is solely from logical priority that holiness is considered fundamental to love.

Love evolves from the intercommunion of the Trinity. The Father loves the Son and is in turn loved by the Son, and the bond of love which is the ground of communion is the Holy Spirit. Love may be regarded as the moral or ethical expression of the Divine Unity, and therefore the focal point of all the moral attributes. Here is dis-

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<sup>1</sup>H. Orton Wiley, Christian Theology, p. 329.

played the profound truth that "God is love, and he that dwelleth in love dwelleth in God, and God in him."<sup>1</sup>

As to the nature of divine love, love must come to expression in the two-fold desire to possess other beings for Himself and to impart to them Himself and all other good. As Dr. H. Orton Wiley wrote,

If self-assertion is not accompanied by its equivalent in self-surrender, we have not love but selfishness under the guise of love; if self-surrender be not balanced by self-assertion, we have not love but weakness. As love develops, it grows richer in self-sacrificing, and increases its desire for possession of the object loved.<sup>2</sup>

Thus if the nature of God as holy love is, from the standpoint of self-affirmation to be defined as holy, and from the standpoint of self-communication to be interpreted as love, then holiness and love are equally of the essence of God. Holiness demands a nature consistent with itself. That nature in its outgoings is always love. Consequently holiness in God always requires that He acts out of pure love.

The nature of God as holy love manifests itself in various ways. These attributes are justice, righteousness, truth, mercy, benevolence, longsuffering, compassion, and all those qualities which are generally known as the fruits of the Spirit.

It is of importance to repeat that at the point of the moral attributes of God, man is created after His image. Man is to be Holy. Nor can there be perfect love in man unless to the measure of his capacity he gives his all.

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<sup>1</sup>John 4:16, A.S.V.

<sup>2</sup>Op. cit., p. 380.

## Sin.

God was the Creator of the universe and the Maker of man. It was God who created man in His image in perfect harmony and fellowship. It was sin that severed this relationship.

Sin is the outlaw in the universe of intelligent beings. It is hideous, destructive, the antithesis of everything God is and intends for men. It is the implacable enemy of God --- "enmity against Him" --- and it cannot be subject to Him.<sup>1</sup>

Any theological or preaching approach which dulls the edge of a sharp definition of sin or minimizes its potential, has no right to be called Christian. A fuzzy, unrealistic view of sin results in an emasculated view of redemption. To lose the Biblical view of sin is to surrender the Christian message of salvation and a proper Christology.

Sin is a moral problem. Sin is moral evil which cannot be solved philosophically or by social adjustment. The evangelical view of sin is fundamentally derived from the Word of God.

Dr. Wynkoop quotes F. R. Tennant in The Concept of Sin in making a statement concerning the evangelical view of sin. To be constituted a moral evil or sin there must be:

..... a moral law to be transgressed; knowledge thereof, by an agent, sufficient to render him a moral subject with regard to it; opposition between impulse and reason, and lastly, intentional volition as an indispensable factor in all conduct that is rightly to be called moral.<sup>2</sup>

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<sup>1</sup>Mildred Bangs Wynkoop, Th.D., "An Existential Interpretation of the Doctrine of Holiness", (unpublished manuscript, Western Evangelical Seminary, Portland, Oregon, 1958), p. 215.

<sup>2</sup>Ibid., p. 219.



Sin is moral because it is personal. There is a breach of faith between man and God for which man is responsible. To be moral, some means was needed whereby man could choose, a choice that was personal, therefore moral.

According to the Biblical account, God made one law in the moral universe which would test man's first parents. This law was the simple command -- "Thou shalt not ... ". In the act of disobedience to this law, sin began by the self-separation of the will of man from the will of God. Consequently, the first formal sin is to be found in the entertainment of the question, "Yea, hath God said?" By succumbing to that temptation and breaking that single law, man determined his relationship to God. By breaking that single law,

..... man challenged God's veracity, integrity and authority. He no longer stood in the relationship of truth to Him, hence his holiness was lost. He doubted God's integrity and blocked the one avenue of fellowship between man and God, faith. He rejected His authority and set himself up in God's place and became a moral rebel in an orderly universe.<sup>1</sup>

From this disordered state there followed as a consequence, blindness of heart, or a loss of spiritual discernment; evil concupiscence, or unregulated carnal craving; and moral inability, or weakness in the presence of sin.

The moral consequences are all the more serious in view of the fact that man had warning as to the results of such action. These results were natural results and divine penal sanctions. The natural results were:

..... deprivation in every area of his being

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<sup>1</sup>Ibid., p. 220.

due to deprivation of the Holy Spirit, the source of holiness and spiritual life. His intellect was darkened because he no longer was in contact with truth. His will was perverted because believing a lie he persisted in pursuing error. His affections were degraded because loving himself his whole life was perverted. He had sinned and became a sinner. But beyond the natural was the divine sanction, "Thou shalt surely die." Justly, the wrath of God turned upon the rebel. It was not an impulsive, ungoverned anger, but the just and solemn sentence of a righteous judge made in full accordance with a prearranged contract. Condemnation and the curse of death fell as a black shadow upon man from God's righteousness shining behind a violated law.<sup>1</sup>

Due to a variance of tradition and individual theological pre-suppositions, there is a difference of opinion among evangelicals as to how man may meet his responsibility; however, there is no difference of opinion as to the fact that fallen man stands in a morally responsible relationship to God. Man is morally responsible for his actions, not God. Sin is not attributed to the body. Nor is it considered substance inherent in the body. The body, or the members of the body, are not of themselves sinful, but sin consists in yielding the members to unrighteousness.

On the Biblical premise that sin is a moral and personal matter between God and man, Dr. Wynkoop makes three observations:

..... (1) sin is basically estrangement from God which has consequences in all areas of natural life. (2) This estrangement is twofold; God's withdrawal from us and our attitude of rebellion against Him. (3) The acts of moral beings committed in this atmosphere of rebellion are sinful and it is the moral

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<sup>1</sup>Ibid., pp. 220-221.

atmosphere out of which they spring that makes them sinful regardless of how proper or noble they may appear on the surface.<sup>1</sup>

Sin is not, according to Dr. Carl F. H. Henry, primarily social irresponsibility. Rather,

"It is repudiation of the Divine claim. David's words, 'against Thee only have I sinned' (Psalm 51:4) echo the penitent's confession at its deepest level. Since God fashioned man to bear His moral likeness, nothing other than the fulfillment of this Divine purpose is man's supreme good. This purpose of God is the moral standard by which man throughout history will be judged. Society in all its breadth and depth is responsible to the will of God. According to Christianity, to be morally good is to obey God's commands. The performance of God's will alone constitutes man's highest good. The rule of life is to 'seek first the kingdom of God and His righteousness'." (Matt. 6:33)<sup>2</sup>

"Sin" is always the enemy of God, wherever it is found. In spite of, or because of what God has done for us through Christ, man has no ground on which to rest his conscience or his insensitivity toward wrong. Sin is real. Neither experience or Scripture permits the luxury of ignoring it or just passively accepting it.

### Salvation.

Sin separated man from God; salvation is the method of return to perfect fellowship with Him.

God formed a plan for the human race before the foundation of the world. The omniscient God knew that if He created free moral agents having power of self determination, the ultimate purpose of

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<sup>1</sup>Ibid., p. 254.

<sup>2</sup>Carl F. H. Henry, Christian Personal Ethics (Grand Rapids, Mich.: Wm. B. Erdsmans Publishing Co.), p. 217.

creation could not be realized, unless He made provision for salvation from sin.

The Bible does not state that man must sin, but it does affirm that all men do sin and consequently are dead. Salvation is a must.

If one trudged in the snow and became lost, the logical procedure would be to retrace one's steps to safety. Though the analogy is weak, it brings to mind the fact that in like manner, salvation is gained by the same route through which it was lost. Sin constituted a breach in faith and a severed relationship with God. Thus, salvation is the means of re-establishing a proper relationship with our Maker. But because of sin and the severed relationship, man is in a helpless state of darkness and in no way able to affect a restoration. God only can end the alienation and this He did in sending His Son, Jesus Christ into the world to reconcile sinful man to Himself.

The Holy Spirit personalizes all Christian truth. The Holy Spirit acts upon the heart of man to call him back to God. The matter of moral decision belongs to man. If he decides in the affirmative, this is faith. This is the point where man broke fellowship with God. By a negative decision, man has not only rejected the means of salvation but has rejected the authority of God. To once again trust God, to stop rebellion, and to allow God to rule one's life, is salvation. The mending of this breach between God and man Jesus called the new-birth. Allowing God's Holy Spirit to direct the heart, to stop moral rebellion against God, and to seek His will for one's life is the evangelical view of salvation.

### Jesus.

As was said, God ended the alienation of man from Himself by the

means of salvation through the person of His Son Jesus.

Evangelicals believe in the deity of Jesus as the Christ, in His Virgin birth, in His sinless life, in His miracles, in His atoning death through the shedding of His blood. They also believe in His bodily resurrection, His ascension to the right hand of the Father, and His coming again in power and glory.

Down through the pages of history, theologians have struggled with the problem of Christ's full humanity and full deity. Today, evangelicals base their belief on the results of the Chalcedonian Christology and the Athanasian Creed. According to the Athanasian Creed, the right faith is:

That our Lord Jesus Christ, the Son of God,  
is God and Man; God, of the substance of the Father;  
begotten before the worlds: and Man, of the substance of His mother, born into the world; perfect God, and perfect Man: of a reasonable soul and human flesh subsisting; equal to the Father, as touching His Godhead: and inferior to the Father, as touching His Manhood; Who although He be God and Man: yet He is not two but one Christ; One, not by conversion of the Godhead into flesh: but by taking of substance: but by unity of person. For as the reasonable soul<sup>1</sup> and flesh is one man: so God and man is one Christ.<sup>1</sup>

Jesus was God in the flesh. He was God incarnate. God is known to man only as He is known through Jesus Christ.

### Holy Spirit.

As Christ is the revealer of God, so the Holy Spirit is the Administrator of Christ's atoning work.

Evangelicals believe that the Holy Spirit is not merely a sacred influence, but the third person of the Trinity. The Holy Spirit has been progressively revealed to the Church. The Holy Spirit could not

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<sup>1</sup>H. Orton Wiley, Christian Theology, II, p. 169.

be fully revealed until after the Incarnation, because the Holy Spirit is the Person who completes the Godhead and therefore of necessity is the last to be made manifest. Likewise, there is no analogy or counterpart in nature as in the case of the Father and Son, to assist us in interpreting the ineffable distinction of the Holy Spirit. Also, the Holy Spirit could not come as the Administrator of Christ's atoning work until Christ had completed His earthly work. Hence, the Holy Spirit could not be fully revealed until after the death, resurrection and glorification of Christ. Pentecost was the time when the Holy Spirit was fully revealed as a person.

The Holy Spirit is both Gift and Giver. He is the Gift of the glorified Christ to the Church, and abides within it as a creating and energising presence. As the center of Life and Light and Love in the Church, the Holy Spirit is the Blessed Comforter. While He abides perpetually in the Church, He is still in eternal communion with the Father and the Son in heaven.

But of all the doctrines of the church we believe that the doctrine of the Holy Spirit is the least abstract and impractical. It is precisely the Holy Spirit that makes all Christian doctrine practical and relative to life. This is because the Holy Spirit personalizes all Christian truth. The Holy Spirit explains the Trinity rather than obscures the meaning of it. The Holy Spirit personalizes the historical Christ and universalizes Him. He pulls together all the tag ends of truth and right into one consistent whole. His name is fellowship and His nature, communion. Nothing is less abstract. Philosophically, He is ultimate truth; religiously, He is moral purity and wholeness; theologically, He is the universal spirit; and to a Christian, He is spiritual life and continuity. Theology is itself abstract without the Holy Spirit who cannot be separated from the whole of existence and will not permit Himself to be so abstracted.<sup>1</sup>

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<sup>1</sup>Mildred Bangs Wynkoop, Th.D., "The Communion of the Holy Spirit," (unpublished material, Western Evangelical Seminary, Portland, Oregon, p. 2.

### The Bible.

To the evangelical Christian the Scriptures are the historic foundation for the Christian's faith. The Bible is to him true history as well as true religion.

Evangelicals believe the Bible to be the inspired, the only infallible Word of God. Consequently, it possesses final authority for Christians as it contains the divinely authorized documents of the Christian faith and practice. Not only should the Bible be regarded as the Christian rule of faith and practice, but also as the ultimate critical standard of religious thought. The Bible is not a record of man's search for God, nor is it a compilation of his religious experiences. The opposite is true. God has revealed to man in the Bible by special revelation what man could not know unaided. The Bible not only contains God's Word, it is God's Word. To Christians the Bible is a living Book, for in and through it the Holy Spirit speaks to the individual. The Holy Spirit is the divine Author of the Bible. Out of this comes the confidence that God has adequately revealed Himself in Scripture for salvation. The Holy Spirit does not reveal anything to any man contrary to or beyond what has been already recorded in Scripture.

In what sense is the Bible the written Word of God? Dr. Lois LeBar answers this question:

"Those who accept the continuity of New Testament and Reformation theology hold the Scriptures to be the special divine revelation of our sovereign Creator-Redeemer. This self-revealing God gave mankind accurate ideas about Himself and His grace in words as the logical symbol of communication, words describing both concepts and experience. Concepts or doctrines alone would be difficult for man to

understand. Experiences alone would be difficult for man to interpret. But doctrines and experiences together teach man as he is able to comprehend, not all, but some of God's infinite character. We would be God if we understood all of God's counsel.<sup>1</sup>

The sacred scriptures reveals to mankind the moral character of God.

#### SUMMARY

It was endeavored in this chapter to give a summary analysis concerning God, Jesus, the Holy Spirit, sin, salvation and the Bible. This was deemed necessary because out of one's concept of these doctrines would evolve one's ethical pattern of life. These doctrines are interwoven throughout and cannot be divorced from the whole scheme of Christian ethics.

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<sup>1</sup>Lois LeBar, Education That is Christian (Westwood, New Jersey: Fleming H. Revell Co., 1958), pp. 169-170.



CHAPTER III

A SCRIPTURAL APPROACH  
TO THE PROBLEM OF CHRISTIAN CONDUCT

## CHAPTER III

### A SCRIPTURAL APPROACH

#### TO THE PROBLEM OF CHRISTIAN CONDUCT

Christian ethics is based squarely on the Bible as the revelation of Almighty God. Instead of constituting a long and painful search after right motivation and manner of life, Scriptural ethics is in reality the result of God's search after mankind. From the very outset of human history, the Almighty has sought after man. "By angel and prophet, by law and literature, the Most High sought to teach men in Old Testament times and to bring them to uprightness of life and fellowship with Himself."<sup>1</sup>

Revelation through the prophets and poets of Israel continued through Malachi. After a period of four centuries of silence, it was again resumed in the coming of the Saviour and in the teaching of the apostles under the inspiration of the Holy Spirit. "Whether history or prophecy, commandment or poetry, biography or epistle, the sacred Scriptures present the divine ethical standards established by the Almighty."<sup>2</sup>

#### I. OLD TESTAMENT APPROACH

##### The Genesis Account.

In Genesis 2, a graphic picture of man is portrayed as he was in the Garden of Eden before his fall. He was in perfect fellowship with his Creator and with all creation. He was given magnificent

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<sup>1</sup>Merrill C. Tenney, The Word for This Century. (New York: Oxford University Press, 1960), p. 136.

<sup>2</sup>Ibid.

opportunity to exercise all his God-given principles and prerogatives.

As it was written in the Genesis account:

And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul... And Jehovah God took man and put him into the garden of Eden to dress it and to keep it..... And Jehovah God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for the day that thou eatest thereof, thou shalt surely die".... And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made He a woman, and brought her unto the man.....And they were both naked, the man and his wife, and were not ashamed.<sup>1</sup>

This was man as God had made him. However, this perfect relationship was to be of short duration, for immediately following, as recorded in the third chapter of Genesis, the fall of man was consummated.

If God was to be glorified and worshipped freely, man necessitated a probationary period in which he was free to make a choice. Either he would choose to obey God or not. Temptation, therefore, was permitted because in no other way could human obedience be tested and perfected. This does not contradict an earlier picture of man in perfect relationship with his Creator. Adam was holy as he was created holy. But his will, though conformed to the moral law, was mutable because it was not omnipotent.

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<sup>1</sup>Genesis 2:7, 15, 16, 21, 25, A.S.V.

As Dr. Shedd wrote on the matter concerning the holiness of God as compared to that of Adam:

"A will determined to good with an omnipotent energy is not subject to change; but a will determined to good with a finite and limited force is so subject. By reason of the restricted power of his created will, Adam might lose the righteousness with which he was created, though he was under no necessity of losing it. His will had sufficient power to continue in holiness, but not so much additional power as to make a lapse into sin impossible."<sup>1</sup>

The protestant position was ably stated in the Westminster Confession as follows:

"God created man male and female, with righteousness and true holiness, having the law of God written in their hearts, and power to fulfill it: and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change."<sup>2</sup>

The occasion of temptation was the tree of the knowledge of good and evil. God had demanded that they not partake of its fruits. Yet, its presence in the garden of Eden gave man his first opportunity to exercise his moral freedom of choice. As H. Orton Wiley dealt with this matter, he said,

"The tree was intended to serve as a constant reminder that some things were fit and others unfit to be done, and that man was under the necessity of constantly exercising wise choices."<sup>3</sup>

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<sup>1</sup>H. Orton Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1958) Vol. II, p. 58. Quoting Dr. Shedd, Dogmatic Theology, Vol. II, p. 149.

<sup>2</sup>Ibid.

<sup>3</sup>H. Orton Wiley, op. cit., p. 61.

The agent in the temptation was the serpent, the most subtle beast of the field which God created. This deceptive spirit presented God's gifts in a false and illusory light. He had nothing to offer of his own, thus he tempted man through deceptive use of God's gifts.

The deceitfulness of sin appeared immediately. Again, quoting from Dr. H. Orton Wiley as he wrote on the deceitfulness of sin as recorded in Genesis 3:

"Presented in an illusive coloring, the temptation appeared good for food, pleasant to the eyes, and a tree to be desired to make one wise. Led by the desire to think of its possible gratification, the good appeared to be that which God would wish to bestow; and since wisdom was desirable in intelligent beings, its increase would make man more like God. Hence, a susceptibility was created for a false conclusion, into which Satan immediately injected the doubt, 'Yea, hath God said'." <sup>1</sup>

In doubting that which God had made known unto man, sin had a foothold on man. The ethical idea of Genesis, or the guilt of disobedience and separation from God came only in a matter of time. In Genesis 3:6 the consequences of this temptation are told in one brief sentence, "She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

By the fall, the image of God was marred, defaced, distorted, but not entirely destroyed. Through the universe about him man was aware of a divine Creator; but he preferred to follow his own inclinations toward sinfulness and to formulate his own religions. Paul, in his letter to the Romans describes quite vividly the discordant, disobedient soul of man:

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<sup>1</sup>Ibid., p. 61 and 62

Because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse; because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.<sup>1</sup>

The effect of the fall was previously discussed under the subject of sin.

#### The Patriarchal Period.

Man was morally responsible to God before the Law was given at Sinai, despite the fact that there is no clear testimony to the existence of authoritative Divine law expressed externally as an imperative command. Man was to be guided by the light of conscience. Carl F. H. Henry states:

".....man was to be guided morally by the directive light of conscience and the tradition of moral duty in paradise that had survived into the fallen situation of man." <sup>2</sup>

However, because of man's bent toward sin, he was unable to enforce the higher sentiments of his conscience. After the first

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<sup>1</sup>Romans 1:19-23, A.S.V.

<sup>2</sup>Carl F. H. Henry, Christian Personal Ethics (Grand Rapids, Mich.: Wm. B. Erdsmans Publishing Co.), p. 270.

murder by Cain (Gen. 4:8), sin increased in great proportions until God sent the flood to wipe sinful man from the earth (Genesis chapters 6 and 7). Even after the flood, man was not able to enforce the higher sentiments of his conscience and sin was rampant. For the right ethical principles and performance, man needed a new revelation by word that would be more explicit and exacting than that which would be derived from the works of the Creator. Likewise, he needed a new nature so that he might live according to the light given in that Word. At no time had God left the creatures of His image to grope in blind darkness, but has illumined their path with the light of divine command. There were revealed signposts in Eden which were multiplied and given a fixed objective and written form after the fall lest man be overwhelmed in sin by the maze of conflicting demands impelling him from within and from without.

These standards of ethical character and conduct established in the Scriptures were manifested in various ways. They were illustrated in the historical record. Monogamy, for example, was implied in the original institution of marriage as stated in Genesis: "Therefore shall a man leave his father and his mother, and cleave unto his wife: and they shall be one flesh."<sup>1</sup> Likewise, the first standard of chastity was recorded in the first reference to Rebecca in Genesis 24:16. Envy and hatred were first shown in their true light in the account of Cain and Abel.

In the Old Testament, the standards of ethical character and

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<sup>1</sup>Genesis 2:24, A.S.V.

conduct reached the epitomy in the Ten Words enunciated on Sinai, the Ten Commandments.

### The Decalogue.

In summary, the Decalogue is:

- (1) Thou shalt have no other gods before Me.
- (2) Thou shalt not make unto thyself any graven image.
- (3) Thou shalt not take the name of Jehovah thy God in vain.
- (4) Remember the sabbath day to keep it holy.
- (5) Honor thy father and thy mother.
- (6) Thou shalt not kill.
- (7) Thou shalt not commit adultery.
- (8) Thou shalt not steal.
- (9) Thou shalt not bear false witness.
- (10) Thou shalt not covet.

It is obvious that the first four commands were directed especially toward God, and the subsequent commands, toward neighbor. Thus, out of the Decalogue, the two basic precepts of Christian ethics have been formulated, namely love for God and love for man.

The law of God before the fall of man would constitute that which God had planned as well and as that which was good for man. God demanded strict obedience to the law in order to maintain harmony and fellowship with Him. The law given through Moses reinforced the creation ordinances established in Paradise. This relationship between the Ten Commandments and the law of God before the fall of man puts added emphasis to the fact that the Decalogue is God's law, and to maintain harmony and fellowship with Him demands total acceptance and obedience.

The first three relate to "image".

Man is himself the unique bearer of the Divine image (Gen. 1:26) and to fashion any competitive image would threaten the great truth that God is Spirit: it would reflect on the dignity of man, and it would ultimately encourage sinful man to overlook the incarnated image of God in Jesus Christ. <sup>1</sup>

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<sup>1</sup>Ibid., p. 272.



The fourth command deals with labor for spiritual ends. The seventh day was a sabbath unto Jehovah.

The fifth command constitutes the foundation of family life. From this command would come a permanent basis both spiritual and moral for monogamous marriage. As in origin, so in life, the man and his wife are to become one being. "Therefore, shall a man leave his father and mother and shall cleave unto his wife, and they shall become one flesh."<sup>1</sup>

The sixth prohibits murder, but also implies action to protect life. The law of blood for blood introduced immediately following the flood (Gen. 9:6) guarded the sacredness of life.

The seventh against adultery goes back to the precept of a permanent spiritual and moral basis for monogamous marriage.

The last three commands, yea, the entire Decalogue hinge on the law of love. First, man is admonished to love God with all his heart, and likewise, love man as he loves himself. These two basic precepts of Christian ethics govern the action of mankind. The Law was not established as a set of rules to follow for rules' sake, but the keeping of the Law centered around the pivot point of love. As love is the basic law which gives the Decalogue real meaning, the Decalogue is the sentinel that stands guard over one's love.

#### The Prophets.

Though the prophet's ministry foretold the coming of the Messiah to a needy people, their primary ministry was the forthtelling of God's Word so as to shape the course of history by moral decision. They shaped

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<sup>1</sup>Gen. 2:24, A.S.V.

the ideals of the nation, and mourned over her apathy in attaining them.

As Dr. Carl F. H. Henry wrote concerning the ministry of the prophets:

"They were intensely patriotic, but their patriotism was based on the claims of religion and morality. They cried out against mere formal religion and ethical behaviour. They guarded worthy temporal interests best by stressing the eternal ones."<sup>1</sup>

Ethical principles were enforced pointedly by the prophets in their denunciation of personal and national wickedness. Amos, for example, in his exhortation for repentance to the house of Israel, did not identify morality with religion, but likewise, he did not accept a religion that excluded morality (Amos 5).

The connection between moral rectitude and national survival was nowhere voiced with greater power than by Isaiah as he declared,

"If only the rulers in Jerusalem would listen to and obey the God of their fathers, their beautiful city, at least throughout the Assyrian period, would remain inviolate as a Divine signet in the Holy Land."<sup>2</sup>

And when the nation went into captivity because of her disobedience, Ezekiel was at her side to proclaim the positive message of Israel's future in the splendor of the millennial age when righteousness would be the very heartbeat of men.

As Dr. Henry has written concerning the moral truths uttered by the prophets:

"The moral truths uttered by the prophets stretched like threads from the Decalogue and the larger Mosaic legislation through the loom

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<sup>1</sup>Carl F. H. Henry, Christian Personal Ethics, p. 277.

<sup>2</sup>Ibid., p. 277, quoting John Adams, The Hebrew Prophets and Their Message for Today (Edinburgh: T & T Clark, 1928), p. 14.

of their times, and produced, under the impulse of the God of the prophets, the fabric of moral conviction that continued to distinguish Israel at her best from all the nations of the world." <sup>1</sup>

As a part of their forthtelling ministry, the prophets applied the Word of God to specific moral problems of their day. They were social moralists, for they spoke to the theocratic nation as a whole and spoke of oppressing social evils. They were practical personal moralists, for they knew a nation could change nothing unless the individual changed within. Thus, the prophets called on the individual to trust God, repent from sin, and serve the Lord.

The prophets stood in a line of unity between Moses and Christ.

"They contribute both as forthtellers and foretellers to the real inner unity of the two Testaments. The continuity of the Mosaic, Prophetic, and New Testament ethic shines lucidly through Jesus' constant appeal to 'the law and the prophets', and through his tendency to employ the term 'the law' when referring to the Old Testament as a whole. The New Testament identifies the prophets dramatically with the tradition of redemptive revelation: they were men <sup>2</sup> 'of whom the world was not worthy' (Heb. 11:38)".

## II. THE NEW TESTAMENT APPROACH

### The Approach of Jesus.

The concept of righteousness that was taught in the synagogues at the time of Jesus consisted of one thing, that being, strict obedience to every minute detail of the law. This consisted of not only

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<sup>1</sup>Carl F. H. Henry, Christian Personal Ethics, p. 277.

<sup>2</sup>Ibid.

the law of Moses, but all the tradition that was built around it down through the ages. This is the product of an early dualism between priest and prophet. The priests emphasized ceremonial duties, rituals and all the external activity that went with following the law, while the prophets constantly strove to counteract the powerful legal tendency of the priests and to spiritualize the national religion. (I Samuel 15:22, I Samuel 6:8, Micah.) But, so strong was the machine tendency in human nature, so much easier was it to follow a set of rules, so strong was the sacerdotal organization and so complex were the precepts of the Pentateuch written in a dead language, that the priesthood more and more prevailed and the last prophecy came to an end. B. A. Hinsdale quotes The Talmud as saying, "After the death of Haggai, Zechariah, and Malachi, the last of the prophets, the Spirit disappeared from Israel".<sup>1</sup> This gave rise to the oral law or the tradition of the elders. Into this long standing tradition Jesus came teaching and preaching.

One is easily convinced from the study of the Gospels that Jesus was familiar with the Old Testament Scriptures. He was not only familiar with them, but the Scriptures were a part of His very being. He had a natural reverence for the Scriptures. He knew them and constantly used them in His teaching. (Mark 12:26, 29; Mark 10:6; Mathew 23:23; Mark 2:26; Mathew 12:3; Mark 7:8-13; Mathew 22:34-40; Luke 10; John 7) He not only used Scripture in His teaching, but He made this statement in regard to them.

Think not that I am come to destroy the  
Law or the Prophets: I am not come to destroy  
but to fulfill. For verily I say unto you,

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<sup>1</sup>B. A. Hinsdale, Jesus As a Teacher (St. Louis: Christian Publishing Co., 1895), p. 97.

Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach the same shall be called great in the kingdom of heaven. <sup>1</sup>

The ethical teaching of the Saviour was given not in the profound philosophical propositions, but in the naturalness and simplicity of everyday life. Jesus not only knew the Scriptures, and used them in His teaching ministry, but He demanded their observance by all who wish to be great in the Kingdom of Heaven. If this is so, why did He openly defy the Jewish leaders and break their pattern? Wherein is the problem and why did Jesus receive so much opposition to His ministry?

The basic principles on which Jesus based His teachings, yea, His whole life, was an Old Testament precept. "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might."<sup>2</sup> His second basic principle is likewise an Old Testament precept. "Thou shalt love thy neighbor as thyself."<sup>3</sup>

When the Rabbis interpreted the laws, they fenced around it so much tradition that they lost sight of the Law and this basic principle that Jesus insisted should be there. They carried the original laws and added new ideas, all in the realm of activities. These external activities took precedence over the basic law of the Scriptures. The Jewish leaders were striving for righteousness through mere activity than taking the basic precept into the very depths of their being and so allowing it to motivate their activity.

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<sup>1</sup>Mathew 5:17-19, K.J.V.

<sup>2</sup>Deuteronomy 6:4; Mathew 22:34-40, K.J.V.

<sup>3</sup>Leviticus 19:18; Mathew 22:34-40, K.J.V.

Jesus appealed to the Scriptures, but He did so with the basic precept of love for God and love for neighbor, which should underlie and govern all of one's actions.

Following these two basic requirements, Christ taught that true worship was spiritual and God expected it of His people.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit: and they that worship Him must worship in spirit and truth.<sup>1</sup>

Christ next advocated the norm of seeking first the kingdom of God. As was written in the Book of John, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you".<sup>2</sup> This was not just a "do it if you like" suggestion, nor a "when and how you please" proposition. But the admonition from Christ was to seek the kingdom of God first, and then the other would be added unto you. The "how" was answered by Jesus in His reply to Nicodemus when He said,

Verily, verily, I say unto thee, except one be born anew, he cannot see the kingdom of God .....That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born anew.<sup>3</sup>

The new Spirit-filled life was not meant to be a static life. Christ declared that the members of the kingdom were to be the "salt of the earth" and the "light of the world". Life is to be so consistent with godliness that others will "see the good works and glorify the Father which is in Heaven". As Christ took an active part in

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<sup>1</sup>John 4:23-24, A.S.V.

<sup>2</sup>Mathew 6:33, A.S.V.

<sup>3</sup>John 3:3, 6, 7, A.S.V.

redeeming the soul of lost man, so redeemed man should take an active part in bringing the lost back to the fellowship of God through Jesus Christ. The redeemed man should be a light in a dark and perverse world and salt to a festering infected society.

Humility is an ethic for the true Christian. Jesus said, "Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."<sup>1</sup>

Luke has recorded in the sixth chapter an excellent summary of the ethical teachings of Jesus. He began in the 27th verse and continued up to the 38th:

.....Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. Give to everyone that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise.....Lend, never despairing; ..... Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged, and condemn not, and ye shall not be condemned: release and ye shall be released: give and it shall be given unto you.<sup>2</sup>

Again, this is a part of the great Sermon on the Mount in which Jesus admonished the people to do as well as hear. These are not just a set of lofty principles bound in a book, but they are to be practiced. They should be an integral part of the very being of every individual created by God.

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<sup>1</sup>Mathew 11:29, A.S.V.

<sup>2</sup>Luke 6:23-37, A.S.V.

### Pauline Summary of the Ten Commandments.

Based on the presupposition that God's law was codified in the Ten Commandments, the apostle Paul emphasized that all the believers' duties to the state are comprehended in the law of love. Paul states:

Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.<sup>1</sup>

Paul climaxed this dissertation with the 14th verse when he said, "But put ye on the Lord Jesus Christ."

### III. SUMMARY

The Bible is the basis for Christian ethics established by the Almighty God. God has sought after man from the beginning of human history, by angels and prophets; by law and literature, to bring him to uprightness of life. Before the fall of man, he was in perfect fellowship with God. After the fall, man's image of God was marred but not entirely destroyed. Man's inclinations toward sinfulness was strong, but he realized a Creator and felt a need for a divine being. Man's need for a new revelation other than the works of the Creator was revealed in God's Word. The Bible gives man the standards of ethical conduct. These are found in the Old Testament, in the historical records, through the laws of Moses, and by the prophets. In the New Testament,

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<sup>1</sup>Romans 13:8-10, A.S.V.



Jesus gave the example of ethical teaching in the naturalness and simplicity of everyday life. Man was found with the proposition of a pure heart expressed through the love for God and love for neighbor, rather than a strict observance of the Mosaic law.

CHAPTER IV

THE ETHICAL AND THEOLOGICAL APPROACH

TO THE PRINCIPLES OF CONDUCT

## CHAPTER IV

### THE ETHICAL AND THEOLOGICAL APPROACH TO THE PRINCIPLES OF CONDUCT

#### INTRODUCTION

The premise of this paper was an evangelical approach to the problem of knowing and doing right and wrong. Since this study was limited to the evangelical approach, mostly evangelical authors were consulted. From this research, it has been found that theological differences are at a minimum when this problem is dealt with at the very source of value judgments. Thus, the approach of the theologian and the approach of the Christian ethicist have been incorporated into one chapter.

There is a definite relationship between theology and ethics. Dr. Wiley has written, "As theology is the science of God and the mutual relations of God and man, so ethics as the science of duty, has to do with the end, the principles and motives of obligatory conduct."<sup>1</sup>

Likewise, Dr. Wiley quotes Pope as saying:

In the evangelical scheme, doctrine and ethics are closely connected; its revelations of truth are the foundation of its new life; its morals and its doctrine are everywhere interwoven; and, finally, the ethics of the Christian religion are the crown and consummation of its entire system.<sup>2</sup>

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<sup>1</sup>H. Orton Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1958), Vol. III, p. 8.

<sup>2</sup>Ibid., p. 9, quoting William Burton Pope, Compendium of Christian Theology, Vol. III, p. 143.

Dogma speaks of God and the truth by which salvation is accomplished; so also, ethics speaks of the truth by which the Christian life is ordered, and by means of which it is given proper expression. Hence, the ethics of Christianity completes the science of religion; for it is only through a combination of dogma and ethics that the plan of salvation can be revealed in its perfection.

## II. FREEDOM AND RESPONSIBILITY

Ethics presuppose responsibility, and responsibility presupposes freedom. At the threshold of Christian ethics stands the question of freedom. So important is a positive answer to this question, that one dare not avoid it. For upon a positive answer to this question hangs the entire validity to the system of Christian ethics. Yea, more than that, upon the nature and extent of human freedom depends the very shape of the ethical system, especially at such vital points as the way in which the actor should inwardly view his own acts, and the resources for a change in direction.

If man's actions are determined, there is no point in analyzing what men ought to do. There would be room for law, because under some theories of jurisprudence, one could view law as the systematic statement of what conduct will result in what consequences. Likewise, sociology could be present, because man's actions could be counted and tabulated, and from recorded actions trends and patterns would evolve. Psychology also could be present in such a system, because the cause-and-effect relationship between various determinants and results can be analyzed without reference to the matter of responsibility. Though these factors could be present in a determined system, ethics could not.

As Dr. James A. Pike has written concerning ethics, ".....its distinctiveness lies in its necessary recognition of, and concern for, the responsible formation of intentions and the free perseverance in the same as they are translated into action."<sup>1</sup> Hence, the question of freedom is at the threshold of Christian ethics.

Are we free? Common sense and observation declare the fact that man is not devoid of limitations. On every hand, he is conditioned by factors beyond his control. The most apparent limitations are the physical limitations and the limitations of mental capacity. For example, a cripple cannot become a football star, nor a moron a nuclear physicist.

Then there are limitations imposed by the actions of others. Race segregation is an adequate example. People of the negro race are not allowed to integrate with the whites in various places because of the actions of others. Simpler still, a person's trip may be delayed to a certain destination because someone before him purchased the last reservation.

Contradictory to the common American assumption that one can always make a new start, certain limitations may be imposed by one's own past actions. Due to the present tension over the communist threat, a common illustration as to this limitation is the limited possibilities one has in the field of government, education, and industry when he carries with him a record of past sympathies for the left-wing cause.

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<sup>1</sup>James A. Pike, Doing the Truth (Garden City, New Jersey: Doubleday and Co., 1955), p. 16.

So also, accidents or poor timing of human events may bar certain fulfillments. Due to inclement weather, a person may not be able to make a given appointment.

Besides these outer factors, there are the inner factors which bear on behaviour. There is habit, and ideological bias. Not as consciously recognizable, but just the same, they are in operation, are the sources of inner urges which affect man's rational choices. All these stand as limitations to man.

As a man looks back on any particular decision or anything he has done, the answer to the question, "Why did I do it?" can usually be answered in terms of cause and effect. Yet, looking forward, man always feels free. In looking forward, there is no cause and effect on which one can base his answers; there is only the problem of a right decision.

As often as not, the problem of making decisions causes great anxiety. This is due to the fact that the responsibility for these decisions lie with the individual, and there is an instinctive fear that the decision made, if wrong, will cause either the feeling of remorse or guilt, or both.

These two responses, though not infallible clues to reality, are plausible assumptions because of their universality. When a wrong decision is made, man can and does feel remorseful, or sense that the result was not necessary and could have been different had the decision been made differently. Likewise, an individual can and does feel guilty when he is a part in the causation of the unwanted result. However, it is recognized that there are those with a "guilt complex" who feel that things could have been different when they actually could not have been so. Even so, the first two far out-balance the latter, thus, the uni-

versality of these feelings have made it plausible to relate them to reality, which is freedom and consequent responsibility.

Thus, in summary, one can say that while looking ahead, there is freedom to choose yes or no, with the accompaniment of fear in a wrong decision. This wrong decision would include the feelings of remorse and, or, guilt. Looking back on one's conduct, one can seemingly explain it by factors which would lead one to accept determinism; yet, often enough, one feels remorse and, or, guilt even in the backward look. This would indicate a sense of responsibility even in the backward look - a sense that is grounded in freedom.

There is undeniable truth on both sides of this matter which cannot be ignored because it does not fall into the category of our particular theological bend. Determinism cannot be denied, nor can freedom. Thus, the problem of drawing the truth together from both sides would arise.

Every man has a sense of values. Out of this sense of values man has aligned these values in a priority scale, and from this priority scale he operates. The values man holds most eminent can quite properly be called his gods. Often to all appearances, man's priority values or gods may seem polytheistic, but in time of extreme trial or testing between the two, one top god usually becomes evident. If it does not, the man cannot decide and is torn. When man is able to decide, he will inevitably decide in the way his priority scale of values requires. This, of course, is talking of what a man's priority scale really is, not what he thinks or says it is. As Dr. Pike has written,

"He may think he is operating by one scale and actually be operating by another. The man who says, 'I always live by the Golden Rule',

may in fact operate by a rule whose metallic metaphor may be more aptly 'brass' than 'gold'."<sup>1</sup>

The valuation given to each factor in a decision would depend upon the previous commitments to values that the individual has made. Thus, it would appear that there is no freedom as to individual decisions about the conduct of his life, but he would inevitably do what he is. Granted that this is true, there is nothing that says man cannot be changed from that which he is. History is replete with men whose ambitions and aims have been altered. This is called conversion, or the experience of salvation.

In other words, man is free to choose his gods. Apparently, he is free to choose nothing else. Thus, the only true freedom that he actually has is religious freedom.

If a man's value pattern represents the hierarchy of his gods, it is obvious that every man has a religion. Out of this value pattern which constitutes man's religion, must evolve some action, and from this action evolves the question as to why it was done. The answers that are given as to values here and now depend in the end upon the long range view taken, both backward and forward, as to the source and destiny of reality. This again, as shown in the introduction to this chapter, involves man in theology.

The possibility of liberty or freedom to the evangelical Christian, began with the death of Jesus Christ unto sin. When Christ died and rose victorious over sin and death, man's opportunity for freedom began.

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<sup>1</sup>Ibid., p. 20.



### III. WHY ARE WE HERE?

At first glance, this question seems somewhat insignificant and even to a point, ridiculous. Even the most simple of persons should know the answer to such an obvious question. Yet, there is no one, learned or simple, who does not ask it sometime or other. The successful man and the man who has failed ask the question; likewise, the ethical, well-disciplined person and the one who has trafficked in sensual pleasure ask the question; the one wondering what his preoccupation with sex has caused him to miss, and the other wondering what his morality has denied him. The young ask the question in confusion over the aspects of the future, and the old may look back with anxiety and wonderment as to what they have missed in life. What is the purpose in life? Why are we here?

Evangelical Christianity answers this question in terms of man as a creature. Consequently, the answer is not found only in man as the creature, but also in God as the Creator. An evangelical Christian man's purpose is that which is God's purpose for man.

When God created man, He created him in his own image and likeness. The nature of God in relation to the world is that of Creator, Redeemer, and Holy Spirit.

Dr. Pike maintains that God was not only the Creator of the world, but that He has continued His creation through the evolving order, expressing Himself in manifold and wondrous ways.

Also, God is Redeemer. He not only is the source of all norms, but He seeks to save those who have not kept the norms. He has translated Himself into the language of human life through Jesus Christ, His Son.

Third, God is Holy Spirit, and manifests Himself in the fellowship of men who make up the body of Christ and are seeking to make His Kingdom manifest in the world. In this sense, He builds community, but, paradoxically enough, as the Holy Spirit "who spake by the prophets", He transcends community and judges it.<sup>1</sup>

Following this brief description of God, it is obvious that if man was created in the image and likeness of God, he, too, is expected to be creative, redemptive, and to live and work in a community.

Man is able to share in the completion of the universe and able to turn chaos into order by planting the fields, building dams to contain the rivers, make delicate instruments -- no less than the task of saying his prayers.

The creativity of man is a tremendous individualistic thing. Each individual has been created a specialist with a task to perform. Not only a task to perform as in the sense of service to others, but a privilege to develop and express his own individual capabilities.

In order or freedom, in self-development or in communication, man was meant to be creative because God is Creator.

In like fashion, man is to be redemptive. This has to do primarily with interpersonal relationships. Human freedom implies the freedom to err, and to err in such a way as to make one unacceptable to others and to oneself. God relates Himself to man in man's limitations, errors and sin, and man in His image is capable of so relating himself to others.

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<sup>1</sup>Ibid., p. 35.

It is recorded in I John that, "God so loved us; we ought also to love one another".<sup>1</sup> Luke has written, "He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised".<sup>2</sup> All this God does, and all this God expects mankind to do.

God expects mankind to live and work in a community. God as Holy Spirit works in the life of the group, in the spirit de corps of the blessed company of all faithful people, which is the church. As God manifests Himself in the fellowship of men who make up the body of Christ, so is man to manifest God throughout the community in which he lives. Man has not been asked to divide his time between the church and the community. Man, who is in the fellowship with the Holy Spirit, is the Church. God has created man to be the church wherever he is.

It must grieve the heart of God, when on every hand, man has created chaos out of order instead of the reverse as He intended; or when man has left the heart of the broken-hearted in ill repair, or left in misery and despair the captive. How His heart must ache as the blind are caused to stumble and fall in the ditch, and the bruised are left captive. How man has failed his purpose in life as he has formed a religious clique for a church rather than a fellowship of believers.

Christian love is an absolute demand because God is absolute. God is holy; he allows no competitors for the devotion of the Christian. To serve lesser gods is to fall into idolatry. To misunderstand, or simply not to understand, the all-demanding nature of God's rule is to eclipse

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<sup>1</sup>I John 4:11, A.S.V.

<sup>2</sup>Luke 4:18, A.S.V.

the meaning of his holy providence and to forget that He alone is Lord. To suppose that man's devotion to God is ever completed on the basis of what man does in the way of ethical good works is to forget the gulf that exists between God's will and all human attempts to fulfill it.<sup>1</sup>

Why are we here? Not to keep rules for rules' sake. God is not interested in that, nor should man be. But man is here to fulfill the basic purpose for which God made him. The summation of this purpose can be found in the two great commandments.

Hear, O Israel, the Lord thy God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.<sup>2</sup> This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.<sup>3</sup>

#### IV. THE LAW OF LOVE

Dr. Carl F. H. Henry has written:

The church is morally obligated to humanity as a whole, and her duty to men is a part of her duty to God. She does not possess this way of life to condemn the world, but to be a witness to all mankind. She is to be an instrument of rescue as well as a reminder that God wills to reign socially and universally.<sup>4</sup>

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<sup>1</sup>Edward Leroy Long, Jr., Conscience and Compromise (Philadelphia: The Westminster Press, 1954), p. 46.

<sup>2</sup>Deuteronomy 6:4 and 5, A.S.V.

<sup>3</sup>Mathew 22:38, A.S.V.

<sup>4</sup>Carl F. H. Henry, Christian Personal Ethics (Grand Rapids, Mich.: Wm. B. Erdsmans Publishing Co.), p. 219.

This love for God is to be worked out in love to all men as a fundamental motive of human action.<sup>1</sup>

The law of love is not a simple matter. Broad is the scope that it covers when it puts its demand on the individual. The Scripture furnishes no encouragement for using some arbitrary standard to determine the "eligibility" of recipient of one's ethical attitude and conduct. In fact, it protests to the very fundamental Biblical idea that says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female: for ye are all one in Jesus Christ".<sup>2</sup> The evangelical Christian teaching is to love the neighbor, to love the whole race, all men, even one's enemy, and to make no exception, either of partiality or of dislike. Love alone fulfills the law.

However, there is one element that is even greater in the realm of Christian ethics than the law of love, and that is man's calling. Though the law of love is the over-all application of man's call, it does not precede it in importance.

As Dr. Pike has written, from the Christian understanding of things, wrong-doing ".....is not so much a matter of breaking traffic regulations as it is a failure to live up to the expectations of someone we respect: it is like 'letting down' someone who has counted on us."<sup>3</sup>

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<sup>1</sup>Ibid., p. 221.

<sup>2</sup>Galatians 3:28, A.S.V.

<sup>3</sup>James A. Pike, Doing the Truth, p. 41.

Thus man's moral choice rests upon the premise already established in that God has chosen him, or called him to be co-creator with Him in finishing His creation, in the continuing work of the redemption of men, and in the task of building all men into community. Man is a partner, a sharer in the great enterprise of God. He is bound together in a personal relationship with God with a shared concern.

God is not a being beside other beings, nor is He just Lord of a particular aspect of life - the "spiritual" or the "moral". He is the ultimate being and the Lord of all.

The fact that "He is Lord of all" is challenged every day by various groups, even religious groups. The sacred and the secular are separated. In the schools, religion is a "department" at best. There is distinction between "practice" and "principle", "soul" and "body", and between "spiritual" and "material". However, God is not only in all things, but He has definite concern for all things. To subtract certain aspects of life from His reign such as politics, economics, or personal leisure, or name what you will, is to break the first and most important of commandments, "I am the Lord thy God....Thou shalt have none other gods before Me".<sup>1</sup>

In short then, the claim is a total one. There are no moral neutralities. There are no areas that man is free from the judgments of God. The problem of doing His will is always before mankind even though man can and often does choose not to heed it. The secret decisions, the stewardship of time, as well as the outward manifestations of conduct, are all religious and ethical matters. Every decision made is either for or against

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<sup>1</sup>Exodus 20:2-3, ASV.

the will of God. "There is nothing beside the service of God that is 'one's own business'."<sup>1</sup>

## V. PERFECTION IN LOVE

The first thought of such a rigorous approach would be that a person would have to be a perfectionist to the ultimate degree. No one except God Himself could carry out such a program of perfect living. At this point, there must be particular clarity. One can hardly endorse the views of perfectionists who expect a perfect performance from individuals and of groups in society. Nor can the view of perfectionism that separates the sinfulness of the flesh with that of the spirit be endorsed. That is to say, that no one can do anything in the flesh that he cares to without affecting the purity of his heart. Nor should one eschew a perfectionism which does not go beyond ethics and does not take seriously the redemption of the imperfect in this world.

Dr. Wynkoop quotes John Fletcher when she writes:

Avoid all extremes. While on the one hand you keep clear of the Pharisaic delusion that slights Christ, and makes the pretended merit of an imperfect obedience the procuring cause of eternal life: see that on the other hand you do not lean to the Antinomian error, which, under the pretense of exalting Christ, speaks contemptuously of obedience, and "makes void the law through a faith that does not work by love.....Many smatterers in Christian experience talk of a finished salvation in Christ.....while they know little of themselves and less of Christ."<sup>2</sup>

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<sup>1</sup>James A. Pike, op. cit., p. 43.

<sup>2</sup>Wynkoop, An Existential Interpretation of the Doctrine of Holiness. p. 134, quoted from John Fletcher, Checks to Antinomianism, p. 22.

These types of perfectionism should not be endorsed. But when it comes to stating what the law of God is, (that is, loving God with the whole mind, heart, and soul, and thy neighbor as thyself), and the scope and totality of God's call, (that is, there is nothing beside the business of God that is "one's own business", He is Lord over all. In the light of man's creation in the image of God, man is to have as broad a concern as God has), man is to be perfect.

According to Dr. Wynkoop:

Christian perfection, or Perfect Love, stands for a full measure of personal obligation to the whole will of God, rather than an acceptance of Christian status without commensurate responsibility attached. It stands for "obedience from the heart" rather than an abrogation of law. It requires the highest moral integrity and rational responsibility rather than a dulling of the conscience, a reinterpretation of sin, a surrender to blind impulse and irresponsible individualism....Christian perfection is moral to the core and understands holiness to be thoroughly relevant to every area of life and not repugnant to the possibilities in Christianized nature.<sup>1</sup>

In other words, this is purity of heart. Man is to will just one thing, and that is to do God's will. No other interest in any final sense is to be pursued. Not that other aims may not be furthered, but that they may be furthered for God's sake, that He may be Lord over all. This does not mean objective rightness to the very letter. Again, this would be only possible to an infinite being, God. Man, though he is co-creator with God, is not infallible in his decisions because he is finite. Man's finitude is not sin, but to fail to recognize it is. Recognizing it should turn man to God. Because of various conditions, man can be

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<sup>1</sup>Ibid., p. 135.



wrong as to what the will of God really is for him - because he doesn't know enough, or because his reasoning doesn't work well enough, or because of the distortion of the mores around him, or because of unconscious factors created by his own past bad decisions and false allegiances. All this may affect his decision. But of supreme importance is the fact that man should diligently seek to do the will of God because of His all-embracing concern and the all-embracing claim made upon us. Once again Dr. Pike is quoted as he has written concerning the relationship of the call to the two great commandments:

This law does not specify what particular acts constitute love of God or of neighbor; it does not specify what is the measure of "whole strength", or "whole mind"; nor does it specify who is embraced by the phrase "one's neighbor". The terms of the law of love are such that it leaves no doubt as to the totality of the claim; nothing is to be held back from God's service, and as the parable of the Good Samaritan makes clear, a man's neighbor is anyone whom a man is able to help.<sup>1</sup>

At this point two questions would seem inevitable. On the one hand, due to the various conditions mentioned above, it would appear that man would not be responsible for his decisions. On the other hand, if the two great commandments do not tell a person precisely what to do, does it mean to love the Lord with all the heart, for example, and let the family forage for itself?

Once again one must remember that man is a finite person. God created him a rational being and he expects him to use just a little common sense. Yet, this matter does merit some consideration. As to the negative aspect of the matter, service of God and of neighbor requires

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<sup>1</sup>James A. Pike, Doing the Truth, p. 51.

that one not do certain things as well as do certain things. "God has not left the creatures of His image to grope in blind darkness, but has illumined their path with the light of Divine commandments."<sup>1</sup> Particular rules of conduct have been developed partly to mitigate the total claim. The ten commandments are the most obvious of these. These Old Testament laws, however, are still God's command. Some have said that the law is the teacher that leads man to a better understanding and knowledge of God. Some have said that He came to fulfill the law and not to abolish it. At any rate, these absolute laws help to decide issues without the mental and heart searching gymnastics that one would go through if he were making a major decision and was measuring it by the full aspects of the law of love and his call. These decisions such as no killing, no stealing, no adultery, etc., go without saying to the evangelical Christian. Laws of the society also put their pressure to bear on man. Man stops unconsciously at a red light. He eats his food according to the code of manners that is acceptable. In actuality, man needs these rules of thumb which readily decide matters for him. A complete ethical evaluation of each situation which would arise in a day would readily drive a man to distraction and render him impotent for action at all.

As necessary as they are, these ethical absolutes raise another problem. In a case of life or death, should a man defend his wife if she were criminally assaulted or about to be murdered? Or in a case of war, should a man kill an enemy, or in both cases, would the absolute be heeded?

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<sup>1</sup>Carl F. H. Henry, Christian Personal Ethics, p. 264.

In like fashion, the problem of adultery is one of the commandments that is regarded as a fundamental norm. Yet, during wartime, immoral acts were practiced as means to gain freedom as an end. These were looked on with praise rather than condemnation.

The point would seem that here man would not be dealing with absolute laws: there would be no way adequately to frame a series of exceptions to them which would preserve their absoluteness. It would seem rather a matter of more good mixed with less evil, versus less good mixed with greater evil, or a matter of choice of the greater of two goods, or the lesser of two evils. This drives back to basic concept of the law of love and the fulfillment of God's call. This, and only this, transcends all law. At this point, there is still the question of knowing God's will amidst the various circumstances, as was previously stated.

To answer this, it is assumed that there is heart purity. Anything less than that greatly endangers the rightness of one's decision. Even with a pure heart, Satan can subtly use the power of rationalization to distort the pure decision that one would make. As Dr. Pike has written, "... the power of rationalization is so subtle that man may desire purity of heart and even think he has achieved it and still be motivated by factors which have not consciously played a part in his decision."<sup>1</sup>

To decide to violate the law would call for the most pressing contrary factors and the most objective soul-searching possible in order to bring to the surface all that would argue against purity of heart. The very idea that man could be motivated by the power of rationalization

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<sup>1</sup>Pike, op. cit., p. 58.

even in the name of heart purity, should drive him earnestly to his knees daily to diligently seek the will of God for his life.

If things were as God had willed them to be, then the absolute laws would be in absolute effect. God did not will that there would be situations where killing would be necessary and considered right. This presupposes that already less than the will of God has occurred. In this world, even the most accepted rules are somewhat less than absolute. The only thing that is perfectly absolute is the claim which God has on each individual life: that He be served with complete devotion in the full sense of His call to mankind, as is expressed through the law of love. This is not a set of laws, nor even a set of high norms, but an obedience to a personal claim and a calling to man to exercise his share in God's great creative, redemptive, and community building enterprise.

## VI. SIN

There are two ways of avoiding the problem of sin. First, to live up to the perfect claim God has upon the individual; second, to discount the claim to the measure of one's actual behaviour. However, this latter is neither logical nor is it Christian. One cannot lessen the claim of God upon man, and one cannot avoid the problem of sin.

Sin is simply defined as the self separation of the will of man from the will of God. To follow the terminology of this paper, sin is the gap between the over-all claim of the call (stated as law in the commandment of love) and man's empirical behaviour.

Since sin was previously discussed and it is assumed that the reader has some knowledge on the subject, it will be only dealt with briefly here as summary fashion to relate it to the total claim God has upon the life of man.

The beginning of all particular sin is self-centeredness and the desire for autonomy. Sin is so interrelated that it not only affects the relationship of the individual, but also the relationship of the individual to his fellow men. Man cannot carry on in a sinful state and have it not affect the society in which he lives. Nor can man live in a sinful society and shut himself off from its involvements and its sin. Sin is an individual matter. To say that sin is not an individual matter, but rather that society causes sins such as war, or racial segregation and discrimination, is to say that no one is responsible for sin.

When one takes into account the sum total of the individual areas of God's call, of the failure to keep the law of love, and the part in the distortions of the social structure which hurt sons of men, one can feel the force of the word in the First Epistle of John, "If we say we have no sin, we deceive ourselves and the truth is not in us".<sup>1</sup> Likewise, man can respond to the words, "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us."

Dr. Thomas C. Upham gives an excellent discussion of the true idea of spiritual liberty.<sup>2</sup>

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<sup>1</sup>I John 1:8, A.S.V.

<sup>2</sup>See Appendix.

## VII. SUMMARY

Only as the ethical and theological are interwoven may one approach an answer to the problem of right and wrong for the evangelical Christian. As man attempts to exercise the responsibility of choice, he must be aware of his own limitations. Limitations arise in (1) man's mental and physical capacities, (2) from actions of others, (3) from past actions, (4) from uncontrollable events, and from the inner man, (5) the habits and ideological bias. The inner man has a sense of values and has placed these values in a priority scale. From these values or "gods", man chooses to operate. In other words, man is free to choose his gods. Thus he sets his pattern of conduct.

Man is created by God for a purpose. God is Creator, Redeemer, and Holy Spirit, and man was created in God's image. God expects man to be creative, redemptive, and to live and work in a community. As each man is individualistic, he is created as a specialist with a task to perform. Man is redemptive, as in God's plan; he is to love others. As God manifests Himself in the fellowship of men who make the body of Christ, so is man to manifest God throughout the community in which he lives. The basic purpose can be found in the law of love.

The evangelical Christian teaching is to love. In the realm of Christian ethics, a man's calling is even greater than love, though love is the over-all application. Man has been chosen by God in the work of redemption. God is to be Lord of all man's life. There are no areas in which man is free from the judgments of God. Man can attempt to achieve perfect love by the law of God - Love God with the whole mind, heart, and soul, and his neighbor as himself. It stands for "obedience from the heart" rather than an abrogation of law. This is purity of

heart. Man is here to do the will of God in all interests pursued.

Because man is finite, God has given him direction through the divine commandments. To avoid sin, one has to live up to the total claim of God's will.

## CHAPTER V

THE APPLICATION OF CHRISTIAN EDUCATION TO THE FOUND  
PRINCIPLES IN DETERMINING RIGHT AND WRONG



## CHAPTER V

### THE APPLICATION OF CHRISTIAN EDUCATION TO THE FOUND PRINCIPLES IN DETERMINING RIGHT AND WRONG

Up to this point, this paper has reviewed and summarized the basic points of the evangelical doctrine that the author deemed pertinent to this study. It has reviewed and summarized Scriptural declarations on the problem of Christian ethics. Likewise, ethics has been viewed from the evangelical Christian's point of view. None of the principles reviewed are new. Nevertheless, it would seem that the basic precepts of Christian ethics would be practiced if they were present, especially by those claiming to be Christian. The precepts are present, but it is evident through the weakness of the Church's influence, that much too often the practice is not. To face this problem squarely, one would first ask the question, "Why?"

#### WHY ARE THESE CHRISTIAN ETHICAL PRECEPTS NOT PRACTICED?

Dr. James A. Pike in commenting on the upswing in religious interest and the lack of power in the Christian said,

While trumpeting our religiousness  
we do not in our personal and corporate action  
and attitudes, sufficiently display that we  
really mean what we say.<sup>1</sup>

Christianity implicates a total love. As was previously discussed in this work, man was created in the image of God. In like

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<sup>1</sup>Dr. James A. Pike, (as quoted by George Dugan, The New York Times, Sept. 6, 1955).

manner, he was called to carry out His three-fold purpose of creating, redeeming and fellowshiping. This call is expressed by love for God and love for man. This call is a total commitment. God is to be Lord of all man's life. There are no areas that man can claim freedom from the judgment of God. Man is to obey from the heart. Man is here to do the will of God with no other interests pursued. This total claim has been too much for most people to accept. The rich young ruler in Jesus' day was an example of this point. Eagerly he met Jesus with his question, "What must I do to inherit eternal life?"<sup>1</sup> Jesus demanded a total commitment and the young man went away sorrowful. All was well until he counted the cost.

Findley B. Edge said that Christianity was basically a two-fold experience. He said,

Christianity is an experience - an experience  
with Christ that must express itself in experience.  
One does not truly learn a Christian experience until  
he has both experienced it and expressed it in experience.<sup>2</sup>

In close proximity to the above, is the finitude of man which has also caused him to reject the source of value judgment. This can affect one's actions consciously and unconsciously. In the conscious sense, one can willfully reject the conditions he must meet for heart purity and a right relationship with God. This goes back to the preceding point. On the other hand, through the subtlety of sin, man can suppose his heart is pure, when it is not. The subtle power of rationalization has lost him the battle.

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<sup>1</sup>Luke 18:18, K.J.V.

<sup>2</sup>Findley B. Edge, Teaching for Results (Nashville, Tenn.: Broadman Press, 1956), p. 16.

To pursue the matter in more detailed fashion, one could probably find a large variation of answers to the "Why" of this problem. The writer does not pretend to understand them all, nor does he intend to deal with them all in this work. However, there are some that merit particular attention. These are mentioned with the hope that from them an interest would issue with sufficient challenge to the individual, that a personal inventory as well as a positive action would result.

#### The Cooling-Off of the Spiritual Dynamic.

First, there would seem to be in the evangelical Christian a cooling-off of the spiritual dynamic. Most Christian denominations started as powerful movements of protest and reawakening. This was not merely protest for the sake of satisfying an antagonistic spirit, but the members of these groups were characterized by their willingness to go further and do more than conventional faith required. They had something positive to share. When many such men joined together, the group was charged with an intensity and a single-mindedness that created a dynamism that others lacked. By this dynamism that so emanated from their lives, others were compelled to join them. These men had something others wanted. However, there seemed to be an overwhelming tendency for this vigorous nature both in individuals and movements to begin settling down. As time passed and the organization grew, the individual began to rely on the few leaders to carry the load of winning others to Christ. The dynamic faith that began with an urgency and enthusiasm was crystallized and the individual began to fall into a pattern of creeds and rules. Dr. LeBar stated graphically,

But as routines and patterns become established, the organizations continue to

move only because they have smooth grooves and ruts to run in. As meeting succeeds meeting and week succeeds week, motions are performed perfunctorily but the burden and the urgency are lost. The original flame subsides to a glow and then dies out. When the energy of the Spirit vanishes, the workers may as well begin again, on their knees."<sup>1</sup>

Dr. Willard Sperry, in speaking of religious institutions, said that these said institutions have often lost their original purposes, even though they have continued to exist in empty motions and routines from which all real meaning has gone. Anthropologists used to call such institutions "survivals". Dr. Sperry has asked whether the churches of America are becoming survivals rather than powerful instruments of God!<sup>2</sup> Since it is the individual who makes up the church and in actuality is the church, the same question should be pointed directly at him. Are Christians today "survivals" rather than powerful instruments of God?

#### Religious Illiteracy.

Coupled with the loss of dynamism has come a loss of interest in the meaning of one's faith. With the lack of enthusiasm and a sense of urgency, people are neither excited nor moved by things of Christianity. Professor Rasmussen quoted one layman when he said, "We try to be good Christians, but we simply don't know what we believe".<sup>3</sup> At this point, the question could be asked, "Could a Christian have any defense against the powerful influences of the world, if he does not understand the

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<sup>1</sup>Lois LeBar, Education That is Christian (Westwood, New Jersey: Fleming H. Revell Co., 1958), p. 236.

<sup>2</sup>Albert T. Rasmussen, Christian Social Ethics (Englewood Cliffs, New Jersey: Prentice-Hall Inc., 1956), p. 104. (quoted by Willard L. Sperry, Religion in America (Cambridge, England: Cambridge University Press, 1946), p. 17.

<sup>3</sup>Ibid., p. 105.

divine claims upon his life or the sources of renewal by which he attempts to live?"

#### Misunderstanding of the Gospel.

What one believes about his faith is an amalgam of Christian meanings, cultural prejudices and of attitudes derived from the influence of his society. A selfish independency in Western thought has penetrated his faith to the point that, for many Christians, a narrow brand of moral isolationism has replaced the responsive Christian faith. The spirit of the times always tinctures man's faith and colors his attitudes. If Christian faith does not prepare an individual to understand this, and confront it, he is bound to be a victim rather than an ethical leader.

One of the greatest problems for evangelical Christianity in the attempt to register a Christian influence is the fact that most of its people have no understanding of the divine obligation to act together in Christ. This can be said without inferring ecumenicity. As Professor Rasmussen wrote,

"The full Gospel has been strained through a sieve of self-serving anxiety and the milk of Christian obligation to God and community has been thrown away while the cream of selfish reward is retained."<sup>1</sup>

#### Misunderstanding Freedom of Conscience.

One of the greatest misunderstandings that has undermined Christian social responsibility has been a perversion of the great belief of freedom of conscience. As to this matter of freedom of conscience, Albert T. Rasmussen, professor of Social Ethics and the Sociology of Religion at

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<sup>1</sup>Ibid., p. 106.

Colgate Rochester Divinity School wrote,

Some people believe that this means 'letting every man believe as he pleases', with the result that any attempt to influence other men or to act together in common faith is an intrusion into the private spiritual rights of the other person.<sup>1</sup>

Very few people actually believe this, yet it receives considerable homage to this day. If one held to this belief, it would mean that all attempts at evangelism or missionary effort would be wrong. It would also abandon the fact that the Scriptures carry the essential revelation and focus of the Christian faith. If one believes the Biblical gospel as evangelical Christians do, he cannot believe anything he pleases.

It was long ago discovered that the conscience carries all the blindness and prejudices that have influenced one's life. For example, a person reared in an atmosphere of racial prejudice declaring his race superior to another, would receive no guidance from his conscience against social discrimination. He may even quote Scripture to justify his view.

The only conscience that would be an adequate Christian guide would be one that was constantly enlightened and criticized by demands and relations beyond the individual. According to Rasmussen,

What freedom of conscience does mean is that every man must make his own decision in response to God, must freely join the community of Christ and must face the issues of life with decision rather than by drifting in the social tide. Every Christian needs a running criticism of his own conscience. It needs to be challenged and re-challenged.<sup>2</sup>

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<sup>1</sup>Ibid., p. 106.

<sup>2</sup>Ibid., p. 107.

Misconstrued Conception of Church and State.

At first one would question the relationship of this subject to the over-all proposition of this paper, yet it does contain particular significance. Out of this relationship has grown a particular philosophy of "Hands-off" that has deadened the effect of the Christian witness. Separation of church from state was originated to free the church from state dominance, so it could teach and preach the gospel without interference or control of any sort. The purpose was to keep the various groups free to persuade any man to their convictions without favoritism in prestige and without any financial or other special backing whatsoever from the government. Under the separation view, the state cannot use legal means to coerce or intimidate the religious and moral teaching of any religious body. At the same time, the church has no legal force whatever and is dependent solely on its persuasive influence and leadership in society. The two coexist in a kind of tension in which neither can coerce the other. It does not mean that the church should not mobilize all the moral influence at its command, through its members and the promotion of their basic convictions, to keep a continuous moral reminder and criticism focused upon the authorities in government and society.

It is at this point that this matter becomes pertinent to answering the "Why" of this work. Some people seem to agree that the church is to keep in its place and teach and preach only about subjects that have no bearing on justice and corruption - and upon righteousness in government decisions that influence the lives of all citizens. If this is so, there would be little reason to support freedom.

The purpose behind separation of church and state is not to deprive the church of general social influence. Rather, it is to preserve it and safe-guard it in the very structure of one's life and to make sure that its influence be restricted to the realm of persuasion and moral pressure through its members acting as Christians and as citizens, both independently and in groups.

As Professor Rasmussen wrote:

Christians are not disfranchised citizens who forego their right to influence their society because they have joined a church. On the contrary, they become citizens who carry a new kind of critical social and civic responsibility under God.<sup>1</sup>

The core of the problem could be traced back to the loss of the dynamic which made Christianity move and grow. Where this dynamic which only Christ could supply was present, Christianity made an impression on the society of which it was a part. Christians carried the banner of Christ into sinful society with the sole motive of glorifying God. Out of a pure heart and a love for God and man, Christianity had sufficient power and influence to cure the wickedness of sin in society. However, God's Word states the power is still available, yet observation shows that it is not being used.

#### The Growing Gap Between Clergy and Laity.

Closely akin to the preceding thought is the growing gap between the clergy and the laity. This has come about to some degree, through highly trained leadership in the churches. Ministers are saturated with Bible teaching, doctrine, history, methods and the spiritual urgencies of the time. This has become central in his life. On the

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<sup>1</sup>Ibid., p. 113.



other hand, the layman has been found to be heavily preoccupied with his struggle in the world. All he knows about faith is what he has learned from parents, Sunday School and the sermons.

From this gap between preachers and laymen have emerged two problems.

First, the minister is left with the burden of the spiritual ministry of the church. Again Rasmussen is quoted as he wrote concerning the ministers:

He is thought of as the man who is set apart and who piety, influence, and devotion are adequate to supply the needs of his congregation. Therefore, the minister is hired to carry the Christian influence into the community, do the good deeds, say the prayers, and even to have the great experiences for his people. He is in a sense the stand-in or substitute who assumes all the religious responsibilities while the laymen can go about their more mundane concerns.<sup>1</sup>

Thus, the leadership that laymen have taken become less and less religious and more and more administrative.

The second problem that evolves from this gap is that laymen see themselves as churchly custodians rather than as active witnesses for Christ in their own affairs. Few have developed an understanding of their faith that is prepared for the powerful secular attitudes and influences that one encounters in daily life.

Lest one believe that the totality of the problem lay in the lap of the layman, let it be said, that this is not so. Too often the layman is the victim of the timidity of the clergy. The pastor, having

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<sup>1</sup>Ibid., p. 114.

sensed the gap between himself and the laity, has reduced the rigors of his message to conform to the secular climate. This has been done at the expense of cultivating a patience and persistence that can inform and sensitize his members. The prime motive of his ministry for Jesus Christ has been set aside for an easier way out.

Again the courageous minister may hold forth with God's absolute total claim upon the individual and still enlarge the gap between himself and the laity. This gap would continue to enlarge if the pastor himself did not live up to God's total claim. The laymen would likewise consider the minister only visionary if an adequate application and understanding of the gospel was not given for these times.

This gap results in a weakened Christian testimony to society. It does this by breeding a church full of "Sunday Christians" and "secular people" the remainder of the week.

#### Naivete About Power and Influence.

A society operates and functions under a vast network of power relations. Men are assigned positions, and exert authority according to the offices they hold and the roles they occupy in economic, political, and other social organizations. Power, like it or not, determines most of the major policies under which mankind lives. Many men and groups do not have the power and authority to carry out many of the things believed morally right, simply because theirs is a subordinate position and they work under orders. Power is strategic.

When one speaks of power in connection with Christianity, one does not mean brute force. Even in the name of Christ, the "end", as good as it may be, does not dissolve the Christian ethical standard required in gaining the end.

The Christian has the Divine promise of power. Armed with faith evolving from a pure heart, there should be no force so strong as to stand the onslaught of Christian influence. As Christ taught concerning the power of the church, "the gates of hell shall not prevail against it".<sup>1</sup> Idealistic? Perhaps, in the spiritual condition of Christendom today, it would be considered idealistic. Yet, it is simple fact evolving from God's promise. The answer to the Christian failure in society could come from the fact that men who call themselves Christian, even in evangelical circles, are so busy fighting civil wars that they have forgotten the real battle against Satan and Sin. They have become so divided among themselves that they cannot possibly unite under Christ to win the victory of influence in a wicked world.

#### Disillusionment About Social Reform.

Another reason why the ethical precepts have gone unused was that men have tried to utilize them, and failed. Men have joined causes to reform or better the society in which they lived, only to find that the opposition was too strong. Defeatism became the norm.

Closely coupled with this problem is the one previously discussed under the heading of religious illiteracy. What was needed to confront this problem was not defeatism, but an understanding of the Christian principles as well as the social forces to which the principles would be adapted. Divine redemption is the only means to curb sin in man's society. If this is so, one could fairly ask the question of the Christian, if he does not lead forth in the struggle for righteousness, who will?

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<sup>1</sup>Mathew 16:18, K.J.V.

Professor Rasmussen wrote concerning the Christian's duty:

Our Christian duty is to spare no effort in fair weather or foul to attempt to live in response to God within the actual situations that confront us.<sup>1</sup>

He continues by quoting Archie Hargraves, who had a parish in the so-called city jungles of East Harlem, by saying,

It means preaching the gospel of hope with two dimensions - the hope of God's final redemption of the world, and the assurance of what God can do and is doing now in this situation.<sup>2</sup>

The failure of Christians to understand these facts has left them largely outside the processes of power and influence. Either Christians have stood in the shadows asking, "What can we do?" or have crippled the working power of the Holy Spirit by over-exercising "brute force" in the name of Christ.

#### Over-emphasis on Success.

Closely united to improper use of power comes the over-emphasis on success.

The lure of success is perhaps the most fatal temptation in undermining the Christian's spiritual and ethical faithfulness. Motives are forgotten, methods are no longer evaluated and success tops the priority list of each individual.

The writer is not minimizing the need of success. The title of this portion states "too much emphasis on success". A goal is necessary. Success is necessary. However, as has been previously stated throughout this work, it should evolve from a pure heart, all for the glory of God.

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<sup>1</sup>Ibid., p. 126.

<sup>2</sup>Ibid., p. 127, quoting Beverly W. Dean, Trail Blazing in City Jungles, City Church, May-June, 1953, p. 4.

Churches have been plagued with a secular approach to success. This comes in the form of "bigness". As Professor Rasmussen said concerning the administrative church:

The actual machinery of the church can become so important that furious activity and the successful attraction of large numbers emerge as the marks of success, rather than the power to change men and radiate a powerful influence in the community.<sup>1</sup>

The overemphasis of success can so cloud the individual's mind that the radiant and powerful Christian influence no longer exists. The warped use of power has blinded the eyes of many, leaving them unable to see the image of Christ, while success in His name marches on.

#### Lack of Methods of Forming Consensus.

The practical problem in this matter would be to find channels to form Christian consensus to build great moral agreements under which to act.

Consensus, guided and filled by the Holy Spirit, is the authority upon which Christians act in concert. However, it would be imperative to have organized ways for the churches and its members to develop Christian opinion and to coordinate action. The lack of this could well be the reason why there is such a high rate of illiteracy as to one's faith, much misunderstanding as to how Christians should act, and hence, a lack of dynamic to spread the message of Jesus Christ through words and lives that reflect His beauty. An illustration of this came out of the American Baptist Convention, as one minister wrote:

The American Baptist Convention is formally committed to a policy of social action. Whether they can be said to believe in it is another matter. A majority are not well enough informed.<sup>2</sup>

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<sup>1</sup>Ibid., p. 127.

<sup>2</sup>Ibid., p. 129.

The truth of this quote was not limited to Baptists alone, but rather to all Christendom. Christian pronouncement has come to be the will of a few leaders who "put something over" on tired ecclesiastical gatherings, rather than something springing forth from genuine Christian concern of the group involved.

The whole matter boils down to just about one fact. Man has taken his God-given prerogative to choose and he has chosen not to accept the total claim of God upon his life. Thus one finds the discrepancies of conduct among various so-called Christians.

As one author put it so appropriately, "Real Christianity has not been tried and found wanting; it has been found difficult and left untried".<sup>1</sup>

#### HOW CAN THE VALUES BE COMMUNICATED TO THE INDIVIDUAL TO MOTIVATE AND TO GUIDE HIM TO PROPER CHOICE?

The answer to the "How" of this problem does not come as an easy matter. Upon investigation one would find a sharp division in the church concerning just what a Christian should do. However, there should be a premise that all Christians agree to. Professor Rasmussen has classified this premise within three statements:

- (1) All Christians are called of God to serve Him in every expression of their lives.
- (2) The church is the fellowship in Christ which exerts the influence of His spirit in the world.
- (3) It is the task of the Christian and of the church to seek every possible mode of influence to transform the corruptive influences

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<sup>1</sup>Lois LeBar, Education That is Christian (Westwood, New Jersey: Fleming H. Revell Co., 1958), p. 129.

of the world into love and justice.<sup>1</sup>

One must keep constantly before him the fact that Christian action is not merely one part of the Christian faith or one department of the Christian church. It is simply the church at work as the instrument of God's grace. It is the task of bringing men into the fellowship of Christ and mobilizing this fellowship to serve faithfully in witness to the world. What Dr. Lois LeBar said concerning the Christian teacher in respect to his pupils, holds the same responsibility for any person naming the Name of Christ. She said the problem of the one who teaches is ".....to bring them to Christ, help them grow in Christ, and send them out for Christ".<sup>2</sup>

In reviewing this proposition, the author has noted six imperatives needed to guide not only the individual in making proper decisions that enhance his Christian influence, but also imperatives for building a church with Christian influence. These imperatives consist of (1) sensitizing, (2) organizing, (3) investigating, (4) discussing, (5) deciding, and (6) acting.

#### Sensitizing.

The first step is to sensitize the people to the full meaning of the demands of the gospel.

Sensitizing through preaching and worship: Preaching carries a tremendous responsibility in the church. For many, it is the only means of Christian education that they have contacted. As Professor

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<sup>1</sup>Ibid., p. 176.

<sup>2</sup>Lois LeBar, Education That is Christian, p. 135.

Rasmussen said,

Many of the other functions of the church have fallen away, leaving preaching to carry the load of inspiring, educating, and moving men to respond to God and to act in serving Him.<sup>1</sup>

Great preaching speaks to the real situations of mankind. As it does this, it brings the grace of God to bear upon these living situations. There was no greater example of this than the ministry of Jesus. Constantly He met the people where they were and preached the gospel. Not in any way did He lessen the impact or the demands, but preached at their level and to their needs.

Illion T. Jones, in describing the function of preaching wrote:

The necessity of preaching resides in the fact that when God saves a man through Christ, He insists on a living, personal encounter with him here and now...(Preaching) is not merely telling me something. It is God actively probing me, challenging my will, calling on me for decision.<sup>2</sup>

Great preaching is action preaching. It deepens conviction, fortifies courage and motivates men to rise above their own petty interests as they confront the world. Rasmussen again put into pertinent words this concept when he wrote:

To preach the real gospel of Christ at all is to preach the judgment of God upon our stubborn defensiveness and our conventional complacency. It is to preach the call to decisional living...the life of continuous criticism and transformation under the saving grace that girds us for action.<sup>3</sup>

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<sup>1</sup>Rasmussen, op. cit., p. 176.

<sup>2</sup>Illion T. Jones, Principles and Practices of Preaching (New York: Abingdon Press), p. 19, quoted from H. H. Farmer, The Servant of the Word, p. 27.

<sup>3</sup>Albert T. Rasmussen, Christian Social Ethics, p. 177.



Sensitizing through preaching would presuppose that the preaching came from the Word of God. This is mentioned lest the writer be misunderstood to be in support of a social gospel alone with the pulpit nothing more than a lecture stand on the social evils of the day. The preaching ministry is a distinct ministry based solely in the Word of God. Anything less would fall short of the Glory of God. Yet as Illion T. Jones wrote:

Its primary job is to lead the church in producing Christian men and women of all walks of life who are equipped with the ideals, motivations, and resources to carry on the social experimentation necessary to build a social order in which people have a maximum chance to live like Christians.<sup>1</sup>

The danger for many, including so-called evangelical Christians, lay in an over-dependence upon preaching. For many it has become a substitute rather than the means to a deeper moral and spiritual life. Sunday after Sunday, they have listened to messages that would shake them to their very depths. Sunday after Sunday, they left with the satisfaction that this humbling experience itself made them become greater Christians. Preaching that ends with listening has failed. The mere sound of words has become pattern. Even the Word of God has been interpreted as mere words rather than Divine Power. In conversation this fact may be denied, yet in practice it has appeared evident. The Word of God becomes power when it is translated into decision.

Worship that sensitizes one for the task would not be some special kind of worship. Rather as Rasmussen again wrote:

It is any true worship that humbles

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<sup>1</sup>Illion T. Jones, op. cit., p. 42.

and empowers us, deepening our faith to the point that we dare to act upon it, but preserving within us the humility that senses our limitations and our need for new light in every situation ... The great pinnacles of worship are reached ... when men bowing before God feels the mists of confusion draw back and sees the temptation to indecision stand in stark contrast to a clear way of action that can strive to right some real wrong or overcome some injustice.<sup>1</sup>

God through the Holy Spirit, makes this possible.

Sensitizing through education: Previously the illiteracy of Christians as to their faith was briefly discussed as one of the reasons Christians carried such a weak influence. As important as the preaching ministry is in imparting the Biblical and traditional meanings of the Christian faith, it has been found unable to carry the load alone. A possible conclusion to the problem of spiritual illiteracy would be the defunct state the ministry of education has found itself in today. This statement was made with the reservation that the author realizes that at last Christian Education has taken on a brighter aspect as to its importance. Yet, in the over-all picture, Christian education still has great strides to make before it becomes a vital organ in the ministry of Jesus Christ.

What is the nature of education that is truly Christian? Dr. Lois LeBar answered this question in the words of Daniel L. Marsh, when she wrote:

Education should make us live life with zest, with gusto, with exuberance. But so much that passes for education takes away the wonder of life, and puts us in deadly peril of things named and classified. So much that passes for

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<sup>1</sup>Albert T. Rasmussen, Christian Social Ethics, p. 177.

education is only the smoke of a futile fire that has done nothing but consume life. The reason is because so much that passes for education lacks the most important element...

Materialism makes for sensationalism, for jazz, for the "fed-up" attitude. It makes life stale and flat and unprofitable. But the right kind of education, education that holds to the spiritual conception and that has room for God in it, calls us from apathies that benumb and deaden the soul.

Thus religion is the vital element in full-orbed education. It pioneers for education. It adds a sense of responsibility to academic freedom. It breathes a spirit of reverence into the quest of truth. It establishes a center of moral authority in the individual's life. It gives a sense of values. It glorifies humdrum drudgeries. It brings fulfillment to life with dynamic peace... Remember always that the fear of the Lord is the beginning of wisdom.<sup>1</sup>

Dr. LeBar further emphasized Christian teaching when she wrote:

Christian teaching operates at the level of life. Anything less is sub-Christian. The Christian life, fulness of life, the abundant life, embraces the whole man and has implications for the whole of life here and now as well as for eternity.<sup>2</sup>

Evangelical Bible believing Christians should live life with zest, with gusto, with exuberance. Evangelical Christian education should stimulate the dynamic that would make Christianity a recognized power and influence in the world. Coupled with the dynamic, Christian education is personal rather than mechanical as its expressed aim is to prepare men to both know and do the will of God.

Findley B. Edge wrote some basic principles of learning which are vital to any thorough-going communication from teacher to learner.<sup>3</sup> Furthermore, these basic principles can be traced back to

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<sup>1</sup>Lois LeBar, Education That is Christian, p. 13, quoted Daniel L. Marsh, The Place of Religion in Education, Personal Growth Leaflet, 150 (Washington: National Education Association), p. 14-16.

<sup>2</sup>Ibid., p. 15.

<sup>3</sup>See Appendix.

and lifted from the methods of the Master Teacher Himself, Jesus Christ.<sup>1</sup>

A great deal of the Christian teaching makes little dent for eternity because few realize what is the part of the divine Teacher and what is the part of the human teacher. Method alone cannot draw men to Christ, yet there is no way to eliminate method. In the matter of education or even communication, some methods must be used. As Dr. LeBar wrote:

The problem is to find God's ways of working, and work with Him, not to try to wheedle God into blessing our schemes...We need to learn by Scripture and by experience all God wants us to know of the ways of His Spirit.<sup>2</sup>

In the book of John, chapters fourteen through sixteen, Jesus told much about the Holy Spirit whom He would send to His people. The following are the statements that evolved from this Scripture.

The counselor, the Spirit of truth, the Holy Spirit, whom Christ will send from the Father whom you know, for He dwells with you, and shall be in you to be with you forever.

.... will bear witness to Christ.  
           will bring to remembrance all that Christ  
                   has said to you.  
           will glorify Christ.  
           will teach you all things.  
           will guide you into all truth.  
           will take what is Christ's and declare it  
                   to you.  
           will declare to you the things that are to come.  
           will convince the world of sin  
                                 of righteousness  
                                 of judgment.<sup>3</sup>

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<sup>1</sup>See Appendix.

<sup>2</sup>LeBar, op. cit., p. 230.

<sup>3</sup>Ibid., p. 231, quoted portions of John 14-16, R.S.V.

Enabled by the Holy Spirit, God's people can cooperate intelligently with the Master's aims and motives. Out of a pure heart filled with love that Christ stresses, God's tasks can be performed.

This is not to say that man can expect to understand everything. Even when one tries to work intelligently with Him, there will be much that cannot be understood because His ways are higher than man's ways. He is God. Often His purpose cannot be comprehended yet it must be His and not man's. When His ways cannot be understood, one must rest in the intimate union with Him. He must give the security that is needed. The great concern of the Christian is to always maintain his relationship with the Spirit, concentrating on Him rather than on the individual work.

Dr. Lois LeBar wrote in detail the functions of the Holy Spirit in education that is Christian. Briefly the discourse is summarized in the following statements:

The Holy Spirit seeks to become our life, deeper than thought or feeling ... The Spirit works through the written Word to exalt the Living Christ of the Cross ... The only work that counts is His work through us ... Our part is to be ready to receive the divine guidance and power that the Spirit comes to give ... We must practice active submission to the Holy Spirit, and be passive toward the strivings of the self-life ... We must keep the person of Christ central rather than the work. ... Insight that is both spiritual and educational enables the leader to penetrate deeply into personality ... When we pray in the Spirit that Christ will be formed in our pupils, the Spirit prays according to the will of God with discernment that is divine, and yet He is praying in us. ... It is the peculiar ministry of the Holy Spirit to make the outer Word an inner experience. ... All problems are rooted in the spiritual, yet they also need solution on the human level ... Although we make thorough preparation in the Spirit ahead of time, we should also be ready for the Spirit's leading during the lesson.<sup>1</sup>

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<sup>1</sup>Ibid., pp. 232-244.

The witness of the Holy Spirit and His ability to operate in and through the lives of Christians is the core to sensitizing people to the full meaning of the gospel. The infinite resources of heaven are at man's disposal, waiting for him to be ready to receive fulness of life and power to witness.

However, as Dr. Paul Rees wrote:

To be sure, the fervency which the Holy Spirit kindles in surrendered hearts has its counterfeits in substitutes. There is what a friend of mine once called 'the enthusiasm of conceit' as exhibited by those who are 'all out' to promote a doctrine or to build an institution rather than to win men to a living communion with our Lord Jesus Christ.<sup>1</sup>

Think of the loss if mankind fails his generation. Think of the loss if the gospel is not transmitted in its full force to demonstrate the superiority of Christian teaching over secular teaching.

Dr. LeBar wrote:

A revolutionary gospel in a revolutionary age calls for revolutionary teaching that revolutionizes lives. The solution to today's problems is not more glamorous entertainments in the church, more trick gadgets, more contests with more expensive prizes, but more Christian leaders in whom Christ can work in His own way in the power of the Spirit.<sup>2</sup>

### Organizing.

When the individual has become sensitized to the full meaning of the gospel through the Holy Spirit, the problem of right conduct has been solved. The remaining imperatives need little more than

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<sup>1</sup>Paul S. Rees, *Stir Up the Gift* (Grand Rapids, Michigan: Zondervan Publishing House, 1952), p. 111.

<sup>2</sup>LeBar, op. cit., p. 244.

mentioning. They should be listed as basics in setting up a program to promote right conduct, or to channel the Spirit-filled life into active service for Jesus Christ.

To study these imperatives in detail would constitute an exhaustive study of curriculum organization, as this program could be for any group, any size, any age, and in any situation. These are merely basic principles to be adapted to any particular situation as the Holy Spirit leads.

Any group that carries a Christian influence should have two great aims. First, to make itself a dynamo of concern in which every member participates in seeking and responding to the entire will of God in common devotion and effort; and second, to organize projects of influence in which members can find a role to play.

Those outside the Church of Jesus Christ have become less interested in what the Christian has to say but more interested in that which he does.

### Investigating.

A tendency of mankind today is to make snap judgments based on the few facts known in relation to the acquired prejudices and beliefs of the individual passing judgment. However, there are always two or more sides to every question. Those who are most unjust usually present a moral or religious justification. For these reasons, the Christian is especially anxious to keep a flexible and open attitude, until he gets the best possible picture of the situation. Only then can he safely act upon the convictions that he holds.

Investigation does not mean nosiness. Yet when the problem arises from social issues, community problems, or problems relating

to those within one's group, it is the responsibility of God's people to know the facts before they act.

### Discussing.

The next step would be a thorough-going discussion: first, a discussion of the facts; second, the problems involved; third, the Christian way of confronting the problem. This discussion should not be a debate or argument, or a presentation of inflexible attitudes, or gossip and small talk. Rather it should be a coming together to confront urgent responsibility under the guidance of the Holy Spirit. This is Scriptural. It is recorded in the fifteenth chapter of Acts that the apostles and elders gathered together to discuss the problem of the Gentile ministry.<sup>1</sup> Paul wrote in the fourteenth chapter of Romans and said that each should be convinced in his own mind.<sup>2</sup> But in the following chapter he admonished them "to live in such harmony with one another, in accord with Christ Jesus that together they may with one voice glorify God, the Father of our Lord Jesus Christ".<sup>3</sup> Likewise, his first letter to the Corinthians appealed to them to "be united in the same mind and the same judgment".<sup>4</sup>

Christians have held through the ages that where men are gathered together in the fellowship of Christ, facing their temptations and problems together in mutual concern, the Holy Spirit moves them into greater

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<sup>1</sup>Acts 15:6

<sup>2</sup>Romans 14:15

<sup>3</sup>Romans 15:5-6, R.S.V.

<sup>4</sup>I Corinthians 1:10



understanding and courage. Yet today this significant fact has been too often set aside and Christians are running away from creative disagreement. Creative disagreement is avoided and suppressed. It may hurt business or alienate friends. God's people must not allow themselves to succumb to the paralyzing fear of controversy. They must disagree without being disagreeable. They must share and confide their convictions until the light of God draws those concerned into a unity of expression.

According to Rasmussen, Christian discussion has four indispensable functions. These are:

- (1) It is the channel through which the Holy Spirit moves in the dialectic or give-and-take of genuine spiritual intercourse to provide ethical guidance.
- (2) It is the way in which Christians pool their insights and share facts, building up a larger perspective.
- (3) It is the great corrective in which personal idiosyncrasies and biases are softened and counter-balanced.
- (4) It is the intimate conversational sharing in which sympathy and identification are developed, so that in some small degree we can get over into the lives and views of others as the Christian way of love requires.<sup>1</sup>

#### Deciding.

Organization, investigation, and discussion would be useless unless it lead to decision. Decision does not come as an easy matter even in so-called Christian circles. There is a wide divergence of opinion. Too often there has been a lack of courage and patience in

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<sup>1</sup>Albert T. Rasmussen, Christian Social Ethics, p. 188.

allowing the Holy Spirit to guide and direct the matter of moral agreement. Rather, it is easier to say, "Let each one make up his own mind and do what he can alone".<sup>1</sup> Consequently, the urgency and guidance that is found in common prayer and in mutual facing of temptation under the Spirit is lost and the individual is likely to drift without ever making up his mind or acting at all.

Decision cannot always be as each individual would like. Out of the old Quaker tradition came the term, "sense of the meeting". It did not mean that they always arrived at agreement. It did mean, however, that they came spiritually prepared to find the broadest possible agreement with a determination to find the common will of God under the guidance of the Holy Spirit. It was never a vote. It was rather a sensing of the broadest common consensus upon which all could stand in their own consciences in mutual support.

Rasmussen wrote as to the ability of arriving at a group decision and the results therefrom:

The ability to arrive at a group decision, even on controversial issues, is something that can be developed in experience and practice. It is possible for members of a Christian fellowship to learn the patience and persistence necessary to see difficult decisions through to a conclusion. The sense of victory in such a hard achievement and the mutual feeling of guidance by the Holy Spirit which has softened aggressive insistence and generated harmony without sacrificing the level of moral conviction, produce an experience that binds men more solidly in the bonds of Christ. Every such attainment deepens communion and makes the next issue easier to meet.<sup>2</sup>

Christian decision is essential, but it too becomes dead unless it leads to action.

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<sup>1</sup>Ibid., p. 191.

<sup>2</sup>Ibid., p. 197.

Acting.

To act is the final hurdle of this race. If all the previously mentioned imperatives are fulfilled without action, the race is lost. Even the Spirit-filled life must be an active life or it would die. On the other hand, action could be most harmful without the sensitizing and leading of the Holy Spirit, without organization, without proper investigation, without agreeable discussion, and without a proper decision.

United, these six imperatives are the basic pivot for the evangelical Christian approach to the problem of communicating the basic principles of right conduct.

## SUMMARY

Two basic questions arose as pertaining to the approach of Christian education to the problem of Christian conduct. To diagnose the problem, one would first ask the question "Why". If there were some basic Christian ethical precepts, based from valid sources of value judgments, why have they been so little practiced? After the diagnosis of the case, one would quite reasonably follow with the cure. This constituted the question, "How". How could the values be communicated to the individual to motivate and to guide him to proper choice?

In diagnosing the problem, the first cause for the lack of practice of the individual in Christian conduct is found to be a cooling-off of the Spiritual dynamic. One could trace the beginning of Christian movements back to a period when every member was charged with a Spirit-filled dynamic that compelled him to go farther and do more than his conventional faith required. This dynamism so emanated from the lives of these Christians that other men wanted the Christianity that they had. However, as time passed on, the dynamic faith that began with an urgency and enthusiasm was crystallized and the individuals fell into a pattern of rules and creeds. The energy of the Spirit had vanished and the original flame had died.

Coupled with the loss of dynamism has come a loss of interest in the meaning of one's faith. Man is neither excited nor moved by the things of Christianity, because he simply does not know what he believes.

In close connection to the religious illiteracy is the misunderstanding of the gospel that one has. The spirit of the times has tintured man's faith and colored his attitudes. What one believes about his faith

is an amalgam of Christian meanings, cultural prejudices and attitudes derived from society. Also Christian people neglect the divine obligation to act together in Christ.

Misunderstanding the freedom of conscience has contributed to the lack of Christian ethical practices. Few realize that the only conscience that would be an adequate Christian guide would be one that was constantly enlightened and criticized by demands and relations beyond the individual. He must make his decisions in response to God. Conscience needs to be challenged and rechallenged.

Another contributing factor to the disease that has crippled Christianity is the misconstrued conception of Church and state. Some people agree that the church should preach and teach about subjects that have no bearing on justice and corruption - upon righteousness in government decisions that influence the lives of all citizens. This same type of Christian isolates himself and foregoes his right to influence his society.

However, the purpose behind separation of church and state is not to deprive the church of general social influence. Rather, it is to preserve it, and safeguard it, and to make sure its influence be restricted to the realm of persuasion and moral pressure through its members acting as Christians and as citizens, both independently and in groups. The lack of Christian influence in society can be traced directly back to the loss of the Spiritual dynamic.

A growing gap between the clergy and the laity is another contributing factor to this disease. Out of this problem has evolved a concept that leaves the minister with the spiritual burden of the church

and the laymen only administrative tasks.

This gap has been produced because of a highly trained clergy working with laymen who are heavily occupied with their struggle in the world - the one devoted to the gospel in his total job, and the other devoted to the gospel and a job. The gap would continue to enlarge if the pastor proclaimed God's total claim and then did not live up to it himself.

The negative result of these two above reasons for the gap between clergy and laity is either a weakened message conforming to the spiritual standard of the people, or a message that goes unheeded and unbelieved. This gap invariably results in a weakened Christian testimony to society. It does this by breeding a church full of "Sunday Christians" and "secular people" the remainder of the week.

Mankind has developed a naivete about power and influence. However, a society operates and functions under a vast network of power relations. Power determines most of the major policies under which mankind lives. Power is strategic.

In Christianity, power is also strategic - not that kind of power that justifies the means by gaining the required end, but God gives power; power that evolves from a pure heart wholly given to God; a power guided by the Holy Spirit and aimed at one particular opponent, Satan and his hosts.

"Scar tissues" or disillusionment about social reform is another reason why the ethical precepts have gone unused. Strong opposition plus religious illiteracy equals defeatism. However, the Christian's duty is to spare no effort at any time, or in any situation to live in response to God.

The Lure of success is perhaps the most fatal temptation that undermines the Christian spiritual or ethical faithfulness. With an overemphasis on success, motives are forgotten, methods are no longer evaluated, and success tops the priority list of each individual.

Finally, there is a lack of method in forming consensus. Consensus, guided and filled by the Holy Spirit, is the authority upon which Christians act in concert. However, Christian pronouncement has come to be the will of a few leaders who "put something over" on tired ecclesiastical gatherings, rather than something springing forth from genuine Christian concern of the group involved.

The "Why" of this problem can be summed up in the fact that man has taken his God-given prerogative to choose and he has chosen not to accept the total claim of God upon his life.

Thus, the matter turns to the cure or the "How" of this problem. There are six imperatives needed to guide the individual in making proper decisions that enhance his influence. These imperatives are sensitizing, organizing, investigating, discussing, deciding, and acting.

The first step is to sensitize the people to the full meaning of the demands of the gospel. This is done through preaching and worship, and through education.

The basic core to sensitizing people to the full meaning of the gospel is the witness of the Holy Spirit and His ability to operate in and through the lives of Christians. The infinite resources of heaven are at man's disposal, waiting for him to be ready to receive fulness of life and power to witness. To sensitize man is to fortify his courage and motivate him to rise above his own petty interests as he confronts the world.

Organization would follow sensitizing in logical sequence.

Two great aims should be the focal point for any group that desires to carry a Christian influence. First, to make itself a dynamo of concern in which every member participates in seeking and responding to the entire will of God, and second, to organize projects of influence in which members can find a role to play.

Investigation is the next imperative in the matter of "How". It is the simple matter of knowing the facts before taking action. Realizing there are two sides to every question, it is the responsibility of God's people to keep an open and flexible attitude toward the facts and knowing them before taking action.

The next step would be a thorough-going discussion. This discussion should consist of three things: first, a discussion of the facts; second, the problem involved; third, the Christian way of confronting the problem.

In spite of the fact that there is scriptural advocacy to creative disagreement or discussion, Christians today are running away from it, avoiding it, or suppressing it. God's people must learn to disagree without being disagreeable. They must share and confide their convictions until the light of God draws those concerned into a unity of expression.

Discussion without decision solves no problems. It merely consumes time. Decision is not an easy matter even in so-called Christian circles. Too often there has been the lack of courage and patience in allowing the Holy Spirit to guide and direct the matter of moral agreement.

Decision may not always be what an individual would like. However, a Christian approach should seek the broadest possible agreement with a determination to find the common will of God under the guidance of the



Holy Spirit. It is a sensing of the broadest common consensus upon which all could stand in their own conscience in mutual support.

To act is the final imperative. All the preceding imperatives are essential and important. Yet, aside from action, they lose their power.

## CHAPTER VI

### SUMMARY AND CONCLUSIONS

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### SUMMARY AND CONCLUSIONS

It was deemed pertinent for this paper to construct a brief summary of the basic points in the evangelical doctrine. The points of doctrine were namely God, sin, salvation, Jesus, the Holy Spirit, and the Bible.<sup>1</sup> It was presupposed that out of one's concept of these doctrines would evolve one's ethical pattern of life, for these doctrines are interwoven throughout the whole scheme of Christian ethics.

In reviewing and summarizing valid sources of value judgments, the Scriptures were the first to be considered.<sup>2</sup> Ethical principles were studied first from the Old Testament. It was recorded in the Genesis account that the first man, Adam, failed in the first ethical choice encountered by him. This failure and disobedience constituted sin and separation from God. It was a breach of faith. After this separation from God, or the fall, man's image of God was marred, but not entirely destroyed. His inclinations toward sinfulness was strong, but he realized a Creator and felt a need for a Divine being. Man was to be guided by the light of conscience. Because of man's tendency toward sin, he was unable to enforce the higher sentiments of conscience. He needed new standards of ethical conduct that he could grasp. These were given to him in the historical records, through the laws of Moses, and by the prophets.

From the Old Testament came the basic precepts of all Christian

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<sup>1</sup>Cf. ante. Pp. 7-19.

<sup>2</sup>Cf. ante. Pp. 20-34.

ethics, love for God, and love for man.

On this Old Testament precept, Jesus based His entire New Testament pattern of ethics. Rather than outward conformity to a set of rules for rules' sake as the Jewish leaders demanded, Christ based His concept of proper conduct on a total love for God and a love for man.

Following the Scriptural approach to proper conduct, a theological and Christian Ethicist's approach was made.<sup>1</sup> It was found that as man attempted to exercise the responsibility of choice, he was confronted with many of his own limitations. These limitations arose from (1) man's mental and physical capacities, (2) actions of others, (3) past actions, (4) uncontrollable events, (5) from the inner man, (6) the habits and values which he has placed in a priority scale. Man was given freedom to choose his values and set up his pattern of conduct.

Man was created by God for a purpose. This purpose was to be creative, redemptive, and to live and work in a community. Each individual was created as a specialist with a task to perform. The basic purpose could be found in the law of love; love for God first, and then love for neighbor.

The evangelical Christian teaching is to love. In the realm of Christian ethics, a man's calling is even greater than love, though love is the over-all application. Man has been chosen by God in the work of redemption. God is to be Lord of all man's life. There are no areas in which man is free from the judgments of God. Man can attempt to achieve perfect love by the law of God - Love God with the whole mind, heart, and

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<sup>1</sup>Cf. ante. Pp. 36-56.

soul, and his neighbor as himself. It stands for "obedience from the heart" rather than an abrogation of law. This is purity of heart. Man is here to do only the will of God.

Because man is finite, God has given him direction through the divine commandments. To avoid sin, one has to live up to the total claim of God's will.

Two basic questions arose pertaining to the approach of Christian education to the problem of Christian conduct. Why have not the basic Christian ethical precepts been more consistently practiced? How could the values be communicated to the individual to motivate and to guide him to proper choice?

The first of these two problems was approached in a ten-fold manner. The lack of practice was due to (1) a cooling-off of the spiritual dynamic, (2) the loss of interest in the meaning of one's faith, (3) a misunderstanding of the gospel, (4) a misunderstanding of the freedom of conscience, (5) a misconstrued conception of church and state, (6) a growing gap between the clergy and the laity, (7) a naivete about power and influence, (8) a disillusionment about social reform, (9) an over-emphasis on success, (10) a lack of methods in forming a consensus.

The second question or the "how" of the problem was approached through six imperatives. These six imperatives were listed as sensitizing, organizing, investigating, discussing, deciding and acting. United, these are the basic pivot for the evangelical Christian approach to the problem of communicating the basic principles of right conduct.

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<sup>1</sup>Cf. ante. Pp. 57-89.

## CONCLUSIONS

As a result of this study it was concluded that there are basic consistent evangelical Christian principles for determining ethical values.

It was concluded that the scriptural basis for Christian ethics evolves from a pure heart and is expressed through a total love for God and love for man. Because God's claim is a total one, there are no areas in which man is free from the judgment of God. Every decision made is either for or against the will of God.

It was concluded that there are definite basic reasons why evangelical Christians have not practiced the basic principles of right conduct.

It was also concluded that the basic imperatives of Christian education are vital to the correction of these weaknesses and that proper utilization will greatly enhance the possibility of developing individuals that both know and do the will of God.

## RECOMMENDATION FOR FURTHER STUDY

Further study would be beneficial in this area if one desired to make an exhaustive study of any phase discussed in this thesis. Each chapter, as well as a number of the sub-points in each chapter, could be developed into a thesis by itself.

First, an exhaustive study could be made from Scripture concerning the matter of ethics. While dealing with the Scriptures, one could also make an exhaustive study of the approach Jesus used in conveying His truths.

There are also numerous ethical systems that this paper has not attempted to deal with. One could compare Christian ethics with these other systems.

Further study could also be made in the Christian Education approach to the problem. One could take the basics of Christian ethics - as well as the basics for communication - and adapt it to a program for any age group, any size, or in any geographical location, or to any particular problem. The possibilities at this point would be limitless. It would include the field of curriculum, organization, and psychology, and so forth.

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## APPENDIXES

## APPENDIX A.

## ON THE TRUE IDEA OF SPIRITUAL LIBERTY

On the above subject, Dr. Thomas C. Upham gives us the following excellent discussion in his work entitled, "The Principles of the Interior Life". We present it in a greatly abbreviated form. He says, "It has probably come within the observation of many persons, that there is a form or modification of religious experience, which is denominated 'Liberty'. Hence, in common religious parlance, it is not unfrequently the case that we hear of persons being 'in the liberty', or in the 'true liberty'. These expressions undoubtedly indicate an important religious truth, which has not altogether escaped the notice of writers on the religious life. The account as given by Francis de Sales of 'the liberty of spirit' is, that 'it consists in keeping the heart totally disengaged from every created thing, in order that it may follow the known will of God'. To this statement of De Sales, considered as a general and somewhat indefinite statement, we do not find it necessary to object. Certain it is that he who is in the 'true liberty' is 'disengaged', and has escaped from the enslaving influence of the world. God has become to him an inward, operative principle, without whom he feels he can do nothing, and in connection with whose blessed assistance he has an inward consciousness that the world and its lusts have lost their inthralling power. Liberty - considered in this general sense of the term - is to be regarded as expressive of one of the highest and most excellent forms of Christian experience. And we may add, further, that none truly enjoy it in this high sense but those who are in a state of mind, which may with propriety be denominated a holy or sanctified state, none but those whom God has made 'free indeed'. We proceed now to mention some of the marks by which the condition or state of the spiritual liberty is characterized. Nor does there seem to be much difficulty in doing this, because liberty is the opposite of inthrallment; and because it is easy, as a general thing, to understand and to specify the things by which we are most apt to be inthralled.

"(1) The person who is in the enjoyment of true spiritual liberty is no longer inthralled in the lower or appetitive part of his nature. Whether he eats or drinks, or whatever other appetite may claim its appropriate exercise, he can say in truth that he does all to the glory of God.

"(2) The person who is in the enjoyment of true spiritual liberty is no longer inthralled by certain desires of a higher character than the appetites - such as the desire of society, the desire of knowledge, The desire of the world's esteem, and the like. These principles, which, in order to distinguish them from the appetites, may conveniently be designated as the propensities, or propensive principles, operate in the man of true inward liberty as they were designed to operate, but never with the power to enslave.

"(3) A man who is in the enjoyment of true religious liberty will not be inthralled by inordinate domestic or patriotic affections, however ennobling they may be thought to be - such as the love of parents and

children, the love of friends and country. It is true that spiritual liberty does not exclude the exercise of these affections - which are, in many respects, generous and elevated - any more than it condemns and excludes the existence of the lower appetites and propensities.

"(4) When we are wrongly under the influence of disinclinations and aversions, we cannot be said to be in internal liberty. Sometimes, when God very obviously calls us to the discharge of duty, we are internally conscious of a great degree of backwardness. We do it, it is true; but we feel that we do not like to do it. There are certain duties which we owe to the poor and degraded, to the openly profane and impure, which are oftentimes repugnant to persons of certain refined mental habits; but if we find that these refined repugnances, which come in the way of duty, have great power over us, we are not in the true liberty. We have not that strength in God, which enables us to act vigorously and freely.

"(5) The person is not in the enjoyment of true liberty of spirit, who is wanting in the disposition of accommodation to others in the things which are not of especial importance. And this is the case when we needlessly insist upon having everything done in our own time and manner; when we are troubled about little things, which are in themselves indifferent, and think, perhaps, more of the position of a chair than the salvation of a soul; when we find a difficulty in making allowance for constitutional differences, in others, which it may not be easy or important for them to correct; when we find ourselves disgusted because another does not express himself in entire accordance with our principles of taste; or when we are displeased and dissatisfied with his religious, or other performances, although we know he does the best he can. We may properly add here, that the fault-finder - especially one who is in the confirmed habit of fault-finding - is not a man of a free spirit. Accordingly, those who are often complaining of their minister, of the brethren of the church, of the time and manner of the ordinances, and of many other persons and things, will find, on a careful examination, that they are too full of self, too strongly moved by their personal views and interests, to know the true and full import of that ennobling liberty which the Saviour gives to His truly sanctified ones.

"(6) The person who is disturbed and impatient when events fall out differently from what he expected and anticipated is not in the enjoyment of true spiritual liberty. In accordance with the great idea of God's perfect sovereignty, the man of a religiously free spirit regards all events which take place - sin only excepted - as an expression, under the existing circumstances, of the will of God. And such is his unity with the divine will, that there is an immediate acquiescence in the event, whatever may be its nature, and however afflicting in its personal bearings. His mind has acquired, as it were, a divine flexibility, in virtue of which it accommodates itself, with surprising ease and readiness, to all the developments of Providence, whether prosperous or adverse.

"(7) Those who are in the enjoyment of true liberty are patient under interior temptations, and all inward trials of mind. They can bless the hand that smites them internally as well as externally. Knowing that all good exercises are from the Holy Spirit, they have no disposition to prescribe to God what the particular nature of those exer-

cises shall be. If God sees fit to try, and to strengthen, their spirit of submission and patience by bringing them into a state of great heaviness and sorrow, either by subjecting to severe temptations from the adversary of souls, or by laying upon them the burden of deep grief for an impenitent world, or in any other way, they feel it to be all right and well. They ask for their daily bread spiritually, as well as temporarily; and they cheerfully receive what God sees fit to send them.

"(8) The person who enjoys true liberty of spirit is the most deliberate and cautious in doing what he is most desirous to do. This arises from the fact that he is very much afraid of being out of the line of God's will and order. He distrusts, and examines closely, all strong desires and strong feelings generally, especially if they agitate his mind and render it somewhat uncontrollable; not merely or chiefly because the feelings are strong; that is not the reason; but because there is reason to fear, from the very fact of their strength and agitating tendency, that some of nature's fire, which true sanctification quenches and destroys, has mingled in with the holy and peaceable flame of divine love.

"(9) He who is in true liberty of spirit is not easily excited by opposition. The power of grace gives him inward strength; and it is the nature of true strength to deliberate. Accordingly, when his views are controverted, he is not hasty to reply. He is not indifferent; but he replies calmly and thoughtfully. He has confidence in the truth, because he has confidence in God.

"(10) The person of a truly liberated spirit, although he is ever ready to do his duty, waits patiently till the proper time of action. He has no choice of time but that which is indicated by the providence of God. The Saviour himself could not act until his 'hour was come'.... An enthralled mind, although it is religiously disposed in part, will frequently adopt a precipitate and undeliberate course of action, which is inconsistent with a humble love of the divine order. Such a person thinks that freedom consists in having things his own way, whereas true freedom consists in having things in the right way; and the right way is God's way.

"(11) The possessor of true religious liberty, when he has submissively and conscientiously done his duty, is not troubled by any undue anxiety in relation to the result. It may be laid down as a maxim, that he who asserts that he has left all things in the hands of God and at the same time exhibits trouble and agitation of spirit in relation to the results of those very things (with the exception of those agitated movements which are purely instinctive), gives abundant evidence in the fact of this agitation of spirit, that he has not really made the entire surrender which he professes to have made. The alleged facts are contradictory of each other, and both cannot exist at the same time.

"(12) Finally, in view of what has been said, and as a sort of summary of the whole, we may remark that true liberty of spirit is found in those, and in those only, who, in the language of De Sales, 'keep the heart totally disengaged from every created thing, in order that they may follow the known will of God'. In other words, it is found in those who can say with the Apostle Paul, that they are 'dead, and their life is hid with Christ in God.' The ruling motive in the breast of the man of a religiously free spirit is, that he may, in all cases and on all

occasions, do the will of God. In that will his 'life is hid'. The supremacy of the divine will - in other words, the reign of God in the heart - necessarily has a direct and powerful operation upon the appetites, propensities, and affections; keeping them, each and all, in their proper place. Another thing, which can be said affirmatively and positively is, that those who are spiritually free are led by the Spirit of God. A man who is really guided by his appetites, his propensities, or even his affections, his love of country, or anything else than the Spirit of God, cannot be said to be led by that divine Spirit. The Spirit of God, ruling in the heart will not bear the presence of any rival, any competitor, that is to say, in all cases of voluntary action, he does nothing under the impulse and guidance of natural pleasure or natural choice alone. His liberty consists in being free from self; in being liberated from the dominion of the world; in lying quietly and submissively in the hands of God; in leaving himself, like clay in the hands of the potter, to be molded and fashioned by the divine will ...Spiritual liberty implies, with the fact of entire submission to God, the great and precious reality of interior emancipation. He who is spiritually free is free in God. And he may, perhaps, be said to be free in the same sense in which God is, who is free to do everything right, and nothing wrong.

"This is freedom indeed. This is the liberty with which Christ makes free. This is emancipation which inspires the songs of angels - a freedom which earth cannot purchase, and which hell cannot shackle."

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<sup>1</sup>H. Orton Wiley, Christian Theology (Kansas City, Mo.: Beacon Hill Press, 1956), Vol. III, Pp. 25-28, citing The Principles of the Interior Life.



## APPENDIX B.

Findley B. Edge states in his principles of learning:

(1) The teacher must know the members of his class intimately enough to know their level of understanding and their present attitudes in the area being studied and he must teach them in light of and in terms of their present understanding and development.

(2) Since learning is based upon interest, the teacher, in preparing his lesson, must make careful plans for arousing the curiosity and stimulating the interest of the class at the beginning of the lesson, realizing that there is little need for him to continue with it until such interest has been secured.

(3) In preparing the lesson, the teacher should identify specifically the needs of the class members which may be met by that particular lesson. The materials should then be arranged and the lesson taught in such a way that those needs will be met.

(4) The teacher, in preparing the lesson, must make plans to stimulate purposeful activity on the part of the class members. This activity may be mental, emotional, or physical. It may take place both in and outside the class session. We learn best through experience; therefore, whenever possible lead the class in desirable Christian experiences.

(5) The Christian teacher should seek to embody the ideals of Christ in such an attractive and winsome way that his life will both be worthy of and inspire imitation.<sup>1</sup>

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<sup>1</sup>Findley B. Edge, Teaching for Results (Nashville, Tenn.: Boardman Press, 1956), p. 47.

## APPENDIX C.

Method with the Samaritan Woman. John 4:1-42

Method with Nicodemus. John 3:1-21

Method with the blind men. Matthew 9:27-34;  
Mark 8:22-26; John 9; Matthew 20:27-34;  
Mark 10:46-52; Luke 18:35-43

Method in the Parable by the Sea. Matthew 13:1-52;  
Mark 4:1-34; Luke 8:4-18

Method with the three groups simultaneously.  
Luke 15:1-17:11

Teaching the spiritual Kingdom. Matthew 15:32-17:23;  
Mark 8:1-9:32; Luke 9:18-9:45<sup>1</sup>

For detailed study one should read the entire book.

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<sup>1</sup>Lois LeBar, Education That is Christian (Westwood, New Jersey: Fleming H. Revell Company, 1958), Pp. 49-81.

## APPENDIX D.

## I. GOD

## 1. God is a personal Being

- a. He lives and acts as a person.  
II Chron. 16:9; Ps. 94:9, 10; Jer. 10:10-16; Acts 14:15;  
I Thes. 1:9.
- b. He has dealings with men.  
Josh. 3:10; Dan. 6:20-27; I Tim. 4:10; Heb. 10:28-31;  
Gen. 1:1-31; John 1:1-3.
- c. He cares for His creatures.  
Ps. 75:6, 7; Ps. 104:27-30; Isa. 45:5-7; Matt. 6:26-30;  
Matt. 10:29, 30.
- d. He gives special care to His own.  
Gen. 39:21; Dan. 1:9; I Kings 19:5-7; Gen. 50:20; Job 1:12;  
2:6; Ps. 76:10; Luke 22:3; Acts 2:22, 23.

## 2. God is a spirit Being

Job 23:9; John 1:18; 4:24; 5:37; II Cor. 3:17; Col. 1:15; I Tim. 1:17.

## 3. God is an eternal Being

- a. He is eternal.  
Gen. 1:1; 21:33; Ex. 3:14; Deut. 33:27; Ps. 90:2-4;  
102:24-27; Isa. 40:28; 57:15; Hab. 1:12; John 1:1;  
I Tim. 1:17; 6:16; Rev. 4:8-10.
- b. He is self-existent.  
John 5:26; Acts 17:24-28.
- c. He is unchangeable.  
Num. 23:19; I Sam. 15:29; Ps. 102:26, 27; Mal. 3:6; Heb. 6:17;  
Jas. 1:17.

## 4. God is One

Deut. 4:23; 6:4; Isa. 43:10; 44:6; 45:5; Mk. 10:18; 12:29;  
I Tim. 2:5.

## 5. God subsists in a Trinity

Gen. 1:26; 3:22; 11:7; Isa. 6:8; Matt. 3:16, 17; 28:19; Mark 1:10, 11;  
John 1:1; 14:6; II Cor. 13:14.

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<sup>1</sup>The Great Doctrines of the Bible, Scripture References Compiled  
by Bishop E. W. Praetorius, D.D., LL.D., Issued by The Board of Christian  
Education of The Evangelical United Brethren Church.

## 6. God is everywhere present

Ps. 139:7-10; Isa. 57:15; Jer. 23:23,24; Acts 17:24-28.

## 7. God is All-powerful

Gen. 17:1; 18:14; Ex. 6:3; Job 42:2; Isa. 59:1; Matt. 19:26;  
Gen. 1:3; Ps. 33:6-8; 107:25-29; Nah. 1:3-6; Jas. 4:12-15.

## 8. God knows all things

Job 37:16; Ps. 147:5; I John 3:20; Rom. 16:27; Ex. 3:7;  
I Chron. 28:9; Ps. 33:13-15; 139:1-6; Prov. 5:21; 15:3; Isa. 46:9, 10;  
Matt. 10:29;30; Acts 15:18.

## 9. God is Holy

## a. He is absolutely pure.

Lev. 11:44, 45; 19:2; 20:26; Josh. 24:19; Isa. 5:16;  
6:1-3; 57:15; Heb. 12:28, 29; I Pet. 1:15, 16; Deut. 4:24;  
Ps. 99:5, 9.

## b. He is righteous and just.

Deut. 32:4; Ezra 9:15; Neh. 9:7, 8; Ps. 116:5; 145:17;  
Isa. 45:21; Jer. 12:1; Zeph. 3:5; John 17:25; II Tim. 4:8;  
Heb. 6:10; I John 1:9; Rom. 3:25; Rev. 16:5, 6; 15:3;  
19:1, 2; Dan 9:12, 14.

## c. He does not sin.

Ps. 145:17; Job 34:10; Zeph. 3:5; Jas. 1:13,17; I John 1:5.

## d. He hates sin.

Ex. 34:6, 7; Deut. 23:14; I Kings 8:32; Ps. 5:4-6; 7:9-11;  
11:4-7; 96:11-13; 103:6; Isa. 59:1, 2; Hab. 1:13.

## 10. God is love

## a. It is His nature.

I John 4:7, 8, 16.

## b. He loves the sinner.

John 3:16; Rom. 5:6-8; Eph. 2:4, 5; Ezek. 33:11; I John 4:9-10;  
I Tim. 2:4; II Pet. 3:9.

## c. He loves His children.

John 14:21-23; 16:27; 17:23; Rom. 8:30-39; I John 3:1;  
4:9, 10, 19; Deut. 32:9-12; 33:3, 12; Isa. 49:15, 16; 63:9;  
Heb. 12:6-11.

## 11. God is Merciful

## a. He is rich in mercy and gracious.

Ex. 20:6; Num. 14:18; Deut. 4:31; II Chron. 6:14; Ps. 62:12;  
86:15; 103:8; 103:11, 17; 116:5; 145:8; Mic. 7:1.

## b. He does forgive.

Ex. 34:7; Num. 14:18-20; Ps. 51:1; 86:5; Prov. 28:13;  
Isa. 55:7; Jer. 3:12; Jonah 4:2; Mic. 7:18; I John 1:9.

## 12. God is Faithful

Deut. 7:8, 9; 32:4; I Kings 8:56; Ps. 33:4; 36:5; Ps. 89:20-26,  
33, 34; 119:75, 89, 90; 143:1, 2; Isa. 49:7; Lam. 3:22, 23;  
John 10:28, 29; I Cor. 1:9; 10:13; I Thes. 5:24; II Thes. 3:3;  
II Tim. 2:13; Heb. 10:23; I Pet. 4:19; I John 1:9.

## II. JESUS CHRIST

## 1. Jesus is Divine

## a. He is the Son of God.

Matt. 1:23; 3:17; 8:29; 14:33; 16:16-17; 17:5; 22:43-45;  
Luke 1:32; 22:70; John 1:18; John 1:34, 49; 3:16;  
John 3:17, 35, 36; 5:18-23; 9:35-37; 10:36; 11:4, 27;  
17:1, 19:7; 20:28, 31; Rom. 1:3, 4, 9; 5:10; 8:3, 29, 32;  
I Cor. 1:9; II Cor. 1:19; Gal. 1:16; 2:20; 4:4, 6;  
Eph. 4:13; Col. 1:13; Heb. 1:2, 5, 8; 3:6; 4:14; 6:6;  
II Pet. 1:17; I John 1:3, 7; 3:23; 4:9-15; 5:5, 10-13;  
Rev. 2:18; Matt. 28:19; Tit. 2:13; Rom. 9:5; Phil. 2:6/  
Col. 2:9; John 14:6-9.

## b. He is the Lord of Glory.

Isa. 44:6; Lu. 2:11; John 1:14; 17:5, 22, 24; 20:28;  
Acts 4:26, 33; 10:36; I Cor. 2:8; Phil. 2:9-11; Heb. 1:3;  
Jas. 2:1; II Pet. 1:16, 17; Rev. 1:6, 5:13.

## c. He is eternal.

Mic. 5:2; John 1:1; 8:58; 17:5; Phil. 2:6; Col. 1:17;  
2:9; Heb. 13:8; I John 1:1;

## d. He is all-powerful.

Matt. 8:16, 26, 27; Luke 4:35, 36, 41; 8:54, 55; John 5:25;  
6:39, 44; Eph. 1:20-23; Col. 2:3; Heb. 1:3.

## e. He knows everything.

John 2:24, 25; 1:48; 4:16-19; 6:64; 13:1; 16:30; 21:17;  
Mark 2:8; Luke 5:22; 22:10-12; Col. 2:3.

## f. He is everywhere present.

Matt. 18:20; 28:20; John 3:13; 14:20; 2Cor. 13:5; Eph. 1:23.

## g. He is changeless.

Heb. 1:12; 13:8.

## h. He is the Creator and Preserver of all created things.

John 1:3, 10; Heb. 1:2, 3, 10; Col. 1:16, 17.

- i. He can forgive sins.  
Mark 2:5-10; Luke 7:48.
- j. He gives eternal life.  
John 10:28; 17:2; I John 5:11, 12.
- k. He raises the dead.  
Luke 7:14, 15; 8:54, 55; John 5:25, 28; 6:39, 44; 11:25, 26;  
Phil. 3:21.
- l. He will judge all mankind.  
John 5:22, 23, 27-29; Acts 17:31; Matt. 16:27; 25:31, 32;  
II Cor. 5:10.
- m. He accepts worship.  
Matt. 28:9; Luke 24:52; Heb. 1:6; Phil. 2:10, 11; Isa. 45:21-23.
- n. Prayer is offered to Him and in His name.  
John 14:13-14; 15:16; 16:23, 24; Acts 7:59; I Cor. 1:2;  
II Cor. 12:8, 9.
- o. His name is uniquely united with that of God the Father.  
Matt. 28:19; John 5:23; 14:1, 23; 17:3; Rom. 1:7; I Cor. 12:4-6;  
II Cor. 13:14; Col. 2:2; I Thes. 3:11; Tit. 3:4, 5; Jas. 1:1;  
II Pet. 1:1; Rev. 5:13; 7:10.

## 2. Jesus is also truly human

- a. He is called "man".  
I Tim. 2:5; Luke 19:10; 6:5; 7:34; 9:22, 44, 56, 58;  
11:30; 12:10; 18:8; 21:27; Acts. 7:56.
- b. He had a human body.  
John 1:14; Heb. 2:14; Luke 24:39; John 20:27; I John 4:2, 3;  
Phil. 3:21; Heb. 10:5.
- c. He was of human seed.  
Luke 2:7; Acts 2:30; 13:23; Rom. 1:3; Gal. 3:16; 4:4  
Heb. 7:14.
- d. He had human limitations.  
Matt. 8:24; 21:18; Mark 11:13; 13:32; Luke 2:52; 22:44;  
John 4:6; 19:28; I Cor. 15:3; Phil. 2:5-8; Heb. 2:17.
- e. He was tempted.  
Matt. 4:1-11; Heb. 2:18; 4:15.
- f. He needed the anointing and empowering of the Holy Spirit.  
Acts 10:38; Luke 4:14, 18; Isa. 61:1; Luke 3:21, 22; 4:1-14;  
Matt. 12:28; John 1:33; 3:34.

### 3. Jesus, through the incarnation subordinates Himself to the Father

Phil. 2:5-10; John 14:10, 28; 5:19; 10:18; I Cor. 15:24-28; 11:2.

### 4. Jesus is Holy

Matt. 17:5; 27:3, 4, 19; Mark 1:24; Luke 4:34; 23:41, 47;  
John 8:46; 14:30; 18:38; 19:4; 4:6; Acts 3:15; 4:27, 30;  
22:14; II Cor. 5:31; Heb. 4:15; 7:26; I Pet 1:19; 2:22;  
I John 2:20; 3:3, 5.

### 5. Jesus is meek

Matt. 11:28-30; 12:20; 21:5; 26:60-63; Luke 23:8-10; John 13:4, 5;  
14:4, 5; II Cor. 10:1; Phil. 2:6-8; I Pet. 2:23; Heb. 12:3.

### 6. Jesus loves

#### a. He loves His Father.

John 14:31; 15:10.

#### b. He loves His disciples.

John 13:1; 11:5; 14:21-23; 15:9, 10, 13, 15; 19:26; Rom. 8:35-39.

#### c. He loves sinners.

Rom. 5:6, 8; Gal. 2:20; Eph. 5:2; I John 3:16; Rev. 1:5;  
Luke 23:34.

### 7. Jesus is compassionate

Matt. 9:36; 14:14; 15:32; 20:32-34; Mark 1:40, 41; 3:5; 6:34;  
8:2; Luke 7:12-14; Heb. 2:18

### 8. Jesus prayed

#### a. He prayed while on earth.

Heb. 5:7; Matt. 14:23; 26:36, 39, 42, 44; Mark 1:35; 6:46;  
Luke 3:21, 22; 5:15, 16; 6:12, 13; 9:18, 28; 22:31, 32, 41-46;  
John 17:1.

#### b. He gave thanks.

Matt. 14:19; John 11:41, 42; Mark 8:7; 14:22; Luke 24:30.

#### c. He still prays.

Rom. 8:34; Heb. 7:25; I John 2:1.

#### He prayed for His enemies.

Luke 23:34; Matt. 5:44.

### 9. Jesus died

#### a. His death was significant.

Matt. 20:28; Luke 9:30, 31; I Cor. 2:2; 5:1-4; I Pet. 1:11, 12;  
Rev. 5:8-12.

- b. His death was voluntary.  
John 10:11-18; 15:13; I John 3:16.
- c. His death was vicarious.  
Matt. 20:28; Rom. 5:25; 4:25; I Cor. 5:7; 15:3; Gal. 1:4;  
3:13; 4:4, 5; Heb. 9:28; I Pet. 2:24; 3:18; I John 4:10;  
Isa. 53:5-12.
- d. His death was for all.  
Matt. 20:28; John 1:29; Rom. 5:6,8; 8:32; Gal. 2:20;  
Eph. 5:2; I Cor. 5:7; II Cor. 5:21; I Tim. 2:6; 4:10;  
Tit. 2:14; Heb. 2:9; I Pet. 3:18; I John 2:2; Rev. 5:9.
- e. His death was reconciling and redemptive.  
Matt. 20:28; 26:28; John 12:32, 33; Rom. 5:9, 10, 18;  
6:38; 8:32-34; I Cor. 6:20; 15:21, 22; Gal. 2:20; 3:13;  
4:3-5; 6:14; Eph. 1:7; 2:14, 16; Col. 1:19-22; 2:14, 15;  
Heb. 9:15, 26; 10:10, 14, 19, 20; I John 1:7; 2:2;  
Rev. 1:5; 7:14, 15; 22:14.

#### 10. Jesus rose from the dead

- a. His resurrection is real and important.  
Mark 16:6; John 20:1-29; Acts. 1:21, 22; 2:24, 29-32; 4:33;  
10:40, 41; 17:18; 23:6; Rom. 10:9; I Cor. 15:1-8; I Cor. 15:14-20;  
Eph. 1:19-20; Phil. 3:8-10; 21; Col. 2:12; II Tim. 2:8.
- b. His resurrection is effective.  
Acts 17:31; Rom. 1:4; 4:25; 7:4; 8:34; Heb. 7:25; I Pet. 1:  
3, 4, 21.

#### 11. Jesus' Ascension

- a. He ascended into Heaven.  
Luke 24:51; John 17:5; Acts 1:9; 3:20, 21; 7:55, 56;  
Eph. 1:20, 21; 4:8, 10; Col. 3:1; Heb. 1:3, 4; 7:26; 10:12.
- b. The purpose of His exaltation.  
John 14:2, 12; 17:1; Acts 2:33; 5:31; Eph. 1:18-22; 4:10;  
Phil. 2:9-11; Heb. 2:9; 4:14-16; 6:20; 9:24; 10:12; 10:13;  
I Pet. 3:22.

#### 12. Jesus' Return

- a. He will return.  
John 14:3; Acts 1:11; 3:19, 20; Phil. 3:20; Phil. 3:21;  
I Thes. 4:16, 17; Heb. 9:28.
- b. Is of importance to believers.  
Tit. 2:13; Matt. 24:44, 46; Luke 12:35, 36; Col. 3:4;  
I Thes. 3:13; I Thes. 4:18; II Pet. 3:3, 4, 11, 13; I John 3:28.
- c. The manner of His return.  
Matt. 16:27; 24:26, 27, 30, 37, 39; 25:31, 32; Mark 8:38;  
Acts 1:11; I Thes. 4:16, 17; 5:2, 3; II Thes. 1:7; 2:7, 8;  
Rev. 1:7; 16:16.



I Thes. 4:17; II Thes. 1:7-9; 2:8; II Tim. 4:1, 8; I Pet. 5:4;  
II Pet. 3:12; II Pet. 3:13; I John 3:2.

e. The time of His return.

Matt. 24:36; 24:42, 44; Matt. 25:13; Mark 13:32-36; Luke 12:35,  
36; 17:26-30; Acts 1:7; II Thes. 2:1-4, 8; II Tim. 3:1-5.

### III. THE HOLY SPIRIT

#### 1. The Holy Spirit is a Person

Neh. 9:20; Isa. 63:10; John 14:17-26; 15:26; 16:7-14; Acts 5:3;  
13:2; 16:6; 16:7; 20:28; Rom. 8:14, 26, 27; 15:30; I Cor.  
2:10, 11; 12:11; Gal. 4:6; Eph. 4:30; Heb. 3:7-9; 10:29.

#### 2. The Holy Spirit is a Divine Person

a. He is eternal, omnipresent, omnipotent, omniscient.

Heb. 9:14; Ps. 139:7-10; Matt. 12:31, 32; Luke 1:35; John 14:26;  
16:12, 13; I Cor. 2:10, 11; 12:13.

b. He does divine works.

Gen. 1:2; 2:7; II Sam. 23:2, 3; Job 33:4; Ps. 104:30;  
John 6:63; Rom. 8:11; II Pet. 1:21.

c. He is uniquely associated with the Father and the Son.

Matt. 28:19; John 14:16; Acts 5:3, 4; I Cor. 24:46; II Cor. 13:14.

#### 3. In work the Holy Spirit is subordinate

John 14:26; 15:26; 16:13, 14; Acts 2:32; Acts 2:33, 16:7; Rom. 8:9.

#### 4. Names of the Holy Spirit signifying His Nature and Work

a. Spirit of God, Jehovah, Jesus Christ.

Gen. 2:7; Job 33:4; Isa. 61:1; Ezek. 37:8-10; John 3:6-8;  
Acts 16:7; Rom. 8:9; I Cor. 2:10; 3:16; II Cor. 3:3;  
Gal. 4:6; Phil 1:19.

b. Spirit of Burning, Truth, Promise, Holiness, Life, Grace, Glory, Comfort.

Isa. 4:4; John 14:26; John 14:17; 15:26; 16:13; I John 5:7;  
Acts 1:5, 4; 2:33; Rom. 1:4; Eph. 1:13; Isa. 11:2; Rom. 8:2;  
Heb. 9:14; 10:29; I Pet. 4:14.

#### 5. The Holy Spirit and Jesus

Luke 1:35; 3:21, 22; 4:1, 14, 18; Acts 10:38; Isa. 11:2; 61:1;  
Matt. 12:17, 18, 28; John 1:33; 3:34; Acts 1:2; Heb. 9:14;  
Rom. 8:11.

#### 6. The work of the Holy Spirit

a. His cosmic activity.

Gen. 1:2, 3; 2:7; Job 33:4; Ps. 33:6; 104:29, 30.

- b. He imparts special gifts.  
Ex. 31:1-11; 35:30-35; 36:1; I Cor. 12:4; 7-11, 28, 29;  
Judges 6:34; II Sam. 23:2; Acts 28:25; I Cor. 2:13; Eph. 3:5;  
I Thes. 2:13; Heb. 2:4, 5; I Pet. 1:10-12; II Pet. 1:21.
- c. He bears witness of Jesus Christ.  
John 15:26, 27; 16:14; Acts 5:32; Heb. 2:4; I Cor. 12:3;  
Luke 25:32.
- d. He convicts the sinner.  
John 16:8-11.
- e. He regenerates and assures the believer.  
John 3:3-5; 6:63; Rom. 8:2, 6, 9, 11, 15, 16; Gal. 4:6;  
I Thes. 1:5, 6; Tit. 3:5
- f. He guides and teaches the believer.  
John 14:26; 16:13, 14; Rom. 8:14; Gal. 5:16-18, 22-25;  
I Cor. 2:10-16; I John 2:20; 2:27; Acts 8:29; 13:2-4; 16:6, 7.
- g. He produces Christlike graces in the believer.  
Gal. 5:22, 23; Rom. 5:5; 14:17; 15:13; II Thes. 2:13;  
I Pet. 1:2.
- h. He helps the believer to pray.  
Rom. 8:26, 27; Eph. 3:20; 5:18-20; 6:18; Phil. 3:3;  
John 4:23, 24; Jude 20.
- i. He enables the believer to witness to Christ.  
Luke 24:49; Acts 1:8; 4:8-12, 31; 9:17, 20.
- j. He quickens the mortal body of the believers.  
Rom. 8:11, 23.

7. It is every believer's privilege to receive  
and be filled with the Holy Spirit.

Luke 11:13; Acts 2:38, 39; Luke 24:49; Acts 1:4, 5; 2:4-11; 5:32/  
8:14-16; 9:17; 10:33, 44-46; 11:15-17; 19:2-6; John 7:37-39;  
Rom. 8:9; Gal. 3:2; I Cor. 6:19; 12:11, 13; Eph. 5:18, 19.

#### 8. The Baptism with the Holy Spirit

Matt. 3:11; John 1:26, 33; Acts 1:5; 2:38; 11:16.