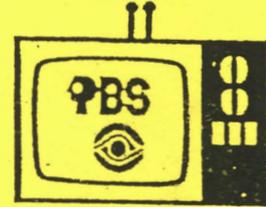


# CONTEMPORARY ETHICAL ISSUES II



## THE BIBLICAL BASIS FOR ETHICAL CONDUCT

TV: Monster, Master or Modern Marvel?

GAMBLING: Innocuous, Indifferent or Immoral?

PORNOGRAPHY: Diversion or Depravity?

DRUGS: Harmful Habit or Harmless High?

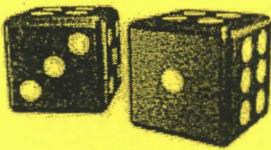
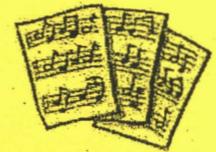
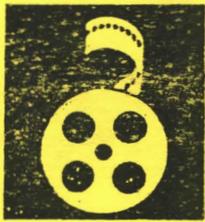
HOMOSEXUALITY: Degeneracy, Debility or Disease?

CIVIC RESPONSIBILITY: Is It Carnal to Consort with Caesar?

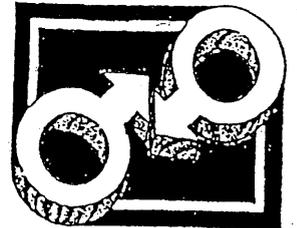
MUSIC: Praising the Savior or Pleasing Self?

MODERN MOVIES: Marvelous Medium or Moral menace?

THE CREMATION CONFUSION: Permissible or Pagan?



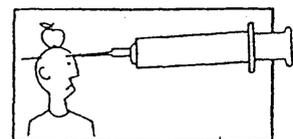
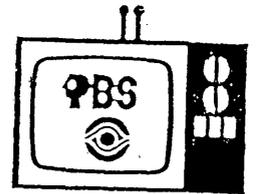
# BIBLICAL ETHICS



ἔθος



ἔθος (*ethos*), usage, custom; ἦθος (*ēthos*), custom, way of life.



Prof. Manfred E. Kober, Th. D.



INTRODUCTION TO ETHICS

1A. THE CONCEPT OF ETHICS

1b. The Definitions of ethics:

- 1c. General ethics: Ethics is the science of right conduct.
- 2c. Biblical ethics: Biblical ethics is the discovery and systematic formulation of conduct as revealed in the Scriptures.

2b. The Demands of ethics:

- 1c. Ethics concerns the laws which regulate our actions.
- 2c. Ethics contains the norms of what man should be and should do.
- 3c. Ethics conveys the right principles. An action is as good as the authority on which it is based.

3b. The Designations of ethics:

1c. The biblical terms:

1d. ethos, ethos--custom, manner, usage

1e. Personal meaning:

I Cor. 15:33 Be not deceived: evil communications corrupt good manners.

2e. Cultural meaning:

John 19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

3e. Religious meaning:

Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

2d. anastrophe--manner of life

James 3:13 *Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.*

I Peter 3:2, 16 *While they behold your chaste conversation coupled with fear. 16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.*

II Peter 3:11 *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*



Plato

2c. The applied truth:

1d. The good--to agathon summum bonum

1e. Plato:

2e. Aristotle:

3e. Epicurus:

4e. Stoics:

5e. The believer:

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

2d. Virtue--arete

1e. The Greek view:

wisdom  
courage  
temperance

2e. The Biblical view:

“Virtue is that moral possession and energy that the believer has because of his relationship to the Holy Spirit.”

Phil. 4:8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

II Pet. 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

3d. Duty

1e. The secular view

2e. The scriptural view:

4d. Happiness--eudamonia

“That satisfaction of being which arises from a proper relationship and adherence to the supreme good.”

4b. The Distinctions in ethics:

1c. Natural ethics

- 2c. Christian ethics:
- 3c. Ethics of Jesus:
- 4c. Christian-Theistic ethics:
- 5c. Biblical ethics:



5b. The Directions of ethics:

- 1c. Naturalism:
- 2c. Idealism:
- 3c. Existentialism:
- 4c. Situational ethics:
- 5c. Biblical ethics:



6b. Duty in ethics:

- 1c. The nature of God:
  - 1d. God is sovereign creator--the creature's duty is obedience.
  - 2d. God is a personal redeemer--the creature's duty is fellowship.
- 2c. The nature of man:
  - 1d. The content of the image of God:
    - 1e. The moral aspect:
    - 2e. The mental aspect:
    - 3e. The volitional aspect:
    - 4e. The regal aspect:
  - 2d. The corruption of the image of God:
    - 1e. The moral aspect:
    - 2e. The mental aspect:
    - 3e. The volitional aspect:
    - 4e. The regal aspect:

3d. The Christian in the image of God:

- 1e. The moral aspect:
- 2e. The mental aspect:
- 3e. The volitional aspect:
- 4e. The regal aspect:

3c. The nature of revelation:

1d. General revelation:

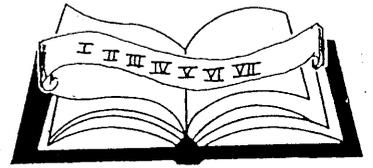
- 1e. Conscience:  
the subjective law--Rom. 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;
- 2e. Creation:  
the objective law-- Rom. 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:
- 3e. Course of history:  
the reflective law-- Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

2d. Special revelation

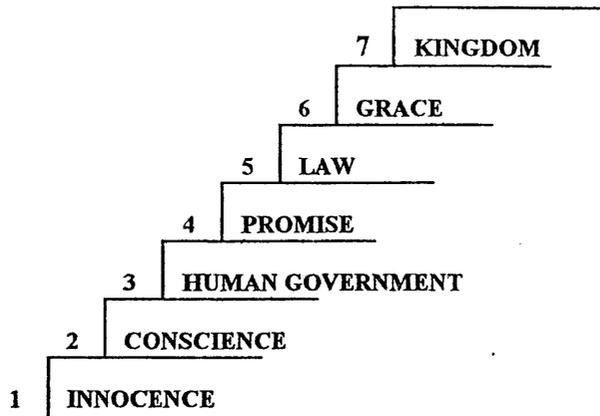
- 1e. The Word of God:
- 2e. The will of God:  
Rom. 11:36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen
  - 1f. Sovereign in creation: 11:36a
  - 2f. Sovereign in direction: 11:36b
  - 3f. Sovereign in destination: 11:36c



2A. THE CONTENT OF ETHICS



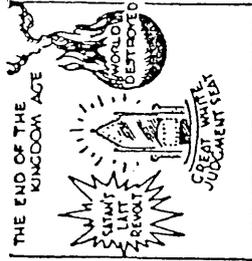
1b. Dispensational demands:



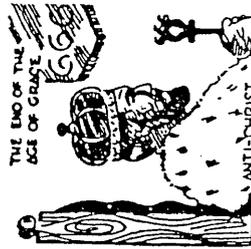
- 1c. The definition of a dispensation:  
"A dispensation is a distinguishable economy in the outworking of God's purpose."  
(Charles Ryrie, Dispensationalism Today, p. 29.)
- 2c. The demands of a dispensation:  
Dispensationalism views the world as a household (stewardship, economy) run by God. He orders, arranges, gives direction and instruction.
- 3c. Distinctives of a dispensation
  - 1d. A change in God's governmental relationship with man.
  - 2d. An alteration in man's responsibility to God.
  - 3d. A corresponding revelation necessary to effect that change (progressive revelation)
- 4c. The development of dispensations:
  - 1d. Requirements under Innocence:
    - 1e. The procreation of offspring:  
Gen. 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
    - 2e. The filling of the earth:  
Gen. 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

# THE DISPENSATIONS

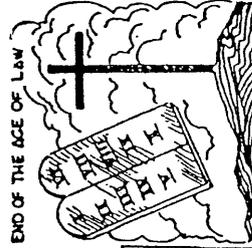
Kingdom



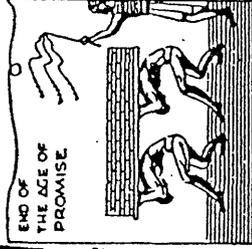
Grace



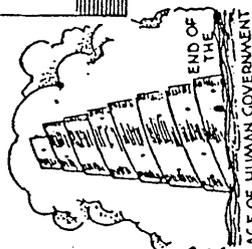
Law



Promise



Human Govt.



Conscience



Innocence



3e. The subduing of the earth: Gen. 1:28

4e. The dominion over the creatures:

Gen. 1:26-29 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his *own* image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

5e. The weekly sabbath:

Gen. 2:2,3 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

6e. Labor:

Gen. 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

7e. Marriage:

Gen. 2:22,23 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

2d. Requirements under Conscience:

3d. Requirements under Human government:

4d. Requirements under Promise:

5d. Requirements under Law:

6d. Requirements under Grace:

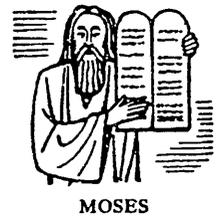
7d. Requirements under Kingdom:

2b. The Mosaic mandate:

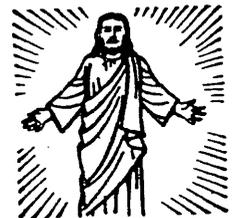
1c. The development of the law

1d. Its impartation: given to Israel

Lev. 26:43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.



MOSES



Rom. 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Rom. 9:4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Eph. 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

2d. Its institution: at Mt. Sinai in 1445 B.C.

2c. The divisions of the law:

1d. Number of the commandments: 613 commandments:  
365 negative      248 positive

2d. Nature of the commandments:

1e. Commandments  
moral law, Ex. 20; Deut. 5; Ex. 34:28 "the words of the covenant, the ten words"-decatalogue

2e. Judgments—judicial law, beginning Ex 21:2

3e. Ordinances—ceremonial law, beginning Ex. 25:1

3c. The design of the law:

1d. Preparatory: for the Israelite as a sinner

Gal. 3:24-25 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster.

Lev. 16:20-22 And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat: 21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness: 22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

Heb. 10:1

For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2d. Provisional: for the Israelite as a saint

1e. A sign of good works:



TABLES OF  
THE LAW

2e. A guarantee of blessings:  
Deut. 30:11-30

3d. Political: for the Israelite as a citizen/subject

1e. The difference between God as Savior and God as Sovereign.

2e. The difference between the Israelite as saint and as citizen.

Lev. 1:4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

Heb. 10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

Rom. 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

4c. The duration of the law:

1d. Until the Messiah:

Gal. 3:19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

2d. Until the cross:

1e. In His life, Christ adhered to the law:

2e. In His death, Christ abrogated the law:



3b. Gracious Guidance:

1c. The cessation of the law:

1d. The denials:

2d. The demonstration:

1e. There is a change in people:

Jn. 1:17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

Rom. 10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

2e. There is a change in priesthood:

Heb. 7:11-12 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was *there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law.

3e. There is a change in purpose:

2 Cor. 3:7-11 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. 11 For if that which is done away was glorious, much more that which remaineth *is* glorious.

2c. The contrast between law and grace:

1d. The people:

2d. The promises:

3d. The penalties:

1e. Commandments:

Num. 15:32, 35 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. 35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

2e. Ordinances:

Lev. 10:1-7 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2 And there went out fire from the LORD, and devoured them, and they died before the LORD. 3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. 4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. 5 So they went near, and carried them in their coats out of the camp; as Moses had said. 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. 7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

3e. Judgments: Ex. 21-24

Jer. 25:11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

4d. The principle:

5d. The power:

1e. Higher standards:

2e. Superior privilege

3e. Greater enablement:

3c. The content under grace:

The Church Age ethic is a definite code containing hundreds of specific commandments, derived primarily from the epistles. Freedom from the law is not lawlessness or license. The apostle Paul said: "Being not without law to God, but unto the law of Christ." (1 Cor. 9:21)

4c. The commandments under grace:

1d. The names of this system:

1e. "the perfect law of liberty," James 1:25

2e. "the royal law," James 2:8

3e. "the law of Christ," Gal. 6:2

4e. "the law of the Spirit of life," Rom. 8:2

2d. The nature of this system:

1e. Positive commandments"

1 Thess. 5:16-18: Rejoice evermore. 17 Pray without ceasing. 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

2e. Negative commandments: Rom. 12:2: "And be not conformed to this world"

3e. Principles:

Phil. 4:8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

1f. The test of expediency: Is it a weight?

Heb. 12:1 ". . .let us lay aside every weight and the sin which does so easily beset us."

2f. The test of enslavement: Is it a habit?

1 Cor.. 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

3f. The test of example: Is it a stumbling stone?

1 Cor. 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

4f. The test of evangelism: Is it winsome?

Col. 4:5 Walk in wisdom toward them that are without, redeeming the time.

I Cor. 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

5f. The test of exaltation: Is glorifying?

I Cor. 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

4e. Rules:

1f. In some areas there are neither principles nor precepts given. In these in areas it is necessary to have special rulings.

2f. God has made provision for this by giving leaders to His church who rule these in these matters.

Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

1 Tim. 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

3f. These leaders are given authority to rule in spiritual matters

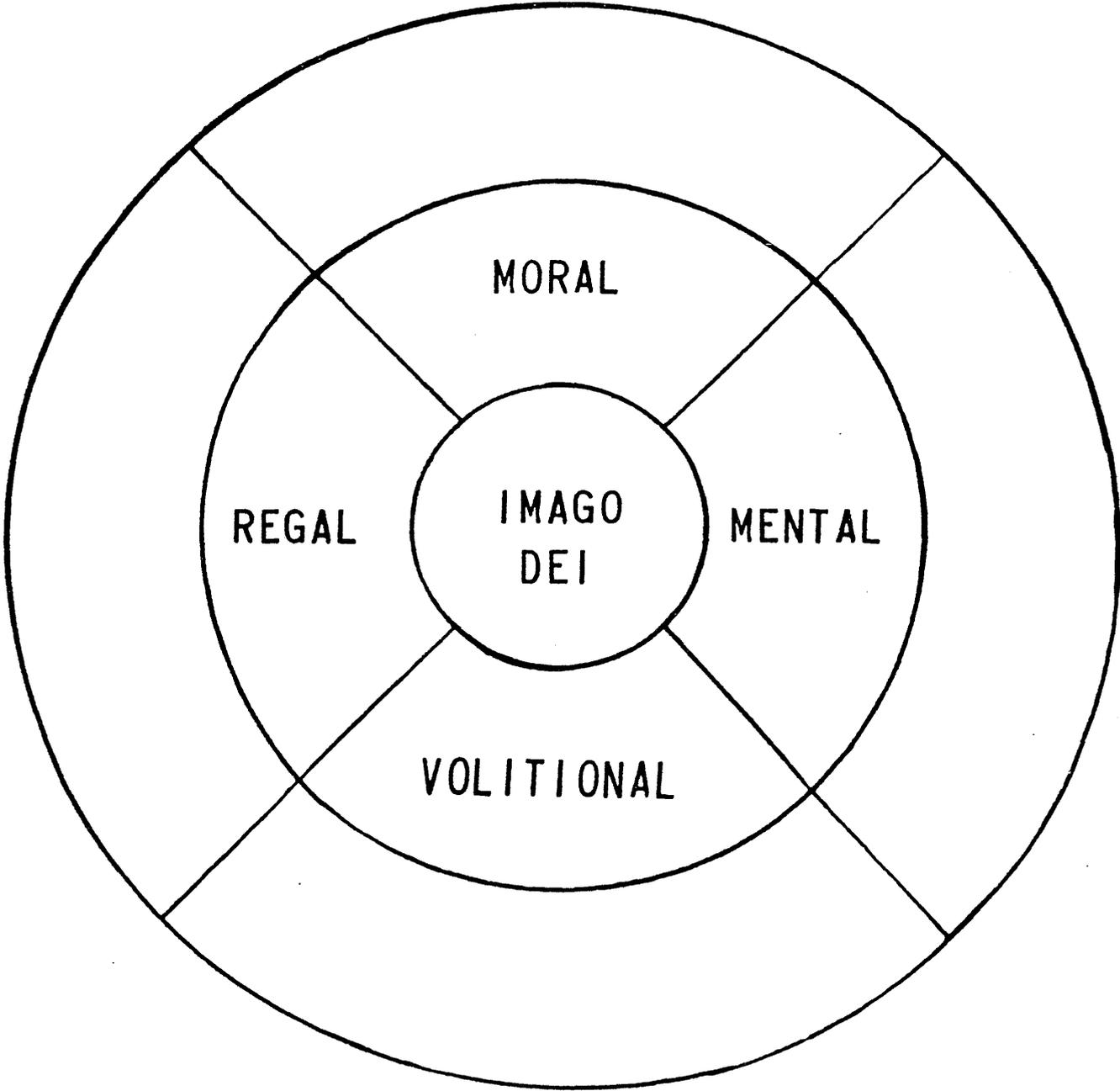
Heb. 13:7,17 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

4f. If there are rulers it is obvious that there are those ruled who must obey these rules: (Heb. 13:17) For example, under this category would fall the rules at school: dress, dating, conduct.

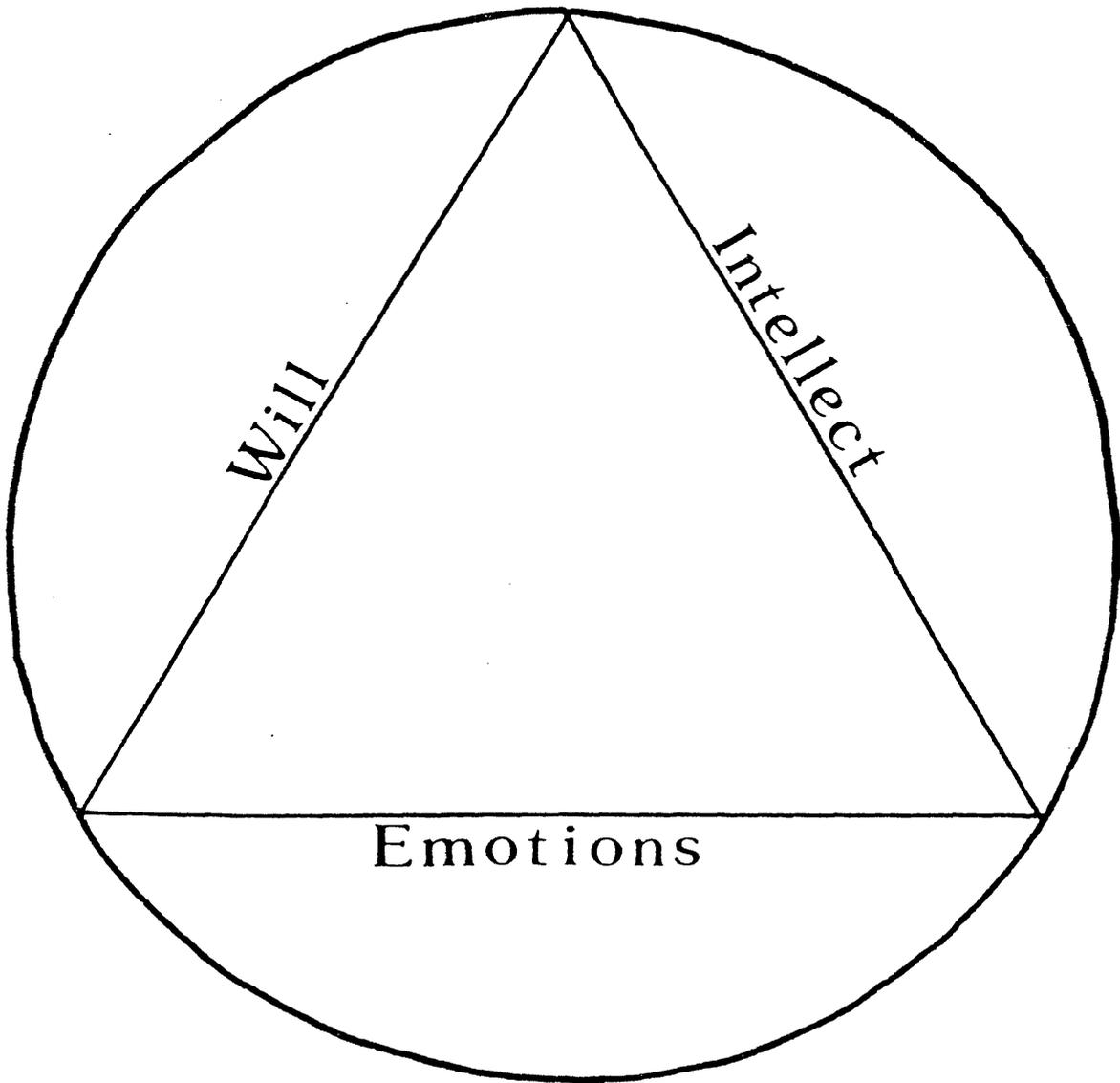
5f. These rules may conflict with those made at another church, school, or Christian camp. Human rulers are not infallible. But as in Moses's day, the people would obey these human rulers, so should we, "for they look after our souls."

Deut. 17:8-11 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; 9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: 10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: 11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

MAN IN THE IMAGE OF GOD



# THE OLD AND NEW NATURES

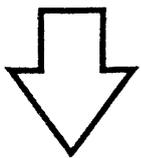


# Elements of Ethics

A PERSONAL SOVEREIGN GOD

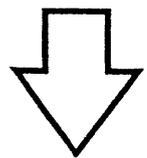
*Person*

*Sovereign*



Walk

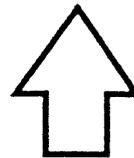
Will



Communication



Creation



*Image  
Of God*

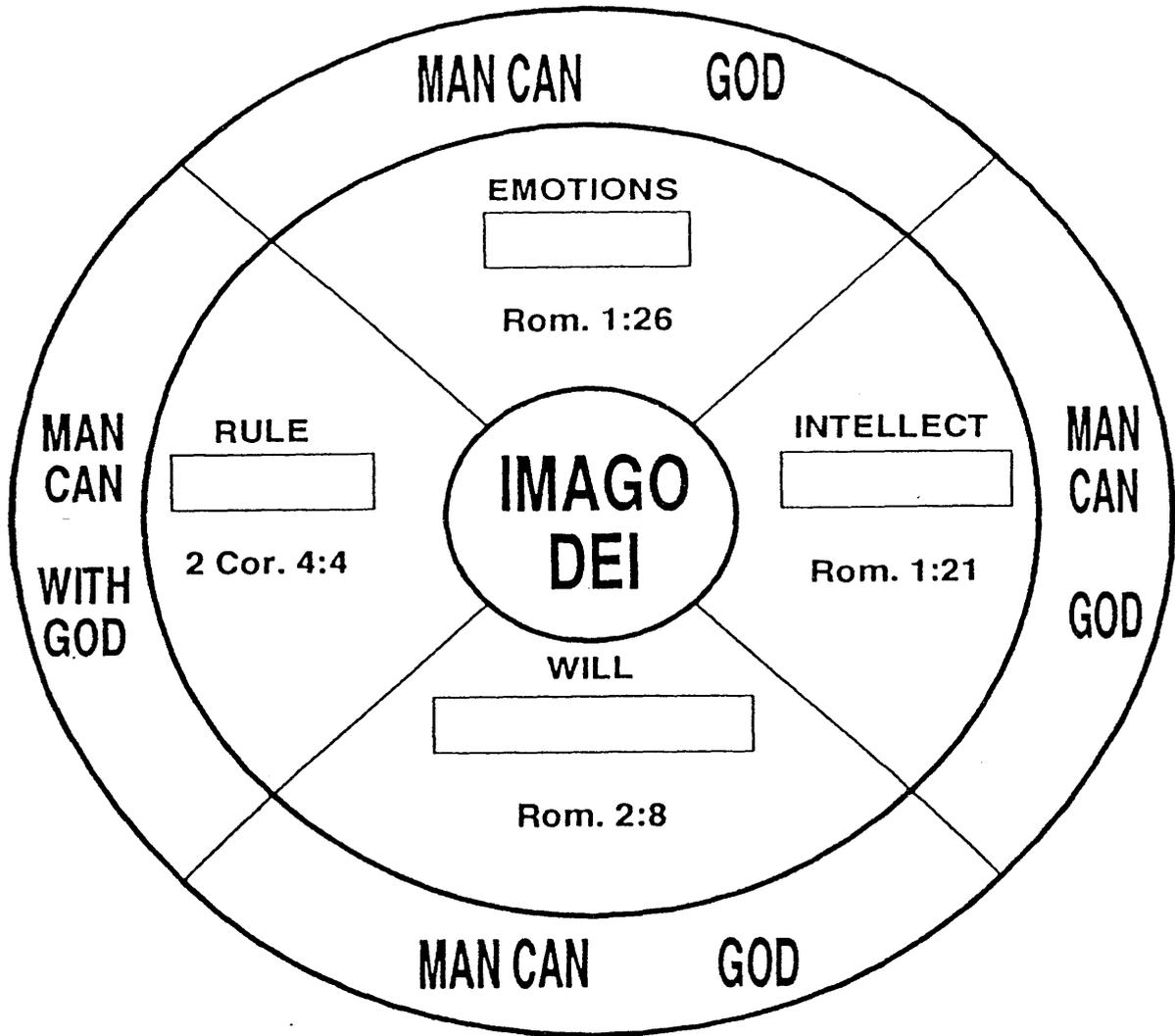
*Creature*

MORAL RESPONSIBLE MAN



# MAN IN THE IMAGE OF GOD

Genesis 1:26-28

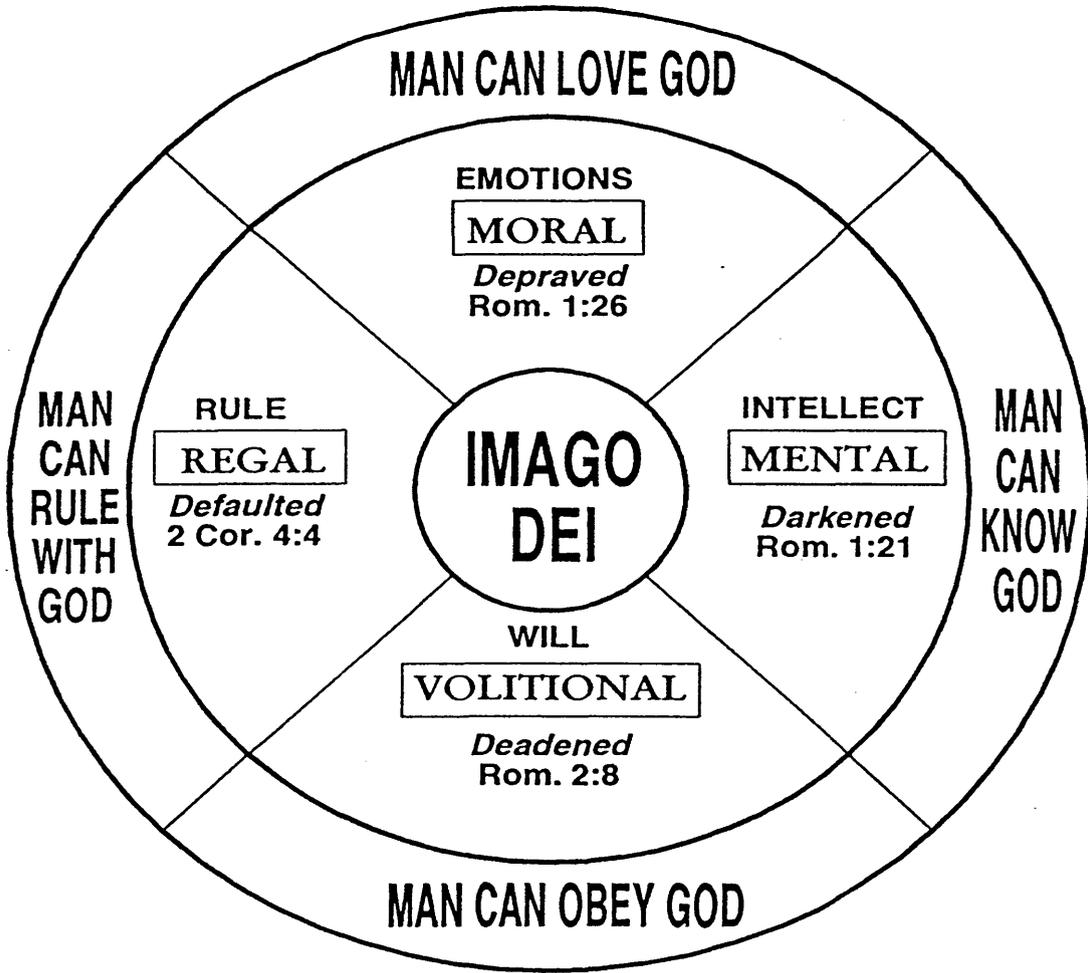


EPH. 2:1, "And you hath he quickened who were dead in trespasses and sins."



# MAN IN THE IMAGE OF GOD

Genesis 1:26-28



EPH. 2:1, "And you hath he quickened who were dead in trespasses and sins."

Manfred E. Kober, Th.D.

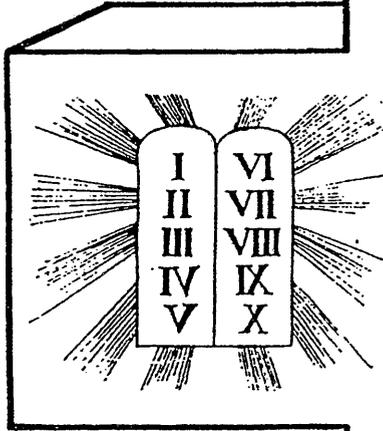


Dispensational Distinctions

LAW

Jn. 1:17

GRACE



Duration  
Companies  
Organism  
Relationship  
Code of Law  
Character  
Spirit  
Content  
Focus  
Destiny  
Rewards

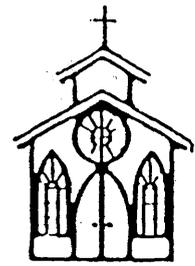
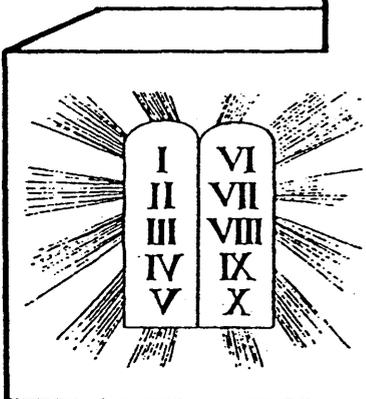
MK

# Dispensational Distinctions

## LAW

## Jn. 1:17

## GRACE



1500 YEARS	Duration	1900+ YEARS
ISRAEL	Companies	CHURCH
THEOCRATIC NATION	Organism	ROYAL PRIESTHOOD
WIFE OF JEHOVAH	Relationship	BRIDE OF CHRIST
LAW OF MOSES	Code of Law	LAW OF CHRIST
LEGALISM	Character	LIBERTY
OBEDIENCE FOR BLESSING	Spirit	OBEDIENCE BECAUSE OF BLESSING
EX. 19 - JN. 21	Content	ACTS 1 - REV. 22
MT. SINAI	Focus	MT. CALVARY
HOLY LAND	Destiny	HEAVENLY CITY
EARTHLY	Rewards	HEAVENLY

# MK

"YE ARE NOT UNDER LAW, BUT UNDER GRACE." ROM. 6:14

THE  
DIVINE  
PURPOSE

## THE BOOK OF THE DISPENSATIONS

### THE DISPENSATION *Sinai* **LAW**

Dealing with **ISRAEL**, God's  
earthly people.

The **Seventh** day of the week,  
or the **Sabbath**, commemorating  
a *finished creation*,  
was made the seal of Israel's  
separation from all nations.

A day of absolute bodily **rest**.

A day of legal restrictions.

Physical labor punished by **death**.

Prescribed the principle of  
one day's rest in seven.

Established in a covenant  
of **works**.

"He taketh away the first,

RESURRECTION  
OF  
CHRIST

### THE DISPENSATION OF **GRACE** *Sion*

Dealing with the **CHURCH**,  
God's heavenly people.

The **First** day of the week, or  
the **Lord's Day**, celebrating  
a *finished redemption*,  
became the symbol of the  
church's heavenly privileges.

A day of spiritual **activity**.

A day of voluntary worship.

Spiritual labor a proof of **life**.

Perpetuates the principle of  
one day's rest in seven.

Grew up in a covenant of  
**grace**.

"that He may establish the second"

Heb. 10:9.

Note: It is passing strange, if the Spirit of God intended to make the Jewish Sabbath binding upon Gentile Christians, that no mention is made of it in that epochal 15th chapter of Acts, where the status of believers from among the Gentiles was finally settled.

"LET NO MAN THEREFORE JUDGE YOU--IN RESPECT OF THE SABBATH"

Col. 2:16