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A Study of the Problem of Teaching Christian Moral Behavior

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A STUDY OF THE PROBLEM OF TEACHING CHRISTIAN MORAL BEHAVIOR

by

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CHAPTER ONE

CHAPTER I

INTRODUCTION

THE PROBLEM

Christian living from its inception has been challenged by the relationship between learning and moral living. The problem of this study was involved with a statement of the principles of Christian Moral Behavior and the implementation of those principles in the life activity or behavior of the individual. It was the contention of the author that the teaching process has not attained its ultimate objective until the life has been reoriented.

JUSTIFICATION OF THE STUDY

A number of years ago the author was awakened to this problem area. At first it was probably more a feeling of bewilderment and frustration as he came to wrestle with problems and decisions in his own life. There was little consciousness of the varied aspects in living the moral life. As the years passed by and the author became more personally involved with the lives of others through the ministry, there developed an increasing alarm at the possibility of a vital problem, a desire for a more adequate understanding of the problem, and a practical yet adequate solution to it. Several factors stand out as most prominent for their influence upon the author and this research which resulted. They are as follows: (1) So many young people who had been reared in the church school leave during

the teens when they face decisions in the moral life. Are we to look upon this as an inevitable mortality rate or is there a problem here which can be solved by a different approach and realistic understanding? (2) There is an evident breakdown of moral relationship in the business and social world. The newspapers are profuse with items of moral conflict. National and local leaders have spoken out deploring the lack of moral integrity and responsibility in human relations. Lawlessness has become a national disgrace.

One out of every 16 persons in the United States has been arrested and fingerprinted, while one out of every 31 persons has been convicted of one or more violations of the law. One family out of every 19 was affected in some manner by crime last year. The enormity of the crime problem is reflected by the fact that for every dollar spent on education, one dollar and eighty-two cents is diverted to the cost of crime. For every dollar given to the churches of this nation, crime costs us ten dollars.¹

The lack of moral fiber was attributed as the cause for many of the American soldiers cracking under the Communist brain-washing program in the Korean conflict according to a newspaper article.² (3) Ministers who testify that there are many moral problems continually confronting them in their pastoral relationships and responsibilities. These were more fully noted in Chapter IV through the findings of the attitude questionnaire. Very closely related to this is a very evident absence of unity in evaluating the problem on the part of the ministers, and an agreement upon a workable

¹ Edward L. R. Elson, America's Spiritual Recovery (Los Angeles: Fleming H. Revell Company, 1954), p. 10.

² "Tough Moral Fiber Held American Need", Oregon Journal, November 12, 1958, p. 8.

solution to the problem.

BASIC ASSUMPTIONS

For a clearer understanding of this study, the reader must be aware of certain basic assumptions upon which the approach of this study rests. It was assumed that man is the creation of God in His spiritual image and as such was created with the capacity for moral deliberation. It was assumed that man is not naturally endowed with knowledge of or an inclination to adhere to God's moral law. Through the Adamic disobedience and the judgment which resulted, man was left in a depraved condition in which his moral perception is darkened. Furthermore, it was assumed that, insofar as this study considered the area of Christian moral behavior, there is a great contrast between the concepts of non-Christian and Christian Moral Behavior.

OBJECTIVES

The objectives of this study were basically three in content. The first was to present a clear delineation of the problem so that it may be comprehended on the non-technical level. On the assumption that moral behavior involves a problem common to all, it must follow that the solution to the problem hinges upon a clear understanding of that problem. The second was to set forth a body of truth as principles upon which the Christian Moral Life can be built. A life without principle is as inconsistent as a house without a foundation.

Finally, it was the objective of this study to project a practical and objective teaching program to implement the principles of Christian Moral Behavior in life as the solution to the problem of moral behavior.

LIMITATIONS

As suggested by the title, this study was limited to the Christian frame of reference and was approached with the goal of attaining the fullness of the Christian Moral Life intended by God with the provisions made available in view of human limitations. It was previously stated that one objective of the study was a practical presentation on the Lay level. This study was not intended to become involved in the psychological and philosophical technicalities of human behavior except as those patterns are indirectly reflected in the life of each individual. Therefore, technical terminology was not employed to express concept; but rather, an attempt was made to maintain a Lay-level presentation. It was necessary also in the area of the practical realization of moral behavior to recognize the limitations of individual potential. This means that every individual is a unique personality and responds in a given situation as an individual.

METHOD OF PROCEDURE

The procedure of this study was by way of research into some of the works now available, a questionnaire to determine contemporary attitudes and approaches, a study of first source biblical

principles supplemented by various works and authors, and projection of a program for carrying those principles into the life situation.

DEFINITION OF TERMS

For the purpose of this study these definitions comprised the meaning of the following terms:

Christian - the concept of the new birth experience in Christ which is the gift of grace through faith in the finished work of Christ in God's plan of salvation. It pre-supposes the individual who is spiritually alive before God in a new and living relationship.

Moral - characterized by the concept of practice or conduct in right and wrong behavior. It involves the life situation in which an individual must make a decision in right conduct. For this study wherever the phrase, Christian Moral Behavior, is used with this connotation it will be underlined to designate italics.

Biblio-Christian - the concept of Christian resource which is Bible centered in the conservative evangelical interpretation.

Principles - the principles of Christian Moral Behavior pertain to the foundation building blocks which form the basic structure of the Christian Moral Life.

Implementation - the implementation of those principles pertains to the transfer of those principles from their identity as a body of truth into the actual life processes of the individual. The focal and crucial point of this study, therefore, was the projection of an approach and procedure by which one may attain the effective realization of Christian Moral Behavior in life that is

built upon the principles of Christian Moral Behavior.

STATEMENT OF ORGANIZATION

The study was organized around four basic areas of approach. Chapter Two was an investigation to establish certain basic Biblio-Christian Moral Principles. Chapters Three and Four were for the purpose of orientation in the historical and contemporary perspective of Christian Moral Behavior. Chapter Five projected some of the problem areas with which Christian Moral Behavior is concerned. Chapter Six comprised the real burden of the study in projecting practical approaches for the implementation of the Biblio-Christian Moral Principles through a realistic teaching program.

CHAPTER TWO

CHAPTER V

BIBLICAL PRINCIPLES OF CHRISTIAN MORAL BEHAVIOR

INTRODUCTION

One of the greatest needs of every individual with regard to his moral behavior has been to find proper norms or standards of conduct, and at the same time acquire sufficient moral dynamic to enable him to live up to the standards which he recognizes and accepts. What is right, what is moral, and how are these standards to be put into practice in a world of confusion, conflict, and full of contradiction not to mention evil intent and practice? How is one to keep his gaze fixed upon such standards when so many false goals are continually challenging the individual for attention. G. H. Betts in a study of curriculum for religious education suggests that the environment offered the individual in this generation is complex and confusing. He says there must be some center of enlightenment provided to set forth values which will appeal to the higher ideals and establish drives that will operate to control conduct.¹

The individual of today has the right, then, to demand of religious curriculum that it shall define to him the norms of conduct, laying before him the standards and ideals which have activated men at their best. And he has a right at the same time to demand that the curriculum shall help him to develop the moral dynamic to live in accordance with these standards

¹ George H. Betts, Curriculum of Religious Education (New York: Abingdon Press, 1924), p. 268.

once they are conceived.¹

If this evaluation of man's predicament is true today, what individual would dare to attempt the establishment of such norms of conduct? Does the human possess the depth of insight to render judgment on so vital an issue? The answer to this question is not found in the potential capacity of man's ability. It was for this very reason that this study was directed to establish the first and only foundation for Christian Moral Behavior in the Biblio-Christian context as the revelation of God for the redemption of man from sin unto a temporal life of true holiness in moral behavior through the adequate provisions of grace that were revealed in Christ. The Biblical context then becomes the basic resource for establishing the principles of Christian Moral Behavior. For this study these principles were derived from only two avenues of approach; namely, those derived from God in revelation, and those related to the nature and need of man.

DERIVED FROM GOD IN REVELATION

As Seen In the Nature of God. The Bible reveals God as the only source and essence of the Good. "And Jesus said unto him, Why callest thou me good? None is good save one, even God." Mark 10:18.

But God could not be the alone Good, if He were not the perfect personality. For the Good... is not to be found except in personality, and within its realm. Perfect goodness

¹ Ibid., p. 268.

has perfect knowledge and power as its attributes. God, the perfect in will, is at the same time the All-wise and All-powerful."¹

This teaching that the good is identified with the will of God comes into conflict with every system continually. Surely there is comfort and strength in the knowledge that there is but One who is good, and that He has revealed Himself in a personal way to mankind. "It is the will of God that defines the nature of intrinsic goodness... therefore the good must be conceived in wholly personal dimensions... is none other than God-in-himself."²

God has also revealed Himself in the Bible as perfect love. "Beloved, let us love one another: for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." I John 4:7-8. This verse also tells us that love has little value unless it communicates in personal relationship. Furthermore, insofar as God has revealed Himself to man, man must respond to receive Him as he is enabled by the power of the Holy Spirit. This love is also revealed in the manifestation or gift of Himself into the world that life might be realized through Him. "Herein was the love of God manifested in us, that God sent his only begotten Son into the world that we might live through him." I John 4:9.

¹ R. E. Weidner, A System of Christian Ethics (Philadelphia: G. W. Frederick Publishing Co., 1893), p. 21.

² Carl F. Henry, Christian Personal Ethics (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), p. 212.

The holiness of God stands as one of the primary factors of God's character or nature. This forms the basis of one of the foremost commandments required of man in moral behavior. The Bible says in Leviticus 19:2, "Ye shall be holy; for I Jehovah your God am holy." And again in I Corinthians 3:17, "If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." "Remove from Scripture the transcendent holiness, righteousness, and truth of God and its ethic disintegrates."¹

As Seen In the Moral Intent of God. God has spoken initially to reveal His moral intent for man. This special revelation thus cares for a dual predicament of human nature: that is, that man is a finite being who is engrossed in sinful practice. This revelation of God not only reveals the condition and course of man's rebellious way, but also makes known the way of recovery from disobedience and then to walk in the path of obedience.² This expression of God's requirement for man's behavior is not limited to the area of generalities or vague propositions, but rather, is expressed in specific levels of responsibility both positive and negative. It is directed to affect every area of life in thought, word, and deed.

Furthermore, the intent of God was basically revealed in the moment of creation. "And God created man in his own image, in the

¹ John M. Murray, Principles of Conduct (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), p. 202.

² Carl F. Henry, Christian Personal Ethics, p. 264

image of God created he him; male and female created he them," Genesis 1:27. From the first direction given to man at creation he was charged with the responsibility of stewardship in God's creation. Beyond this he was given the command to obedience and the promise of judgment for disobedience. (See Genesis 2:16-17).

The image of God in man establishes man's capacity for fellowship with God. Christianity means nothing more by the uniqueness of man than his dignity derived from the Divine purpose in creation and redemption. Concern for morality and truth is a nature and original feature of the human spirit only in view of his particular origin. The only impression the Bible gives of man's condition on the basis of creation is that of moral uprightness. Man possessed an ability to discern the will of God concerning all the duties required of him. He had a disposition to perform those duties. And he was eager to translate that disposition into ready compliance and performance. The important truth that even the Gentiles have the work of the law written on their hearts has an Old Testament as well as New Testament basis. It rests on the view that man has been granted from the first a divinely inscribed ethic on the basis of creation... Not only does the biblical record represent Adam as capable of moral choice from the start, but it views the first murderer as morally culpable. Christian ethics is based specifically on the specially-revealed Divine will as the source and ground of the moral law.¹

Though it is true that in the fall of man and his disobedience in sin, the judgment of broken fellowship was meted out, man still remained morally accountable to God. God was still in contact with the spirit of man, for, though the image was marred, it was not destroyed.

As Seen In the Will of God in the Old and New Testament.

It is quite evident that the immediate importance of the Ten

¹ Ibid., p. 150

Commandments established certain elementary principles for governing human relations. Nevertheless, the far greater importance and eternal impact of the commandments was the revelation and establishment of God's standard of righteousness. In one sense it reinforced while specifically stating that which had been in effect from the creation.

When the prophets appeared in their own time, they interpreted and sounded forth that same basic content of moral law adding only that by the revelation of the Holy Spirit which served to clarify and bear the message and challenge of moral behavior in responsibility before God and their fellow man in their own day. Charles B. Williams states concerning the ministry and message of the prophets:

The prophets Amos and Hosea emphasized justice and love in all the relations of life, especially the righteousness of judges, rulers, and the rich, and the love of husbands for even their erring wives. Isaiah and Micah thundered against land monopoly, the pride, luxury and gay dressing of the women. Isaiah also denounced intemperance in strong drink.¹

Thus the prophets took the Word of God and applied it to the moral problems of their day. They earnestly exhorted their people toward righteous and holy living while not neglecting their responsibility of denouncing the sins that were all about and resulting in disaster to individual and nation alike.

The New Testament revelation of God's will brought the impact of wisdom in righteousness and holiness expressed through the

¹ Charles B. Williams, An Introduction To Christian Ethics (Kansas City: Western Baptist Publishing Co., 1927), p. 37.

redeeming heart and life of Christ to bear upon the deep rooted trends which had become engrained within the lives of God's people. Tradition and numerous man-made laws had all but removed the imprint of God's standard revealed and proclaimed down through the ages. The Sermon on the Mount returned with a deeply spiritual impact the basic content of God's holiness and goodness. The Sermon was heralded as the way out of man's moral predicament. The Sermon contains the principles of holiness which were needed in that day as well as now. Though it does not specifically proclaim the gospel of the finished work of Christ, it proclaimed that salvation comes through the keeping of the Law and meeting its demands. Nowhere does the Bible proclaim a salvation that by-passes the moral law.¹ Certainly it anticipated the gospel of salvation through Christ as the fulfillment of the law and that same righteousness of Christ with the promise of forgiveness and victory over the power and presence of sin available to every individual through faith alone.

The Acts of the Apostles reveals the early church wrestling with the new spiritual freedom and inner spiritual fortitude available through Christ. The epistles applied the eternal principles of moral righteousness in everyday problems through the impact and ministry of the Holy Spirit and the life of fruitfulness realized through a complete surrender to His leading.

¹ Henry, op. cit., p. 289.

RELATED TO THE NATURE AND NEED OF MAN

The Spiritual and Moral Condition of Man. This aspect of man's predicament has already been considered as reflected in the moral intent and will of God. However, to consider it very briefly by direct approach, there are several factors that bear noting.

One of the most predominant teachings of Scripture bears directly upon the moral predicament through its teaching on the depravity of the human nature and its darkened spiritual perception.

There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God; they have all turned aside, they are together become unprofitable; there is none that doeth good, no not so much as one.
Romans 3:9-12.

According to the Bible there is a barrier in human depravity that makes it impossible to fulfill the requirements of Christian Moral Behavior in the natural man because he is spiritually dead.

The Atonement. Into this condition in which the guilt and bondage of sin holds man captive the free grace of God is manifested. Though moral behavior is a matter of human relationship, it is basically a man to God relationship. Where the basic problem of sin which condemns man and separates him from communion and fellowship with God is solved, most of man's problems with his fellow man will fall into line. The biblical answer is then that through redemption man becomes rightly related to God. The doctrine of the atonement is involved basically with what God has done on behalf of

man.

The Bible looks upon sin not merely as an infraction of positive Divine enactments or commandments, but as the violation of God's moral law grounded in his character. The essential attributes of the Divine nature call for the appeasement of God's wrath if the sinner is to be spared.¹

The sacrifice of Christ therefore becomes the propitiatory offering to satisfy God's just demand.

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." Romans 3:24-26

Regeneration and Christian Perfection. When the provisions of the atonement are appropriated by faith in the promise of the Father, the guilt of moral sin is removed and the heart is renewed in fellowship with God as a new creation - born again. "Wherefore, if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." II Corinthians 5:17. Restoration of the lost soul into the realm of Sonship has been realized. This is not just an improvement of the old nature, but the impartation of a new nature. Now, if this new born creature in Christ hungers after and perseveres until he finds the things of righteousness in Christ, he will soon become aware of a deeper need in his life. He will recognize an inner bent or inclination toward sin which continually wars against the nature renewed after Christ.

¹ Henry, op. cit., p. 368.

The exhortation of Romans 6:12 is heard, "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof... but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." Now by faith the heart reaches out to claim the promise of cleansing from the very presence of sin. Christian perfection is then a reality with love from a pure heart.

Principles of Conduct. The provisions of the new birth, the reinforcements of Christian perfection, the love of Christ motivating, and the Holy Spirit leading, open before the believer new potentials and powers for Christian Moral Behavior. He now sees his privileges and responsibilities in moral living from a pure heart. However, a word of caution here. This is surely the promise of the Father to the trusting and believing heart, but faith will only reach out when light has been revealed and response is yielded. The response to light received becomes the crucial issue in the full realization of the promises of God in Christian Moral Behavior.

The Holy Spirit has become a constant companion and faithful guide to moral living. The prayer life takes on new vitality through an increased sensitivity to the will of God and the believer's response to it. He can say with the Apostle Paul, "Nay, in all these things we are more than conquerors through him that loved us." Romans 8:37.

SUMMARY

Proceeding on the assumption that the Christian faith alone has the unique qualifications for assuring victory in Christian Moral Behavior, we have considered some of the Biblical principles which are of prime importance to Christian Moral Behavior. The first area of consideration considered those principles derived from God in revelation. These were: the nature of God as seen in His Goodness, Love, and Holiness; the moral intent of God in maintaining moral relationship with man and that man should attain moral behavior with his fellow man; and the will of God as seen in the Old and New Testament which projected the standard of God's righteousness for all mankind and made provision for the redemption of fallen man unto Himself. The second section considered those principles related to the nature and need of man. The spiritual and moral condition of man was noted as spiritually dead and morally depraved. God revealed His moral nature in love to provide an atonement for the redemption of fallen man. Regeneration of the heart and Christian perfection stand as the promise of God through faith as divine enabling for Christian Moral Behavior. With those provisions the new life is reoriented around Christian principles of conduct by the ministry of the Holy Spirit and new power in prayer.

CHAPTER THREE

CHAPTER III

DEVELOPMENT OF CHRISTIAN MORAL CONCEPT IN HISTORICAL PERSPECTIVE

INTRODUCTION

In the development of this chapter the concept of moral behavior has been approached in the historical perspective as the most convenient for the purpose of relating moral behavior in its secular realm to the development of moral behavior in the Christian realm. That there is a basic point of differentiation between secular and Christian Moral Behavior was noted as one of the basic assumptions of this study. Therefore the purpose here was not to prove the contrasting points of difference, but rather to trace the development of Christian Moral Behavior with particular emphasis upon some of the influences operative upon its development.

In this area of historical orientation, one could easily become involved in the numerous systems and philosophies of moral concepts and their effect upon behavior. It was extremely difficult to limit the consideration to general influences and their reflection in human behavior in order to note some of the influences in the development of Christian Moral Behavior.

The most logical place of beginning in this area of orientation is to establish a basic frame of reference by way of definition. What is the meaning of moral? The word carries a relative connotation in one sense of meaning. What is moral to one individual may not be to another.

Webster's definition of moral is as follows:

1. Characterized by excellence in what pertains to practice as conduct: right and proper. 2. Dealing or concerned with establishing principles of right and wrong in behavior; ethical, as moral philosophy. 3. Serving to teach or convey a moral; as a moral lesson. 4. Pertaining to character, conduct, intentions, social relations, etc., viewed ethically; as moral ideas; moral convictions. 5. Conforming to a standard of what is good and right; virtuous; as a moral life. 6. Pertaining to or affecting morality, morals, or morale; as, a moral force. 7. Sanctioned by, or operative upon, one's conscience or ethical judgment; as, a moral obligation. 8. Capable of right and wrong action; as, a moral agent.¹

PRE-CHRISTIAN ERA

The reader will recall that one of the basic assumptions mentioned in Chapter One was that man is created in the image of God and as such was endowed with a certain capacity for moral deliberation. No evidence is offered to verify or substantiate that fact; but rather, it is presented as the position of evangelical Christianity. Left to himself, man will by nature face moral decision on the basis of a depraved and carnal human nature. From this point many philosophies and systems of moral response have been erected. Moral deliberation takes on special significance in the area of human relations and of man with God. "During the thousands of years man had been developing, he had gradually unfolded some moral ideals for the regulation of conduct in various groups."² A brief look at

¹ Webster's Collegiate Dictionary (Springfield, Mass.: G. & C. Merriam Co., Publishers, 1942), p. 648.

² Charles B. Williams, An Introduction To Christian Ethics (Kansas City: Western Baptist Publishing Co., 1927), p. 15.

several of these distinctive systems will serve to illustrate the point. In some respects the Greek civilization was the greatest developed before the Christian era. The climate and their favorable situation, added to their national instincts, helped the Greeks to grow, by the Sixth Century B.C., into a mighty nation.¹ From their favorable circumstance in life there developed certain moral principles. While revealing a greater valuation and development of personality, they claimed no personal ethical God as the standard of their ethical ideals. The ultimate authority of their ideals was some abstract principle as Fate, or Necessity.² Then came the time when the Romans conquered the Greeks in battle, but the Greeks mastered the Romans with their culture, social, and moral ideals. The close observation of these cultures reveals a development of moral concept that was based on social inter-relationships.

Following a somewhat parallel course, the Hebrew system developed moral ideals through their religious conceptions.

Jehovah was holy and righteous and loving; therefore they should be. Their standard of character and duty was the personal God who delivered them from Egypt and its slavery. They believed that Jehovah had revealed Himself to them through Moses and the patriarchs, through the prophets and the sages, and that a right relation with Jehovah implied right relations with their fellow-men.³

From this foundation it may be said that the Hebrews developed a higher concept of moral principle in the area of human personality than either the Greeks or Romans. The Greeks surpassed the Hebrews in intellectual keenness and philosophical speculation, but the

¹ Ibid., p. 17.

² Ibid., pp. 18, 19.

³ Ibid., p. 21.

Hebrews held the edge for working out higher moral ideals and for producing personalities of a keener moral sense.¹ However, even the Hebrew system failed to become universally accepted in spite of its lofty ideals and high level of attainment because their excessive ritualism and legalism so absorbed the religious thought and life of the nation that moral ideals had little opportunity for practical expression. Williams contends that the scribes and Pharisees were so busy teaching and enforcing the teachings of men as the teachings of God that they neglected to teach and practice the moral and social ideals of the prophets and sages.²

The continued practice of legalism and ritualism dried up the streams of moral activity... The narrow separation of the later Jews arrested the development of Hebrew moral ideals. Isaiah and Micah had pictured the nations going to Mt. Zion for the law of Jehovah, but the Pharisees and scribes despised the Romans and all other foreigners. They encouraged the people not to love mercy and do justice, not to help the helpless and serve the suffering, but to keep the law, especially "the oral law", the portion added by the Rabbis to the written law.³

Development of moral principle. Several significant factors are noted in the development of moral principle in the pre-Christian era. Lecky discusses some of these in his book, History of European Morals.⁴ Some that he mentions are: general moral principles that

¹ Ibid., p. 21.

² Loc. cit.

³ Ibid., p. 22.

⁴ William E. H. Lecky, History of European Morals (New York: D. Appleton and Company, 1872), vol. I.

are alone revealed by intuition; moral unity in different ages as a unity not of standard, but of tendency; the influence of intellectual causes upon such practices as usury and abortion; a distinction between natural duties and those resting on positive law; a consideration of certain standards, while not the essence of virtue are determined by the condition of society.¹

Development of moral feelings. Lecky also discussed at some length the general development of moral feelings. He showed how moral enthusiasm was related to different stages of civilization.² Concerning an evident decline of reverence he said, "...there are few persons who are not conscious that no character can attain a supreme degree of excellence in which a reverential spirit is wanting... for reverence grows out of a sense of constant dependence."³ He also noted the development of moral feeling and its relationship to attitudes concerning female virtue and the marriage relation.⁴ It seems quite significant that every stage of the development of civilization contributes something to the general development of the moral concept in human behavior.

¹ Ibid., I, 94-113.

² Ibid., I, 145.

³ Ibid., I, 148.

⁴ Ibid., I, 153.

EARLY CHRISTIAN ERA

The advent of Christianity in human history with all the ramification of its impact upon moral behavior provides unlimited opportunity for evaluation and projection in Christian Moral Behavior. However, as stated previously we are concerned with noting various aspects in the development of moral behavior through the impact of Christianity.

Unique contribution of Christianity. Perhaps the most striking contribution of Christianity was the provision of a new foundation for life. This, of course, was made possible by the propitiatory work of Christ upon the cross making possible the regeneration of life in the soul of man through the simple act of faith as trust. The Christian faith proved adequate for meeting the deepest need of man by providing a regenerated heart which in turn released a new potential for moral behavior. D. S. Gregory acclaims Christianity as the only adequate solution of all theories ever proposed in that Christianity alone meets the demands for moral reconstruction. He contends that Christianity takes into account and provides for all the essential elements of human nature; that it proposes to make the most and the best of body and soul, of intellect and moral nature, of individual and of society.¹ Furthermore, he states that

¹ D. S. Gregory, Christian Ethics (Philadelphia: Eldredge and Brother, 1875), p. 166.

Christianity

... gives the grandest scope and solemnity to freedom and responsibility, to progressiveness and immortality. It exalts God to his true kingdom of power and wisdom and love over the life and destiny of man. It takes full cognizance of the all-important facts of the wreck of the moral manhood and the failure in the moral task. It provides for the restoration of the former by an almighty reconstructing power; and for the lifting up of the latter by the new and universal motive power of divine faith and love, and by the mighty and everlasting mission for the glory of God. It embodies its perfect system of morality and its marvelous scheme of grace in a person, Jesus Christ, who is at once the perfect example of human right doing and the complete exhibition of divine love for man, and the almighty helper of man in his struggle up toward the right life and manhood.¹

Another contribution of Christianity was the introduction of new motives to virtue. It endeavored to point man through the establishment of a moral standard to the noblest and best attainable in life and to lead him toward perfect conformity to that moral law which requires supreme devotion to God, a wise regard for his own being, and an unselfish love and helpfulness to his fellow-man.² Christianity also made moral teaching a main function of its clergy, moral discipline the leading object of its services, moral dispositions the necessary condition of the due performance of its rites, and it labored systematically and perseveringly for the regeneration of mankind.

Impact of Christian morality upon life. The impact of this

¹ Loc. cit.

² Ibid., p. 167.

³ W. E. H. Lecky, op. cit., II, 3.

new quality of moral reality as truth was felt in almost every area of life. This new Christian morality, as noted above, contained elements that were not found in any other scheme of moral development. It was acknowledged by even the worst enemies of Christianity, that when those who claimed to adhere to it failed to reach a noble life and manhood, it was not the fault of the system, in its aim, in its method, or in its agencies, but the fault of the individual alone.¹

Christian morality left its impact in a new evaluation of the individual or human life. It revealed to man his true moral condition and awakened in him an intense desire for truth and a sense of mission in life as a new creature. It placed a call before every man to know, to act, and to be as an individual who is accountable to God alone. This new evaluation of human life caused a great upheaval with regard to the arena and capital punishment. It brought about an intensive review and many changes in the objectives and pronouncements of the penal code. It saw a great decline in the suicide rate through the realization of new motives and goals in life.²

The impact of Christian morality was felt in the area of human relations or the social life. Christian morality proved that it was able to transform society through the transformation of the individual. It brought a new perspective into human relations.

¹ D. S. Gregory, op. cit., p. 167.

² W. E. H. Lecky, op. cit., II, 34-65.

Gregory states that Christianity has

... broken down the old wall of separation between the Jew and the Gentile, between the high and the low, between the learned and the unlearned, and made the world one of the nobler basis of character and common humanity. It has brought in care for the once despised poor, given freedom to the slave, lifted woman to her rightful place, filled all Christendom with its infirmaries and hospitals and asylums, and introduced an intense love and an enthusiastic self-sacrifice for universal humanity. It alone, of all the systems that plead for man's adoption, has introduced this practical recognition of the universal brotherhood.¹

Of no less degree has been the impact of Christian morality on the reconstruction of national life than it has been on the individual and social levels. This was particularly true in the early ages of the Roman Empire. "Guizot declares that it was in studying for the annotation of Gibbon, he became impressed, not only with the moral and social grandeur of Christianity, but with the difficulty of explaining it by purely human forces and causes."² Compared with all the systems that have appeared down through the ages promoting moral behavior, Christianity stands uniquely alone in its manifested power to produce the true moral life and man.

LATER CHRISTIAN ERA

From its inception in the life, death, and resurrection of Christ and the subsequent command of "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all

¹ D. S. Gregory, op. cit., p. 169.

² Ibid., p. 169.

things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world," Matthew 28:19-20, the Christian faith and moral life spread rapidly through the then known world in the early centuries. Its very effective and striking impact was noted in the preceding pages. However, as the centuries passed, the unique quality and vitality of Christian morality became clouded and subdued in the stereotyped ritualism and legalism with its many demands upon the lives of the people. Christian Moral Behavior was greatly subdued even in religious circles. Lecky gives an extensive treatment of the problems that developed during this era. He noted that there was scanty historical literature produced. It was a time when atrocious crimes were committed and even in the cloak of Christianity. There was a very evident decline of civic virtues. Some matters that were really of a very trivial nature were emphasized way out of proportion. There was a very discouraging evidence of the corruption of the clergy.¹ This tendency continued to what was perhaps its lowest level just preceding the Reformation period and the spiritual revolution that resulted. From that time on Christian Moral Behavior experienced highs and lows of response as many new philosophies and levels of the moral quest were cast upon the record and lives in human history.

Following the Reformation, church disciplines began to appear setting forth the statements of faith and conviction of personal

¹ W. E. H. Lecky, op. cit., II, 149-250.

moral obligations of their respective positions. E. B. Castle¹ traces the development of various influences and aspects of moral education in Christian times through this period. He noted the influence of the schoolmasters upon the lives of their students in moral training.² Many new approaches to Christian moral instruction such as, Comenius and his English Friends, the teaching congregations in France, the education of girls in France, and Locke's Discipline Through Understanding appeared during the Sixteenth and Seventeenth Centuries.³ Many names and systems stand out prominently during the Eighteenth and Nineteenth Centuries. In Europe pietism and philanthropianism with Kant's, Discipline For Freedom, and Pestalozzi's, Love and Obedience, were introduced.⁴ England saw Locke's theories on discipline and charity, and German's Fichte, Hegel, Herbart, and Groebel were writing on Respect and Submission, Morality Through Self-estrangement, Discipline Through Trust, and Wholeness of Life respectively.⁵

It would be extremely difficult to measure the effect exerted by the foregoing authors and emphases upon the practical moral life of the people of their day. However, it is evident that there was a consciousness of an area of problem and an attempt to find a way of

¹ E. B. Castle, Moral Education in Christian Times (London: George Allen and Unwin Ltd., 1958).

² Ibid., p. 87-102.

³ Ibid., pp. 103-131.

⁴ Ibid., pp. 132-163.

⁵ Ibid., pp. 164-225.

analysis and solution even though one may not be able to measure the results.

SUMMARY

The attempt was made in this chapter to gain an historical perspective of Christian Moral Behavior through tracing the development of moral concept and behavior in the pre-Christian, early Christian, and later Christian eras. This approach obviously covered a span of many years and involved a mass of contributing factors making it impractical for the purpose of this study to carry out a just evaluation of all factors. Therefore, the writer selected some of the factors which depict appropriate development for enlightenment on the theme of this study which is: Teaching Christian Moral Behavior. In order to establish a basic frame of reference Webster's standard definition of moral was noted.

The three divisions of time outlined were selected to consider the development of moral concept in history. The Greek and Roman civilizations made their greatest contribution in the development of moral principles based on social inter-relationships. The Hebrews developed a higher concept of moral principle but were not as keen intellectually or philosophically. Even the high moral concept of the Hebrews was severely hindered by too much ritual and legalism. Intuition, the influence of intellect, and the evaluation of various standards of society were forces instrumental in the development of moral concept. The development of moral feeling was influenced by impressions of reverence and attitudes reflecting

human virtue and relation.

The early Christian era noted some unique contributions toward the development of moral concept. Christianity provided a new foundation for life through regeneration which also contributed a new potential for moral behavior. Christianity also introduced new motives to morality which emphasized responsibility in devotion to God, regard for self, and unselfish helpfulness to fellow-man. It enlarged the spiritual function of the clergy. The new quality of morality in Christianity made its impact in human, social, and national life. Failure was acknowledged as the fault of man and not of the moral principles involved. Christianity stands uniquely alone in its power to produce the true moral life and man.

The development of moral concept in the later Christian era was encumbered by many problems. Moral behavior was subdued by legalism. Little literature was produced. Crimes were committed in the name of Christianity. The clergy became corrupt. This trend reached its lowest level just preceding the Reformation. From then on a new vitality in faith was evident by the renewed pronouncements of authors on moral themes. An increasing comprehension and development of moral behavior is detected in every age, though at times it is very irregular.

CHAPTER FOUR

CHAPTER IV

CHRISTIAN MORAL BEHAVIOR IN CONTEMPORARY PERSPECTIVE

INTRODUCTION

The basic purpose of this chapter is reflected in the composite report of a questionnaire which was circulated among the ordained elders of the Pacific Northwest Conference of the Evangelical United Brethren Church. This was an attitude questionnaire on the subject of Christian Moral Behavior. The full and detailed report of that questionnaire is presented in this chapter without comment or evaluation. The writer contends that to condense this report would do an injustice to those cooperating through possible error of intent by rephrasing and condensing the attitudes expressed, and there would be a definite loss in the composite impact of the total expression by these ministers.

In Chapter Three, the reader was aware of the pattern of approach in orientation. It began with a very general approach to the moral concept tracing the development of moral behavior through historical perspective toward the focused attention upon the specific area of Christian Moral Behavior. Therefore, this chapter now presents the various aspects of Christian Moral Behavior in the contemporary frame of reference from a select and limited segment of professional participants in this field of endeavor. As stated, this was an attitude questionnaire. Each section was related in some way to the others, especially for evaluation. Therefore, it

is recognized that the full impact and value of the questionnaire could be realized only by the study of each form individually and then a comparative evaluation of the whole. For this time, the individual attitudes are expressed in total for each part. In Chapters Five and Six specific expressions of attitude were evaluated as they were related to the factors considered. A copy of the Questionnaire is inserted on the following page for the reader's information. The report is as follows:

VARIOUS CONCEPTS OF CHRISTIAN MORAL BEHAVIOR

The first part of the report presented is that part of the questionnaire listed as number seven in the first section. It was intended to establish the various concepts of Christian Moral Behavior from each person cooperating. The full report of those listed are:

The Christian's ability to keep the Law of God as it concerns God and the folk who live around us. This includes believers and unbelievers.

Mildly stated, ethically, "What ought I to do?", but as a Christian, "What would Jesus do?"

Right attitudes and behavior with Christian principle as the basic guide.

The pattern of life's activities which, as actions, have moral bases and implications.

The spirit of living the Christ-like life. The Ten Commandments is the guide to development, yet the living is on the New Testament plain. The Sermon on the Mount.

Righteous living which honors God and influences man toward Him.

CHRISTIAN MORAL BEHAVIOR QUESTIONNAIRE

Place a check ☒ in the box which most nearly expresses your opinion:

1. I do ☐ do not ☐ believe that moral behavior is one of the basic problems of our society today.
2. I do ☐ do not ☐ believe that I have a clear understanding of what Christian Moral Behavior means and involves.
3. I do ☐ do not ☐ believe that the Christian faith and its principles provide the best foundation for moral behavior.
4. I do ☐ do not ☐ believe that my people understand what Christian Moral Behavior means and involves.
5. I do ☐ do not ☐ believe that Christian Moral Behavior would be more widely practiced through a more effective teaching program.
6. I do ☐ do not ☐ promote a specific, pre-arranged plan for teaching Christian Moral Behavior.
7. My concept of "Christian Moral Behavior" is: (briefly please)

Your cooperation in the next two questions would be greatly appreciated. Please use the back of this page if additional space is needed.

- A. List those foundation principles which you believe are most essential to effective Christian Moral Behavior.
 - 1.
 - 2.
- B. List ways by which you believe these principles might be most effectively taught or implemented into everyday experience.
 - 1.
 - 2.

Check the box which reflects your present program.

I have incorporated ☐ none ☐ some ☐ all of items "A" and "B" listed above.

Sign your name below if you grant permission to be quoted on any of the above mentioned program. If you sign your name, I shall be happy to return to you the statistics and basic findings of this questionnaire. Thank You.

Signature

Christian attitude which results in Christian action in reference to morals - moral conduct.

The working out in everyday living of the basic moral teachings of Scripture.

The volitional conformity of the redeemed self to the revealed ethics of God's Word.

A behavior or conduct that has for its basis a purpose to please God, and to do only those things which bring honor to His name.

He that knows to do good and does not do it; to him it is sin. Of course the basic guide here is the Bible. Some without Christian contact may not know that the Bible forbids certain things. The Bible must be the basis of Christian moral character. There is no other consistent standard. The standard of the world can and does change. God's laws do not change. They are un-changing. This is the basis any society must be based upon. Christian moral character cannot be "relative". Thank God for a standard!

Christ-like, uplifting, personal relationships and actions of one individual to and with another individual or group. Honest, spiritual, and godly attitudes regarding the property, person and thought actions of another. "As you would that men should do unto you, so do ye unto them."

The Sermon on the Mount. Romans 12, 13, 14, 15 etc..

A behavior which is dominated in every respect by the Gospel of Christ; socially, physically, mentally as well as spiritually.

A Christ-like life - by this I mean a daily life that is morally right. In the day in which we live, the term, "morally right" can be understood only by the standard of the teaching of Scripture.

Is characterized by the influence of Christ's teachings upon things that pertain to practice, conduct, and character.

The activity of the Christian that borders the moral line of right and wrong.

The standard Jesus set.

Doing those things that are holy and pleasing to God and refraining from doing those things that are not pleasing to God as revealed by the Holy Spirit and the Word of God.

Whatsoever is not of faith (in the Lord Jesus) is sin. Christian moral behavior must be based upon the nature of God in Christ as the pattern.

The life lived with Christ at its center. II Corinthians 5:17; Hebrews 12:14.

Our conduct as those who are accountable to a holy, righteous God, to whose glory our lives are to be lived.

The positive code of ethics and behavior which is a product of spiritual transformation rather than moral reformation.

Following the teaching of Christ (his absolute ethic as compared to our relative ethic).

A type of living which promotes proper relationships between the sexes, between races, between individuals, and between the individual and God, which draws the individual closer to his friends and to God, and prompts his friends to do likewise.

Expressed in Scripture: "Whatsoever ye do in word or deed, do all to the Glory of God". It is positive righteousness, and not negative sinlessness.

Acting in accordance with the directives clearly taught in the Bible and following the checks and the leadings of the Holy Spirit in carrying these out.

Attitudes, acts, deeds, and habits that are consistent with New Testament theology.

A life of purity lived in accordance to the power of freedom from sin through the effective means of grace in Jesus Christ.

Living a life in harmony with the teachings of God's Word, as the Spirit reveals how we ought to act.

That type of behavior which is conducive to good clean character and a noble worthwhile goal for one's life.

The living out in all areas of life of the Law of Creative Love which seeks the highest good of all and refrains from all thoughts and deeds that hinder the fullest expression of this love as exemplified in Christ.

Morality in conduct according to Christ's teachings. Arises from the experience of salvation one receives by confession of sin and faith in the Lord Jesus Christ; and, instruction from the Scriptures.

Living the Christian life as given to us in the Holy Writings and revealed to us by the Holy Spirit.

The conduct and daily practice of Christians in all phases of their lives. This of course stems from what they believe. Belief and action go together. Matthew 12:34-35. Proverbs 4:23.

Placing God first, others second, self last. "Thou shalt love the Lord Thy God with heart, mind, soul, strength, and Thy neighbor as self."

That attitude of heart toward the Scriptures that allows the Holy Spirit to work as He did in the early church.

That the life will be well pleasing to God, and that the daily life among fellow men will be uplifting and clean and above reproach.

A practical obedience of the moral teachings of Jesus.

Christianity is the source that makes possible a moral life. Above reproach as seen by others. A life increasingly conformable to that of Jesus Christ.

Those acts which contribute to individual and corporate well-being and happiness and which facilitate understanding, communication and confidence between people, and which lead men to recognize God's dominion over them.

That pattern of character and conduct based upon the ethical teachings of Jesus and approximated by His personal ministry and example.

The desire to live a life that is most consistent with the teachings and exemplary life of Jesus Christ.

Possessing all the qualities that one needs to live in our world with a Christian viewpoint on all major or minor issues. Possessing the knowledge of ego and super-ego strengths and achieving a consciousness of relationship with all that Christ may be upheld in all issues.

Is doing what Christ would do because He dwells within my heart through His Holy Spirit.

Basically, it means following conscientiously the teachings of the Bible thereby keeping ones conduct above reproach. Never should a Christian's conduct be such as to raise a question.

Human acts which man is responsible for. Christian Moral Behavior should be Christ like behavior.

Demonstration of the knowledge and observance of God's moral laws in the daily life of the Christian.

Clearly stated in Christ's Sermon On The Mount.

Christ's summation of the Law.

To accept the teachings of Jesus in regard to our conduct in relation with others and make these teachings the bases of our conduct.

That all of life socially, business, as well as religious must be on the very highest of Christian standards.

Lies basically in the motive life. No action may be called Christian until purpose is known. There are basically two purposes: self and God.

Christians are Christ like ones. It is to love God and our neighbor as ourselves. It fulfills the law, because love is the fulfilling of the law.

Acceptance of and obedience to the law of God regarding our relation to our fellowmen.

Based on Matthew 22:32-34. Loving God with all - and your neighbor as yourself. Keeping this commandment will mean keeping the Ten Commandments only with a motive of love and unselfishness. Stealing, adultery, murder etc. will be shown in their true immoral state.

Living according to the principles set forth by Christ, especially in the Sermon On The Mount, and characterized in life as The Fruits of the Spirit as Paul expresses them in Galatians 5:22,23.

Do that which you would want done to yourself. Do nothing that you would be ashamed of in the sight of God or man.

Abiding by the commandments of God recorded in the Bible. In personal experience of saving grace, one comes more nearly able to do this as Jesus taught in the New Testament. Conducting one's personal life in a manner pleasing to God and in accordance with Christian culture and society.

That a person who professes Christianity ought to live by the moral principle of Christ.

The moral law as enlarged upon and explained in the entire New Testament.

VARIOUS ASPECTS OF CHRISTIAN MORAL BEHAVIOR

The next section was organized to report either a positive or negative attitude on each of the questions. Some of the participants wrote in certain qualifications or limitations to their answers. These are also noted. The questions are numbered here to correspond with the questionnaire form.

1. I do or do not believe that moral behavior is one of the basic problems of our society today.

Do	- 63
Do Not	- 5

2. I do or do not believe that I have a clear understanding of what Christian Moral Behavior means and involves.

Do	- 63
Do Not	- 2
Qualified	- 3

3. I do or do not believe that the Christian faith and its principles provide the best foundation for moral behavior.

Do	- 68
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4. I do or do not believe that my people understand what Christian Moral Behavior means and involves.

Do	- 33
Do Not	- 21
Qualified	- 14

5. I do or do not believe that Christian Moral Behavior would be more widely practiced through a more effective teaching program.

Do	- 61
Do Not	- 2
Qualified	- 2

6. I do or do not promote a specific, pre-arranged plan for teaching Christian Moral Behavior.

Do	- 24
Do Not	- 37
Qualified	- 4

EXPRESSED ATTITUDES OF PRINCIPLES ESSENTIAL TO EFFECTIVE CHRISTIAN
MORAL BEHAVIOR

This question was directed toward determining the individual attitude concerning definite principles judged by each participant as essential to Christian Moral Behavior. The reader will remember that no attempt was made in the questionnaire toward a definition of terms used. The questionnaire also reflects, therefore, the individual comprehension and understanding of the various terms. The following are the attitudes expressed in this area according to the individual understanding:

A Christian experience which includes both forgiveness of sin and the complete cleansing of the carnal nature. This involves the complete surrender to the will of God in all experiences of life.

An adequate knowledge of God's Word as it relates to human behavior.

Love and Patience.

A born again experience.

A keen consciousness of the presence of God.

To be thoroughly grounded in the basic concept of love as viewed in a Christian frame of reference.

A wholesome attitude toward self and a sincere interest in others.

The will of God, revealed through His law, and His Word.

The leadership of the Holy Spirit to spell out His will in terms of my personal responsibility.

A vital experience in Christ.

A willingness to walk and be taught in Christ.

A Scriptural knowledge of God's righteousness.

An experience of perfect love; the Holy Spirit's filling.

Clear religious experience.

Understanding of Christian teaching on right and wrong.

Vital personal relationship to Jesus Christ.

Understanding of the basic teaching of Scripture and how they apply to life situations.

An unfaltering faith, that God has revealed Himself and His will in Christ and the Bible.

One must have experienced forgiveness of sins and purity of heart.

Please God.

The Golden Rule.

Belief that the Bible is the Word of God and is our only complete and true guide for our lives. There must be complete conviction that God's Word is God's voice speaking to us. Then the individual and eventually the society accepts this as a real unchanging standard.

A real Christian experience. This will enable the Christian to obey the Bible and God.

Leading the individual to a personal acceptance of Jesus Christ as Savior and Lord.

Religious training in the home and church regarding the thoughts, rights, and privileges of others.

Teaching through example and personal illustration of the pupil by loss of some privilege.

A genuine experience of the new birth.

Indoctrination in the Word along with a purpose of heart to follow it, and an acceptance of Christ as the pattern.

A sound, evangelical experience of the new birth based upon Scripture.

A continuance of walking in and building upon that foundation of Christian experience through Bible study and prayer.

An experience in Jesus Christ - this is important in our day.

A knowledge of the teaching of the New Testament on the conduct of a Christian. The reason I refer to Jesus Christ and the Scriptures only, is that they are the highest and most authentic today.

What we are... Character.

What we do...practice...Code of ethics.

Both of the above are influenced by what we think...We are admonished by the Holy Writ to think upon the good things.

New birth in Christ Jesus.

A real love for one's fellow men.

Be ye holy. Jesus left this goal for us.

Truth, honesty, sobriety, a pure heart.

Experiencing the new birth and sanctification without which no man will see the Lord.

Study of the Word of God for correction, reproof, and instruction in righteousness, and praying always in the Spirit.

Honesty of heart.

Sincerity of desire.

Discipline.

Faith in the Lord Jesus Christ.

A right concept of service to others.

God is holy, righteous, and just, therefore He opposes and will condemn those qualities that are opposite to His nature.

We are accountable to God, our Creator and Savior for our behavior.

Regeneration as in II Corinthians 5:17.

Surrender to the cleansing, filling, and guidance of the Holy Spirit.

Living with the awareness of God's presence at all times.

Self-respect.

Know who you are; that is, we are children of God. As His children certain things are expected of us.

Know what you have. We have the resources of God available to us through Christ and the Holy Spirit.

Acceptance of the Bible as the final rule and authority.

Acceptance of life and influence as a stewardship for which accounting must be made, including complete dedication.

A desire to conduct oneself in accord with a holy standard.

A willingness to bring my conduct into line with revealed Scripture, and an effort not to hinder the life and testimony of others.

A correct understanding of the purpose of God in creating man - to have fellowship with Him, and recognizing that this fellowship is not possible until sin is dealt with.

Teaching men that the Bible declares that none are able to please God in their natural sinful condition until God works a work of grace in their heart.

A thorough born again experience based upon God's Word and its moral teaching for His people.

That the Christian proves his orthodoxy and fidelity by his life acts and deeds as well as testimony by mouth.

Salvation from sin - by death of Jesus Christ, of the individual.

Infilling of Life - in salvation; that is, regeneration, justification, and sanctification.

To pattern human behavior after the sinless life of Christ.

The Bible as written and the church as it interprets for its people a standard of conduct.

A personal experience with God through Jesus Christ.

A conviction that the Word of God means just what it says as regards human behavior.

Determination to hold a high standard regarding habits of worship with the assistance of a Christian home. A right evaluation of life and its purpose.

A definite spiritual experience of regeneration.

A clear understanding of responsibility to Christian Moral Behavior.

Dedication of the whole self to being a partner with God in doing of His will in love.

Dedication to absolute and full expression of truth as revealed in the Word of God.

Christian homes.

Strong church representation in all activities of the community.

Matthew 22:37,39. Romans 12:1,2. I Corinthians 10:31.

Possessing a conscience void of offence toward God and man. This being possible principally through Christian conversion.

Application of Christian teaching as given in the Sermon on the Mount.

An allegiance to and devotion to the Scriptures.

Deeper life emphasis that removes indifference, lukewarmness, and carelessness of obedience to the things of Christ.

Faith in God, the surrender of self to God, faithful prayer life, meditation and study of the Word of God.

A humble attitude toward the teaching of Jesus.

A will perfectly subordinated to Him.

The redemptive impact of a dedication to Christ.

The moral demands of God on the individual.

The development of an emotionally healthy person who knows he is loved and is able to give love and empathy to his fellow man.

Surrender of the personality to the will and direction of God through His Spirit. Faith in the goodness of God and His perfect will.

Personal commitment to Christ.

Program of Christian Education.

The code given in the Ten Commandments.

The Golden Rule.

Faith in Christ, living consistent in behavior, attitude, and ideals that one might reflect the character of Christ.

Establishing goals that will assist the Christian from becoming swallowed up in the questionable issues that could tear down the personality.

Personal experience with Christ.

Knowledge of Holy Scripture.

Alertness to the times in which we live.

Pure thought life. "As a man thinketh in his heart, so is he".

A serious approach to the problem.

Born again experience.

Knowledge of the Word of God.

Genuine Christian experience - thus providing the will to do.

Adequate knowledge of God's Word - thus providing the way to go.

A clear and definite experience of full salvation from the power of sin through faith in Christ and Spirit infilling.

A systematic study and practice of God's Word in daily program of life.

Understanding what it is and that it is Christ in you outworked.

The satisfaction received from a life of positive Christian moral behavior.

Love God with all our mind, soul, and strength.

Love our neighbor as we love ourselves.

A born again experience.

Filled with the Holy Spirit.

Sound training of children.

Christians learn best by living example. The minister must be an outstanding man of faith and love.

Love is the direction which faith must take, and its motivating force.

A genuine born again experience - pray through.

Consistent daily Bible reading, prayer, witnessing, obedience to the will of God.

Accept Christ's plan for our life.

Obedience to His commands.

A genuine faith in Christ stemming from an experience.

A real sincere desire to be all that God would have us to be.

Personal faith in Jesus Christ.

Following the teachings of Christ.

Godly parents and Christian home and upbringing.

Personal experience of salvation.

Love of God; that is, our love toward Him.

Love for others.

Love.

The new birth, without which there can be no love or conformity to moral law.

New birth.

Knowledge of Christian social relations.

EXPRESSED TEACHING METHODS FOR IMPLEMENTING THE PRINCIPLES OF CHRISTIAN MORAL BEHAVIOR

Once again, as in the preceding section, the attitudes expressed concerning teaching methods reflect the comprehension and understanding by the participant of the terms involved; such as, teaching method, implement, principles, and Christian Moral Behavior. These attitudes are as follows:

By instilling in the Christian that failure to make Behavior Christian is committing Sin. This can be done by prevailing

prayer on the part of the teacher.

By having a consistent doctrinal message which will teach that this is God's standard for every Christian.

Example.

Illustration, using experiences of common understanding and interest.

Bible study and the study of the needs of people around him, far and near.

Earnest prayer and then putting feet under that prayer to carry out what God has impressed one with.

The home is basic. The child should be encouraged to make right decisions on basis of Christian principles and the results evaluated by the child.

In school just to talk is not enough - should have opportunity to practice in class.

The basic laws of God must be taught.

The responsiveness of the individual to the Spirit's interpretation of God's will in individual cases must be sought through teaching, example, preaching.

Bible classes.

A uniform standard among our own E.U.B. Churches.

Bible study in all departments of the Church.

Consistent living by teachers.

Example.

Teaching within framework of Sunday School and Youth groups.

Sermon, Sunday School lessons, Youth Fellowship, Brotherhood, W.S.W.S., devotional and discussion periods.

Individual study of Scripture and related materials. The person concerned must be willing to apply and practice that which is learned. Hence the need for inspirational challenges to "let your light shine", and demonstrate by word and deed the presence of Christ within. We learn best by example and demonstration along with theory - therefore the teacher, be it parent, pastor, Sunday School teacher or other, must demonstrate the truth

taught by consistent life.

By preaching and teaching the Bible message of man's need and redemption provided.

By living witnesses demonstrating the reality of redemption applied.

Applying the Christian Gospel message to life situations in our Christian Education.

Wholesome, sane, happy Christian home life.

By preaching, teaching, etc., in the Church which leads to a real conversion experience in the individual. Also the use of good catechetical and doctrinal classes.

Placing into the hands of our people literature on these subjects that they can keep, study and give to others.

Early Christian training in the life of the parents and grandparents before the child is born.

A Christian home, catechism in the Church, and personal Christian experience with Jesus Christ as Saviour and Lord, and an indwelling experience with the Holy Spirit as Sanctifier, etc.

The first is the outgrowth of New Testament evangelism.

The second is the outgrowth of a vision by the Church of the many facets of the Christian life.

Through the medium of the family altar and child raising.

Through Christian education in Sunday School and Church and Church or Christian schools.

After a Christian experience the exercising of the individual will on the known truth.

Through the Church by some systematic method. Preaching. Classroom.

By the same way most lessons of moral behavior are taught...In revealing the right principles in our everyday acts.

By teaching sessions which help to establish a code of ethics.

Youth programs - films - posters.

Special speakers, revivals, special sermons.

A few evenings at prayer meeting if it is well attended.

If not, a series of sermons on these stressing the golden rule and our behavior as it should be lived before others.

Catechism for children and new converts.

Strong preaching of the Bible from the pulpit.

Family and private devotions.

Earnest prayer.

All three must have their inception in the home, brought to fruition and strengthened in the Church, practiced in community and school life. (1) Discipline, (2) Faith in the Lord Jesus Christ, (3) A right concept of service to others.

Make practical application of truths presented in Sunday School lessons.

A more wide-spread use of catechism classes with particular emphasis upon the Christian life.

By stressing the necessity of regeneration, and the importance of surrender and the Spirit-filled life.

By study of the Word. Study of specific "conduct codes" should be secondary, lest it lead to Pharasaic legalism.

Preaching from the pulpit.

A study group on specific moral problems.

Preaching these great truths has always been a most effective way. It makes it a corporate experience.

Working with small groups or counselling individuals. When people have personal problems many times this is the only way.

An above-reproach example of the leaders, especially the Minister.

Preaching and/or teaching which applies principle to practice by definite, pointed example and discussion.

Program advanced by the Council of Administration reaching into every area of Church Life.

Program brought into the Family Altar through personal visitation by the Pastor and/or Lay Leader and Stewards.

Through a class in the Church directed toward the actual discussing and teaching of the Biblical statements and affirmations regarding Moral Behavior.

By sanctified individuals so living before men that others may see their good works and glorify their Father which is in heaven.

First - a daily personal study of the Word until Conscience is awakened to our Omnipresent God...Teaching of this principle will help but desire to study must come of a sense of need.

Teach, preach, and talk Christian moral conduct - use Bible, not philosophy!

Get adults to be committed Christians.

Use a means whereby individual is keenly aware of growth or of failure.

By breaking theological terms down to the average experience of people and relating it to their lives.

Teaching - preaching - exhorting.

By example.

A more effective way of presenting these in educational programs of our Churches.

A higher standard maintained and stressed in our schools as regards sex, smoking, drinking, etc.

By example - by preaching and teaching.

Dissemination of good literature on the subject.

Discussion groups following sermons and class lectures.

Projects planned to help implement these discussions.

Daily prayer and devotions in home when child is young.

Encouragement from Pastor and officials for members to be active in public life and witness for Christian moral behavior.

In preaching - must be doctrinally correct but also practical in application.

Upholding the Word of God as the only rule and standard for our faith and conduct.

By specific instruction of children by Christian parents, together with exemplary living on their part.

By Christians witnessing as opportunity comes in every walk of life. The world would rather see a sermon than to hear one.

Prayer.

Personal devotional Bible reading.

Preaching in Church services, teaching in Sunday School, in pastoral counseling, special classes in social relations.

The home - private and family devotions.

The Church and school through teaching and social contacts.

Through the practical illustrations in training experiences, e.g., concrete illustrations of living experiences.

In class situations to study the outreach of our dedication to Christ.

Through loving parents who exemplify righteousness in their dealings with and before their children.

By giving children progressively an opportunity to make moral judgments as they gradually establish their independence.

Personal example of others.

Preaching, teaching, and training.

Consistent lives of parents.

Sunday School class projects.

An "each one help one" type of mutual aid fellowship, i.e., on the order of Alcoholics Anonymous.

A Biblical presentation of the right of personality, the image of God, and its relationship to the whole of character and society.

By an effective life that is not self centered but could stand the moral pressures of life with stability, consistency and personal behavior beyond reproach.

By more effective soul winning program.

Systematic Bible study.

Group meeting to discuss the need of the times in which we live.

A very careful self-examination in the light of Bible teaching.

Setting a high standard for moral behavior.

Definite study course (midweek, Sunday eve., etc.) with this need in mind!

Emphasis upon family worship program in every home!

The whole program of the Church should be evangelical.

The basic concept of the Word of God should be that it is the vital, living expression of God in His will for man. Its observance should be promoted from (by) the Pastor to the last teacher and official of the Church.

The principles of Christian morality must first be lived in the home.

Set up Christian social relation work shops which results in personal satisfaction and reward.

Preaching of the Word.

A teaching program in Sunday School and Church.

Sharing results of failure.

Christians best learn by living examples. The minister must be an outstanding man of faith and love.

By paralleling the men of faith in the Bible to modern experience.

Public and private evangelism "Through the foolishness of preaching".

By preaching and teaching, by Church programming so as to emphasize these things by tracts and literature, by testimonials.

By prayer to Christ for help and strength.

Reading God's word for instruction and direction.

By teaching the nature and person of God.

By teaching man's relationship and responsibility to God.

Ministry and teaching empowered by the Holy Spirit.

Example in life of Christian parents and teachers.

A class on Christian morals and ethics (practical).

Children being taught by parents in the home.

A program adopted by public education.

Creating Christian homes and parents.

Evangelism.

By showing the demands of Christ for the totality of man.

By helping others to recognize Christian living as a 24-hour-a-day privilege.

Practical preaching and teaching.

Holy example.

Through a carefully planned Church School curriculum.

Sermons planned over a long range.

SOME CONCEPTS AND ATTITUDES ANALYZED

For the added benefit of clarity and the increased understanding reflected in the findings of the questionnaire a brief section by way of analysis in comparison and contrast of some of the concepts and attitudes is included. It is vitally essential that the reader keep the limitations and intent of the questionnaire clearly in mind. The questionnaire was circulated among a select group of individuals and thus reflects the attitudes of that group only. The findings are the individual participant's attitude in his own frame of reference governed by his personal understanding

of the words used in the questions. Therefore, there are only two factors that may be considered as constant: namely, one questionnaire circulated to all participants, and each participant a member of a select interest group. The interest of the group in the subject was quite satisfying in that sixty-eight of the seventy-five contacted responded.

The report of the concept of Christian Moral Behavior in answer to question number seven of the questionnaire was recorded on pages thirty-six through forty-one. There is an apparent basic uniformity of thought noted here. At least eighteen refer definitely to the essential place of the Law and Will of God as the foundation. Also prominent was the expression that Christian Moral Behavior was living the Christ-like Life. Others point up the fact that Christian Moral Behavior is a matter of the relationship existing between God and man. Some refer to it as a quality of life while others look upon it as obedience to a standard of life required of man. The reader will appreciate the difficulty of finding basic similarities or contrasts if he will turn back to that section and try to condense the concepts into their basic essentials. Could this fact possibly contribute to confusion in the minds of Lay members on the subject?

Questions one through six were the easiest measured for attitudes. They are reported on page forty-two. Of the sixty-eight answering the first question, sixty-three answered in the affirmative. These believed that moral behavior is one of the basic problems of our society today. The way each individual would define moral

behavior is not determined. Neither is a solution to the problem suggested. Of those answering in the negative, it was evident in most instances from the other parts of the questionnaire that they considered moral behavior symptomatic of a deeper problem of sin and therefore indicated as they did.

Sixty-six indicated that they had a clear understanding of what Christian Moral Behavior means and involves. Only two held reservations on full satisfaction in their own mind. In addition, sixty-eight expressed the attitude that the Christian faith and its principles provide the best foundation for moral behavior. Not one had any reservations. Now contrast this with the attitudes expressed in question four in which only thirty-three believed their people understand what Christian Moral Behavior means and involves, twenty-four felt their people did not, and eight held various kinds of qualifications on their convictions. This would seem to indicate a real area of need when almost fifty percent of the participants indicate a personal conviction of need in the lives of their people on so vital an issue. At least a partial answer to this problem is suggested by the fifth category in which sixty-one felt that Christian Moral Behavior would be more widely practiced through a more effective teaching program. Only three believed that a teaching program would not help and one qualified the attitude by saying that teaching alone was not enough. (a thought with which every participant would agree though that was not the point of the question). Bearing very closely upon this problem, the response to the sixth

question indicated that only twenty-four felt they were promoting a specific, pre-arranged plan for teaching Christian Moral Behavior. Thirty-seven believed they had no such program as far as a planned course of action was concerned. Three added various elements of qualification. If one has no goal toward which to direct his efforts, he will never reach it. It is definitely a trite expression and yet it carries with it a profound truth.

At the close of the questionnaire a question was directed to determine just how much of the program suggested in the preceding two sections had been incorporated in his local situation. Only one indicated he had incorporated none. The writer feels this was a misunderstanding of the question. Nevertheless, it is the expressed attitude of that one individual to the same question submitted to all. Thirty-five indicated they had adopted some of their program and twenty-four felt they had incorporated all their suggested program. One may quickly observe that the questionnaire leaves many areas untouched. It would be extremely difficult to measure some areas beyond this point. For example, an individual may believe that he has a full grasp of basic Christian Moral Behavior principles and still be far from the truth. He may believe that he has a good program and have it all functioning smoothly while in reality it is a very minimum approach. It may even be possible to have a strong basic core of principles and be trying diligently to incorporate them and still fail to reach the lives of people because the approach is wrong.

The more one becomes involved in the many ramifications of

the problem, the more he is impressed with an utter dependence upon divine intervention for personal perspective and a faith that releases divine wisdom and directives in solving the problems.

SUMMARY

The purpose of this chapter was the determination of attitudes in response to various aspects of Christian Moral Behavior derived from a questionnaire circulated among seventy-five ordained elders of the Pacific Northwest Conference in the Evangelical United Brethren Church. A very gratifying response of sixty-eight was received. These attitudes provided a contemporary perspective to the total picture in the approach to teaching Christian Moral Behavior in the light of present day attitudes.

It revealed that a very high percent of the participants believed the moral behavior problem is one of basic importance, that they have a clear understanding of what Christian Moral Behavior means and involves, that the Christian faith and its principles provide the best foundation for moral behavior, and that the practice of Christian Moral Behavior would be advanced by a more effective teaching program. Over fifty percent believed that their people did not understand what Christian Moral Behavior meant and involved. All but one expressed the conviction that they were incorporating some of their own suggested program for teaching Christian Moral Behavior while almost one-third felt they were doing all they knew to do.

The expressions of the concept of Christian Moral Behavior revealed some tendencies toward uniformity, and yet one would experience considerable difficulty in condensing the attitudes to a few basic fundamental concepts. There is a definite possibility that this could lead to confusion in the minds of some. The request for foundation principles essential to effective Christian Moral Behavior revealed a wide divergence of opinion. It need not be necessarily concluded that this is harmful as long as it ultimately solves the whole problem. The request for effective teaching procedures provided many suggestions which may be profitable if they prove effective in accomplishing the task.

Though the questionnaire left many areas of the subject untouched, it did contribute some valuable attitudes concerning the ultimate task of teaching Christian Moral Behavior.

CHAPTER FIVE

CHAPTER V

PROBLEM AREAS IN CHRISTIAN MORAL BEHAVIOR

INTRODUCTION

One of the first steps in the solution to any problem is to recognize that the problem exists. It would be sheer folly to deny the existence of a moral problem in human relations. That this problem exists has been stated and implied in several parts of this study already, and certainly may be inferred from many more. In survey fashion some of the problems in this area have been considered in this chapter. This consideration was not exhaustive but was intended to be suggestive as an approach to analysis of every problem area in Christian Moral Behavior. The problems suggested here fall into two general areas. They are: some problems in establishing Christian Moral Behavior principles, and some problems in teaching Christian Moral Behavior.

SOME PROBLEMS IN ESTABLISHING CHRISTIAN MORAL BEHAVIOR PRINCIPLES

Determine What the Principles Are. The most logical point of beginning is with the principles involved and the problems suggested by their nature and inter-relationships.

Chapter Two states some of the basic biblical principles of Christian Moral Behavior. However, one cannot just borrow a body of truth from another person's thought. He must seek the truth. What must constitute the body of knowledge of the nature

of God to insure adequate moral behavior? It could be scarcely argued that one must possess complete knowledge of the full nature of God before he can live the Christian Moral Life. On the other hand, the individual who has absolutely no knowledge of God could not be expected to follow the principles of Christian Moral Behavior intelligently and of his own will. Therefore, the problem remains to determine what basic knowledge of God is essential to insure an introduction into the Christian Moral Life.

What shall constitute the body of knowledge concerning the nature and predicament of man? Just as the rich young ruler asked, "What shall I do to inherit eternal life?" and the jailor asked, "What must I do to be saved?" there must be a recognition and knowledge of personal need before the individual will seek a solution to his problem. Very close to this problem is the further need of a clear statement of the will of God in terminology that is understood and readily grasped by the individual.

Determine Whether the Principles Are Related. Are the principles related to the need? Are they the tools for the job? It would be a poor workman who began a task without first acquainting himself with the task at hand. Imagine if you can one's dismay if he were to observe a physician enter the operating room with a set of mechanic's tools under one arm and a cook book under the other. Yet, how often do we observe Christian workers endeavor to undertake a task with little or no preparation, with tools they do not know how to handle, and face problems of which they are not aware. The

spiritual and moral need of man is set forth in scripture and will be revealed by the Holy Spirit if the individual will seek it out.

Determine the Biblical Concept of the Moral Life. The Biblical concept of the moral life must consider not only the idea but also the content of that life. What are the clear teachings of the Biblical standard beyond which one enters into the realm of interpretation and the possibility of human error? Where in the scriptures are the essential elements of moral behavior to be found? What is the relation of the Law or Ten Commandments to the ordinances established in the creation? What is the relation of the Law imposed from without and that which is spoken of by the prophet in Jeremiah 31:33 in which God promises to put His law "in their inward parts, and in their heart", and affirmed in the New Testament reference to the new creation of II Corinthians 5:17?

Reversing the approach, what are the moral implications of the Sermon On The Mount? Then what are the comparisons and contrasts of these implications with those of the Old Covenant relationship? A careful study of the New Testament reveals the moral ideal of God's will implied in the teachings of Christ concerning the kingdom of God. They are: holiness as the fulfilment of Divine will, Christlikeness as the norm or standard, and the brotherhood or unity of man as the fulfilment of the Law to love one another.¹

¹ James Orr, "Outline of New Testament Ethics", The International Standard Bible Encyclopedia (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), II, 1023.

Determine the Means of Moral Behavior. The consideration of this aspect of the moral life may be more easily grasped because the factors are more familiar. Again, one of the first considerations is the part that the Bible plays in beginning and sustaining Christian Moral Behavior. Is it possible apart from the Bible to institute Christian Moral Behavior? If not, why?

The task of the Holy Spirit in instituting and sustaining the moral life needs to be considered. How essential is the Holy Spirit in this respect? Then, what is the capacity of the Holy Spirit in promoting and sustaining morality? What do the Scriptures teach concerning the ministry of the Spirit in the moral life?

Another aspect is that of the conscience in Christian Moral Behavior. What is the Biblical sense of conscience? What does it mean to have an enlightened conscience? What does it mean to have a conscience void of offense? Is it possible to enlarge or increase the capacity and effectiveness of the conscience in respect to the moral life? To what extent is the conscience free in light of the free moral agency of the will of man?

These suggest only a few of the means of moral behavior. Others that operate in Christian Moral Behavior are faith, the conversion experience, justification, sanctification, and prayer. There needs to be a practical determination of what each does and does not do with respect to the moral life.

It is not difficult to conceive that one could continue to considerable length proposing problems and involvements of

Christian Moral Behavior. However, another problem area is that of teaching Christian Moral Behavior.

SOME PROBLEMS IN TEACHING CHRISTIAN MORAL BEHAVIOR

The answers to the problems projected in the preceding section are not too difficult to determine. They are quite adequately and in some instances thoroughly handled in the works listed in the bibliography. Of special interest are those of Henry¹, Murray², and Weidner³. However, it is quite evident that these works present a scholarly approach and major in technical terminology. The author contends that there are few laymen who are qualified by preparation or who will expend the time and effort to comprehend or even read them. This still leaves untouched what the author contends is the neglected area of the practical approach to the problems of teaching the principles of Christian Moral Behavior.

Establish Justification for Teaching. Even after the principles of Christian Moral Behavior have been determined, there still remains the problem of implementation. This task is in part accomplished through the teaching process. The purpose of teaching may be defined as clarifying and transmitting the content of a message.

¹ Carl H. F. Henry, Christian Personal Ethics (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1957).

² John M. Murray, Principles of Conduct (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1957).

³ Revere Franklin Weidner, A System of Christian Ethics (Philadelphia: G. W. Frederick Publishing Co., 1893).

Gregory defines it as "the communication of experience".¹ Another facet of teaching is the dissemination of light. Every Christian should be able to look back in his life with a deep sense of awe to various occasions when the light of the Holy Spirit was instrumental in revealing some new truth of scripture. But perhaps the most valid reason for the justification of teaching is its use in scripture. It is a term widely used. In the Old Testament it is used as discipline, law, discernment, wisdom, knowledge, illumination, vision, inspiration, and nourishment. New Testament terms are instruction, acquisition, presentation, elucidation, exposition, authority, care, and supervision.² The terms do not so much indicate an office or official as a function or service.

Recognize Motivating Forces. In the limited experience of the writer three forces stand out prominently as both encouraging and discouraging the teaching process. They are environment, inhibitions, and fears. How much of the average moral life is environment? Frequently by force of habit or circumstances that continually surround an individual, he is forced into a peculiar mold. Many individuals have been reared in Christian homes and have grown into adulthood with a sincere impression that they were Christian because of the home and way of life, but had never experienced the new birth through faith in Christ. How much of the moral life is

¹ John M. Gregory, The Seven Laws of Teaching (Grand Rapids: Baker Book House, 1956), p. 2.

² James Orr, op. cit., V, 2921.

inhibition? When an individual refuses a certain course of action because of certain feelings of guilt, he has made an amoral response rather than a moral decision. It was a response considering personal selfish well-being only. It was not an expression of free-will exercising a deep conviction grounded in truth. How strong is the motivation of fear in the moral life? It may take many forms as a motivating power. It may be fear of punishment. "If you do that you may get hurt." "Someone may find out and then you will be in trouble." An individual may be good only because he is afraid of sickness. Many seem to believe that if they sin, God will send some terrible malady for punishment. It may even take the form of fear of social rejection.

Understand the Teaching - Learning Process. This process involves the transmission of truth from teacher to learner. Unless one is able to discover how an individual learns, he may not be able to teach as he ought. Dr. Lois LeBar refers to at least five factors in this process. It is a process that develops in a natural way from within outward. It is an inner process that begins where change is needed. It is an active process that requires participation, as "Be ye doers". It is a continuous process that unfolds in an orderly fashion. It is a disciplined process that teaches individuals and not groups or classes.¹

Lois E. LeBar, Education That Is Christian (Westwood: Fleming H. Revell Company, 1958), pp. 139-168.

SUMMARY

No standard of Christian Moral Behavior can be safely established without first considering the many vital problems which precede the actual response of an individual to a body of truth by which the resulting act of the will becomes moral. Neither can one who has established a certain standard of moral behavior impose that standard upon another. Such an act violates freedom of will. Establishing a standard of behavior must be according to certain laws of learning through which a body of truth becomes an actual reality in the experience of an individual and thus govern action.

There are also problems involved in the establishment of Christian Moral Principles. One must determine what the principles are. One must determine whether the principles are relative; that is, do they meet the expressed need and provide the proper solution. One must be able to determine the biblical concept of the moral ideal and the means of moral behavior. Other problems are involved in teaching the principles. One must be reasonably certain that the teaching method will bring desirable results. He must recognize certain motivating forces as environment, inhibitions, and fears. He must understand something of the processes and inner working of the teaching-learning process. The more adequately one solves such problems, the more certain he may feel of ultimate success.

CHAPTER SIX

CHAPTER VI

PROCEDURES FOR TEACHING CHRISTIAN MORAL BEHAVIOR

INTRODUCTION

The principles noted in Chapter II with the composite report of Chapter IV provide a suggested body of Biblio-Christian principles to form a foundation for Christian Moral Behavior. However, as long as such principles remain unrelated to life, they have never attained their purpose intended by God for the need of man. Therefore, the purpose of this chapter was to project certain factors in the teaching process and methods for implementing the principles.

Is it really necessary to put forth so much effort to be moral? Does not each individual possess enough innate potential desire for a good life that he will work out his own improvement? For the sake of contrast, a very challenging report in a negative approach to one area of moral behavior as it pertains to juvenile delinquency appeared in a recent article of a newspaper and is printed here as a very pointed suggestion of what can happen if we neglect our responsibility in the successful implementation of the principles of Christian Moral Behavior. The report was prepared by the police department of Houston, Texas, and suggests twelve rules for raising delinquent children. They are as follows:

1. Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.
2. When he picks up bad words, laugh at him. This will make him think he's cute. It will also encourage him to pick up

- "cutter" phrases that will blow off the top of your head later.
3. Never give him any spiritual training. Wait till he is 21 and then let him "decide for himself."
 4. Avoid use of the word "wrong." It may develop a guilt complex. This will condition him to believe, later, when he is arrested for stealing a car, that society is against him and he is being persecuted.
 5. Pick up everything he leaves lying around - books, shoes and clothing. Do everything for him so he will be experienced in throwing all responsibility on to others.
 6. Let him read any printed matter he can get his hands on. Be careful that the silverware and drinking glasses are sterilized, but let his mind feast on garbage.
 7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.
 8. Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?
 9. Satisfy his every craving for food, drink, and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.
 10. Take his part against neighbors, teachers and policemen. They are all prejudiced against your child.
 11. When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."
 12. Prepare for a life of grief. You will be apt to have it.¹

It may be that we do not realize how extensively such philosophy is being practiced and with such disastrous results. With these sobering thought in mind, turn now to consider some procedures for teaching Christian Moral Behavior. Two areas are considered: certain factors in the teaching process, and the implementation of Christian Moral Principles.

¹ "How To Raise Delinquent Children", Oregon Journal, February 11, 1959, p. 21.

CERTAIN ELEMENTS IN THE APPROACH TO TEACHING

The most important element and the most crucial point in the approach to teaching is involved in the teaching-learning process. If this is just an automatic process, there is no cause for alarm and this entire study is wasted effort. However, if ultimate success depends on the full comprehension of such a process, we should give it most careful consideration. Dr. Lois LeBar suggests a formula for the teaching-learning process as follows:

being exposed to the truth
being interested in the truth
doing something about the truth
being controlled by the truth¹

How often do adults who are already workers in this process take the concluding portions for granted? Of course, if there were never an objective endeavor to achieve measurable results one would never notice their absence. Let us make a generalization by saying that when any given stimuli is focused upon a given capacity for sensual perception, a certain amount of learning may take place. However, without a sense of direction in pre-planning, without establishing even temporary goals, without anticipation of signs of progress along the way, the end result may be very indefinite and even doubtful. Dr. LeBar contends that a pupil's growth is determined not by what he hears, but by what he does about what he hears. She says the important thing is what is happening inside the pupil. He may accept or he may reject whatever is going on outside. Learning

¹ Lois E. LeBar, Education That Is Christian, p. 147.

is what the pupil does and what outer forces do to him. Teachers can influence the inner factors only by manipulating the outer. If they work with the Spirit of God, He can use them to effect inner changes.¹

Only a minimum of research reveals that many factors are operative in the teaching process. Of these, the writer has selected four of the most essential; namely, the teacher, the lesson, the pupil, and the goal.

The Teacher as Organizer. It is the teacher who is charged with the responsibility of assuming the initiative in this process. There must be an evident willingness to learn on the part of the teacher as well as the pupil. Such willingness must express itself in reaching out to obtain. There must be a consciousness of the responsibility involved. To minimize this responsibility may jeopardize the successful communication of truth being shared. Certain laws are also operative in the teaching process. "The teacher must know that which he would teach."² A deeper examination of this law reveals a profound truth that implies the moral obligation to impart truth one possesses. Knowledge possessed by the teacher extends confidence to the pupil as well. The teacher must be prepared at all times, must be practical in application, must emulate clarity, must be diligent in research, and have additional resources available always.

¹ Ibid., p. 136.

² John Gregory, op. cit., p. 14.

The Lesson as Content. The lesson suggests a problem to be solved, a task to be mastered. It is the raw material which must be transferred from its existence as a separate entity toward the goal of implemented truth which is reflected in moral behavior. These are the principles of Christian Moral Behavior. Such truths then become guiding principles. There are certain laws for the utilization of such lesson truths. One such law is that "the truth to be taught must be learned through truth already known."¹ The journey with truth must proceed from the known to the unknown. The principles which are embodied in the lesson truth must be adapted to the understanding of the pupil.

The Pupil as Object. The pupil is a most highly favored individual. The scriptures indicate that man is the object of God's special affection. God so loved the world that He surrendered the most precious possession He had for the benefit of man. John 3:16. In his quest for truth, the pupil must attend with interest to that which he desires to learn.² Knowledge must be made relative to aid his learning even though he is not entirely helpless in the process. The individual interest levels of the pupil must be determined and the truth adapted and presented accordingly. He should learn to exercise a searching mind because it is only when the will is reach- that effectiveness is assured.

¹ Ibid., p. 58.

² Ibid., p. 24.

The Goal as Objective. Without a goal, the pupil would wander aimlessly as a ship without a port or a man without a home. The goal in the teaching process is that the pupil must reproduce in his own mind the truth to be learned.¹ If this goal is attained it will produce a will in life to govern actions. This process is more than just transferring truth into knowledge. It becomes identified with life itself as a governing factor to shape behavior. It becomes translated into thought and deed. The whole process may enlarge into a great adventure of seeking more and more new truth. Applied to the Christian faith, it guarantees that life is worth living.

¹ Ibid., p. 97.

THE IMPLEMENTATION OF CHRISTIAN MORAL PRINCIPLES

There is but one step - one ingredient remaining in the process of teaching Christian Moral Behavior. It is that act of faith which throws the switch to release the power of God that frees every factor to strive toward its ultimate goal which in this case is Christian Moral Behavior. Without faith it is impossible to please God. ^IIt is faith that turns the needy, trusting soul to The Father in confident expectation of the answer. Let the reader imagine that he is in the grandstand of the great Arena of Life about to watch a contest called the Course of Life. Let the teacher represent the Christian worker who is coached by the Master Teacher, the Holy Spirit. Let the lesson represent that eternal truth embodied in the principles of Christian Moral Behavior. Let the pupil represent the multitudes of humanity ranging from the lost soul to the saintliest of individuals. And let the goal represent the pattern of the perfect man that is in Christ to be awarded those who successfully strive for mastery. Now, there are but two areas of approach in the implementation of Christian Moral Principles. They are method, and the area of impact. Let the method represent the rules of the game and the areas of impact represent the great arena.

The Method - How to Accomplish the Task. Just to have the doctor diagnose the ailment does not mean that a cure has been received. Neither the patient nor the doctor is satisfied until the cure has been effected. Likewise, to the lost soul that fails to

heed the diagnosis and appropriate the cure, there is no escape. To the one that fails to appropriate all that God has for the believer by faith, there is frustration, confusion, and discouragement. But it need not be.

All participants in the arena are urged to use all the means of grace available: prayer that will release the power of God, Bible study that unfolds the eternal mysteries and promises, private devotion that sends conviction and still enriches the soul, family worship that encourages and provides a witness for faith, preaching that frees the spoken word in the power of the Spirit. The means of grace are aided and undergirded by the written word in tracts and films. The Holy Spirit leads in the provision of instruction and encouragement for parents and workers. Moral righteousness becomes the standard order of the day. No sin is permitted to go confessed or covered in the lives of the players. Attitudes and barriers to faith and moral righteousness in which children and unbelievers are ordered by fellow contestants to a certain pattern of behavior simply because they had played the game (had received light) and knew theirs was the best way, were broken down. Individuals were instructed and encouraged to practice moral righteousness through the exercise of their will after having been instructed in true holiness that became the order of their life.

Areas of Impact. As the contest increased in tempo, the areas of impact became more prominent. The home as the basic

institution of family life became the place where children were encouraged to make their own decisions on the basis of Christian principle.¹ The church took its place of leadership in providing for regular instruction appropriate to the individual need. It also provided the opportunity for needed expression of the Christian faith. It developed a program of evangelism and a vision for every facet of the Christian life.² That which was born in the home, which grew and became stronger in the church, now went out to exercise itself in the school and community. Members were encouraged by their leaders and the Holy Spirit to become active in public life with a witness for Christian Moral Behavior.³ Every participant joined in the profession of his faith in that though they were not perfect, they had found a perfect Lord; though they were still human, they had found a power to live a pure and profitable life.

SUMMARY

The procedures for teaching Christian Moral Behavior were considered from two approaches: certain factors in the teaching process, and the implementation of Christian Moral Principles. Four factors of the teaching process were selected. The teacher as organizer is the one who takes the initiative to impart the truth while taking full responsibility in evaluation of all other factors so

¹ D. Bassett, Questionnaire, November, 1958.

² Wendell Mills, Questionnaire, November, 1958.

³ James Vance, Questionnaire, November, 1958.

that each might be utilized for the greatest efficiency. The lesson embodies the truth to be taught. The pupil is the object of the teaching process and responds adequately when certain conditions are met. The goal represents the ultimate end of the teaching process which is the Christian Moral Life. A partial allegory was chosen to bear the account of the implementation of Christian Moral Behavior. The divisions were two: the method which utilizes all the means of grace available to implement the truth as principles into life, provides instruction for parents and workers, requires the standard of moral righteousness for all, and breaks down barriers that destroy efficiency; and secondly, the areas of impact in which the teaching-learning process takes place. With each participant fulfilling each peculiar responsibility, it is reasonable to believe that a high level of teaching will be realized in Christian Moral Behavior.

CHAPTER SEVEN

CHAPTER VII

SUMMARY AND CONCLUSIONS

SUMMARY

The predominant purpose of this study was a research into the Problem of Teaching Christian Moral Behavior. Several objectives were established. A body of truth was compiled in Chapter Two as basic principle. That supplemented with part of Chapter Four forms the principles of Christian Moral Behavior. Briefly, they concerned those truths which are derived from God in revelation of His plan and purpose for man; and secondly, those concerned with the nature and need of man in which the provision for salvation has been provided in Christ by grace. Chapter Three was primarily for orientation and traced the development of moral behavior with its influence upon Christian Moral Behavior. Chapter Four reflected the contemporary attitude toward the subject and at the same time revealed areas of disagreement or uncertainty that were evidence of the need for a more thorough understanding of the problem and an approach to the solution. Various problems in the approach to teaching Christian Moral Behavior were discussed in Chapter Five. Chapter Six projected the role of the teacher, lesson, pupil, and goal with their application or implementation in the areas of life to produce the Christian Moral Life.

CONCLUSIONS

1. The Bible does provide an adequate foundation in principles for Christian Moral Behavior.
2. There is a definite measure of disagreement in evaluating the problem of Christian Moral Behavior.
3. There is an indefinite expression of opinion concerning a solution to the problem.
4. The biblical principles are adequate for the moral predicament of man but only when appropriated.
5. Some ministers do not maintain a conscious, concerted approach to the problems of Christian Moral Living.
6. The principles of Christian Moral Behavior are adaptable to the principles of sound teaching.
7. The techniques of sound teaching principle will provide a much higher quality of moral living if utilized in an organized, systematic program.
8. The proper utilization of biblical principles in a teaching program adapting specific teaching procedures will result in lives that consistently emulate Christian Moral Behavior.

AREAS FOR FURTHER STUDY

1. A questionnaire circulated among the leading selected laymen of the church to determine lay attitudes on Christian Moral Behavior. It would provide an interesting basis for comparison and contrast with those of the clergy.
2. A case study approach to suggest various situations that exemplify some contemporary Christian moral issues and then direct an approach and solution to the case using the principles of Christian Moral Behavior.
3. A critical analysis of the principles of Christian Moral Behavior in the light of psychological age-level potential to project a teaching schedule in which aspects of the principles comprehensible at various age levels are taught from childhood providing a cohesive and logical pattern of instruction.
4. Construct a bibliography of suggested and available reading materials in the various categories of Christian Moral Living.

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