

## Introduction to Ethics and Basic Terms

1. Importance of Character in moral evaluation. Mt. 5:21-48.
2. Importance of Motives in moral evaluation. 1 Thess. 2:3, re: Paul's preaching.
3. Importance of Action itself (before the consequences) is perhaps more obvious.
  - a. Impermissible: An act you ought not to do.
  - b. Permissible: It is not your duty to do it, nor is it your duty not to do it.
  - c. Obligatory: An act you must do.
4. Importance of Consequences in moral evaluation. 1 Cor. 10:31-33.

Definition of ethics. Ethics deals with what we "ought" to do and be (value).

Descriptive, Prescriptive, Mandated. What is mandated by law may challenge the descriptive "is" and contrast with the way things "ought" to be.

Descriptive: Describes moral behavior. First level.

Prescriptive: Prescribes moral behavior. Second level of ethical analysis that evaluates actions as morally right or wrong. The discipline that produces moral norms as its end product.

Metaethics: Third level of ethical analysis that looks at the meaning of ethical terms and moral analysis. What is the meaning of right, good, and just?

Metaethical distinction between ontological and epistemological. It is important to note this distinction. The ontological question is about the actual objective grounding of morality. Is it just a social or evolutionary or linguistic construct? Or does it come from God? If the latter, then what is its relation to God? All this is the ontological question. I.e., what and why?

The epistemological question concerns how we know the moral law. By nurture? Do we just watch others? Or is it innate? Does it come through Scripture? Direct revelation from God?

Some combination of the above?

Applied ethics: the application of moral norms to specific moral cases, especially in a particular profession, such as medical, business, law, etc. The purpose is to learn something either about the moral characteristics of a given situation or the adequacy of the moral norms. (E.g., is it morally permissible for scientists to perform experiments on people without their consent?) See also the sample of documents for medical ethics.

## Medical Oaths: Ancient and Modern

### Hippocratic Oath – Classical Version

I swear by Apollo Physician and Asclepius and Hygieia and Panacea and all the gods and goddesses, making them my witnesses, that I will fulfill according to my ability and judgment this oath and this covenant:

To hold him who has taught me this art as equal to my parents and to live my life in partnership with him, and if he is in need of money to give him a share of mine, and to regard his offspring as equal to my brothers in male lineage and to teach them this art - if they desire to learn it - without fee and covenant; to give a share of precepts and oral instruction and all the other learning to my sons and to the sons of him who has instructed me and to pupils who have signed the covenant and have taken an oath according to the medical law, but no one else.

I will apply dietetic measures for the benefit of the sick according to my ability and judgment; I will keep them from harm and injustice.

I will neither give a deadly drug to anybody who asked for it, nor will I make a suggestion to this effect. Similarly I will not give to a woman an abortive remedy. In purity and holiness I will guard my life and my art.

I will not use the knife, not even on sufferers from stone, but will withdraw in favor of such men as are engaged in this work.

Whatever houses I may visit, I will come for the benefit of the sick, remaining free of all intentional injustice, of all mischief and in particular of sexual relations with both female and male persons, be they free or slaves.

What I may see or hear in the course of the treatment or even outside of the treatment in regard to the life of men, which on no account one must spread abroad, I will keep to myself, holding such things shameful to be spoken about.

If I fulfill this oath and do not violate it, may it be granted to me to enjoy life and art, being honored with fame among all men for all time to come; if I transgress it and swear falsely, may the opposite of all this be my lot.

[Translated from the Greek by Ludwig Edelstein: The Hippocratic Oath: Text, Translation, and Interpretation, by Ludwig Edelstein.]

## Hippocratic Oath -- Modern Version

I swear to fulfill, to the best of my ability and judgment, this covenant:

I will respect the hard-won scientific gains of those physicians in whose steps I walk, and gladly share such knowledge as is mine with those who are to follow.

I will apply, for the benefit of the sick, all measures which are required, avoiding those twin traps of overtreatment and therapeutic nihilism.

I will remember that there is art to medicine as well as science, and that warmth, sympathy, and understanding may outweigh the surgeon's knife or the chemist's drug.

I will not be ashamed to say "I know not," nor will I fail to call in my colleagues when the skills of another are needed for a patient's recovery.

I will respect the privacy of my patients, for their problems are not disclosed to me that the world may know. Most especially must I tread with care in matters of life and death. If it is given me to save a life, all thanks. But it may also be within my power to take a life; this awesome responsibility must be faced with great humbleness and awareness of my own frailty. Above all, I must not play at God.

I will remember that I do not treat a fever chart, a cancerous growth, but a sick human being, whose illness may affect the person's family and economic stability. My responsibility includes these related problems, if I am to care adequately for the sick.

I will prevent disease whenever I can, for prevention is preferable to cure.

I will remember that I remain a member of society, with special obligations to all my fellow human beings, those sound of mind and body as well as the infirm.

If I do not violate this oath, may I enjoy life and art, respected while I live and remembered with affection thereafter. May I always act so as to preserve the finest traditions of my calling and may I long experience the joy of healing those who seek my help.

[Written in 1964 by Louis Lasagna, Academic Dean of the School of Medicine at Tufts University, and used in some medical schools today.]

## AMA Principles of Medical Ethics

### Preamble

The medical profession has long subscribed to a body of ethical statements developed primarily for the benefit of the patient. As a member of this profession, a physician must recognize responsibility not only to patients but also to society, to other health professionals, and to self. The following Principles adopted by the American Medical Association are not laws but standards of conduct which define the essentials of honorable behavior for the physician.

### Principles

1. A physician shall be dedicated to providing competent medical service with compassion and respect for human dignity.
2. A physician shall deal honestly with patients and colleagues and strive to expose those physicians deficient in character or competence, or who engage in fraud or deception.
3. A physician shall respect the law and also recognize a responsibility to seek changes in those requirements which are contrary to the best interests of the patient.
4. A physician shall respect the rights of patients, of colleagues, and other health professionals and shall safeguard patient confidences within the constraints of the law.
5. A physician shall continue to study, apply and advance scientific knowledge, make relevant information available to patients, colleagues and the public, obtain consultation, and use the talents of other health professionals when indicated.
6. A physician shall, in the provision of appropriate care except in emergencies, choose whom to serve, with whom to associate, and the environment in which to provide medical services.
7. A physician shall recognize a responsibility to participate in activities contributing to an improved community.

**Code of Ethics for Nurses - Provisions**  
**Approved as of June 30, 2001**

The ANA House of Delegates approved these nine provisions of the new *Code of Ethics for Nurses* at its June 30, 2001 meeting in Washington, DC. In July, 2001, the Congress of Nursing Practice and Economics voted to accept the new language of the interpretive statements resulting in a fully approved revised *Code of Ethics for Nurses With Interpretive Statements*.

1. The nurse, in all professional relationships, practices with compassion and respect for the inherent dignity, worth and uniqueness of every individual, unrestricted by considerations of social or economic status, personal attributes, or the nature of health problems.
2. The nurse's primary commitment is to the patient, whether an individual, family, group, or community.
3. The nurse promotes, advocates for, and strives to protect the health, safety, and rights of the patient.
4. The nurse is responsible and accountable for individual nursing practice and determines the appropriate delegation of tasks consistent with the nurse's obligation to provide optimum patient care.
5. The nurse owes the same duties to self as to others, including the responsibility to preserve integrity and safety, to maintain competence, and to continue personal and professional growth.
6. The nurse participates in establishing, maintaining, and improving healthcare environments and conditions of employment conducive to the provision of quality health care and consistent with the values of the profession through individual and collective action.
7. The nurse participates in the advancement of the profession through contributions to practice, education, administration, and knowledge development.
8. The nurse collaborates with other health professionals and the public in promoting community, national, and international efforts to meet health needs.
9. The profession of nursing, as represented by associations and their members, is responsible for articulating nursing values, for maintaining the integrity of the profession and its practice, and for shaping social policy.

American Nurses Association, *Code of Ethics for Nurses with Interpretive Statements*, Silver Spring, MD: American Nurses Publishing, 2001.

## History of Philosophical Ethics

-Sophists- Ancient Greek rhetoricians who taught the emerging business class how to speak well and debate different viewpoints, no matter what they believed (cf. lawyers). A sophist could easily say that every opinion is true, or every opinion is false; truth is not objective, so a sophist tries to persuade merely, rather than convince or coerce.

-Discussion of *Euthyphro*. Euthyphro first points out that what is dear to the gods is holy, and what is not dear to them is unholy. Euthyphro dilemma- Is the holy loved by the gods because it is holy, or is it holy because it is loved by the gods? If we say the first, then we have a standard that stands above God, logically antecedent to him. If the latter, then the holy is arbitrary.

*Moral theory*. Four cardinal virtues and their corresponding part of the soul. Prudence/Wisdom is the virtue of the rational part. Courage of the spirited part. Temperance consists in the union of the appetitive and spirited parts under rule of reason. Justice is a general virtue in which every part of the soul performs its task in due harmony.

-Aristotle- *Nicomachean Ethics*- Virtue is the golden mean—not too little, not too much. E.g., courage is the (mean) virtue between the two (extreme) vices of cowardice and foolhardiness. But, for Aristotle, ethics as practical reasoning was not as important as speculative knowledge, or theoretical reasoning.

-Later Ethical Period.

-*Epicurus* (ca. 341–271 BC). Epicurus' philosophy was grounded in Democritus' materialism, but, like most post-Alexandrian philosophers, seems to have been most interested in the good life. The gods, if they exist, do not care about our conduct, so there is neither reward nor punishment after death. The goal of life, the good, for Epicurus, is *pleasure*, defined negatively as absence of pain.

-*Stoicism* was founded by Zeno of Cyprus (334–262 BC). What is the good? *Self-control*. Goodness means acting in accord with your nature, and the passions are unnatural. Passions and affections, such as pleasure, grief, desire, and fear, are irrational and unnatural. For Stoicism, God = Fate = Providence. They were either theists (like Aratus, who said of Zeus, "We are all his offspring", and others who said, "In him we live, move, and have our being"), or pantheists (everything is god).

1. Seneca (d. 65), who was Nero's tutor and advisor, and contemporary with Paul, was a Stoic who pursued philosophy as a means to virtue. God helps those who help themselves. Not mere living, but living well is good.

2. Epictetus (50–138) (crippled former slave, who did not write, but sayings were recorded) emphasized human ability to will virtue and victory over sin. All men have God for their father and are brothers by nature.

3. Marcus Aurelius (121–180). Roman emperor.

## ETHICAL SYSTEMS

Common contemporary view of morality: The morality of Group X is the commonly accepted and approved standard for how to act within X. This is how things actually are, so that's how they should be.

**I. Relativism/Emotivism-** Unwilling to assign any truth value to moral language.

Implications of relativism:

Problems with relativism:

**II. Consequentialist-** whether an action is right or wrong depends on the consequences of that action. Two types:

1) Ethical egoism- consequentialism for oneself. Thomas Hobbes.

2) Utilitarianism- consequentialism for whole community.

**III. Deontological-** It is Non-consequentialism/Deontological- actions good if consistent with moral duties. Types:

1) Kantian. Here are two formulations of the categorical imperative:

a. Universal law. "Act only according to that maxim whereby you can at the same time will that it should become a universal law."

b. End in itself. "Act in such a way that you treat humanity, whether in your own person or in the person of any other, always at the same time as an end and never merely as a means to an end."

2) Divine command. Divine command theory says that the moral (or natural) law is grounded in God's command/will. As Plato puts it, that which is holy "is holy because it is loved by the gods."

What to do when divine commands conflict? 3 alternative views (see Rae, 50-1):

3) Natural law. The natural law theory of ethics asserts that the moral law is grounded in God's eternal nature.

**IV. Virtue ethics-** aka "aretic" ethics, focuses on the virtues produced in people (character), not simply on the morality of particular acts. Criticisms of virtue ethics.

-Virtue ethics alone would probably work in an ideal world/church. This is probably what Paul is getting at when he talks about Christian freedom and no need for rules (e.g., Colossians 2-3).

-Christian Ethics. The goal is to become like God. Gen. 1; Lev. 19; 2 Cor. 4; Phil. 2; 1 Pet. 1:14-16.

-Main question for virtue (or Christian) ethics: **What does love require?**

-Christian view of Morality: Morality is about knowing and pursuing the universal goodness.

## Ethical Decision Making

As Scott Rae says, the process of making a moral decision can be as important as the decision itself (p. 105).

How do you arrive at moral judgments? How should we use the Bible in moral reasoning? It doesn't always address the issue at hand.

4 levels of moral decision making:

- 1) Particular judgments- made immediately at intuitive-emotive level.
- 2) Rules, norms, action guides.
- 3) Principles. Are some principles to be weighted more heavily than others?
- 4) Basic convictions/worldview.

1) is informed by 2), by 3), by 4). 4) gives rise to 3), to 2) to 1).

It is necessary to operate at worldview level on down, because there are issues that the Bible doesn't directly address at rule level (e.g., abortion or genetic engineering).

Think about this case study in light of the 4 levels of moral decision making.

Case Study (adapted from the movie *Unthinkable* [2010], and similar to Clark and Rakestraw 1:138): The FBI/authorities receive a video from a man who claims that he has armed a nuclear bomb that will be detonated in a major U.S. city, four days after the video is received. But no one knows where it is. He demands the immediate withdrawal of all U.S. operations against ISIS. The video includes footage of the bomb, which looks legitimate, and a little research reveals the identity of the man and his background as a former weapons expert for the Pentagon. Later that afternoon, the man is spotted in an airport trying to flee the country, and he is arrested and taken into custody.

The man is the only one who knows the location of the bomb. In the process of interrogation, is it permissible for the authorities to torture him in order to try to find and disarm the bomb? What methods would or would not be permissible? How far should it be taken? Torture his children?

## BIBLICAL ETHICS: OLD TESTAMENT

### DECALOGUE – EXODUS 20:1-17

LAW- Torah is better translated “instruction,” not law. People are imperfect, so a clean heart was needed to follow these laws (Ps. 51). God gives the law in light of his loving, redemptive relationship with the Israelites (20:1-2). Thus, the 10 commandments are not given as a burden on Israel, but for their flourishing (Dt. 6:24-25; Rom. 7:12).

These are a summary of the stipulations of the covenant. The Decalogue (10 words- Ex. 34:28; Dt. 4:13; 10:4) itself does not contain any consequences. These must be obeyed.

Do these laws contain basic principles that are still valid today? The assumption in NT of these laws continuing to be normative (Ro. 2:21-24; 13:8-10; Mt. 19:16-19). *What is the principle behind it?* Assumption in NT is that these moral laws still apply, so Jesus and Paul applied them.

Is perfection of law-keeping possible? Immanuel Kant called these perfect duties, because, under a certain negative interpretation, one can keep them perfectly. On the other hand, Jesus didn't mean for them to be interpreted in this way. As Scott Rae (p. 19) says, “The law is the moral minimum. It is the moral floor, not the ceiling!”

First ask, what is the scope of this command? What is this command about? Also, read the commandments broadly—“Don't murder” is the extreme summary that includes “Don't hate.” Think about how to *state them in positive terms*. For example, take the 6<sup>th</sup> commandment.

6<sup>th</sup> commandment. “Do not kill.”

a) Exegetical observations: Same Hebrew word, *ratsach*, is used to talk about accidental killing (Num. 35). Are there exceptions to this command? See 21:12. (Even those killings that we may defend as necessary and the lesser of two evils—in war and capital punishment—these should be carried out only with great trepidation.) [Also, Abraham and Isaac story, where Abraham seems to be commanded to murder his innocent son. But God didn't let him do it; it was just a test.]

b) Scope: Treatment of others. Do not harm another human life. Luther: “Neither endanger nor harm the lives of our neighbors.”

c) Stated positively: Promote everyone's well-being physically and emotionally insofar as you are able.

d) Biblical texts: Gen. 9:6; Lev. 24:17; Mt. 5:21-24; 19:18; Rom. 13:9-10; 1 Pet. 4:15.

e) Application: Murder is the end result of unchecked hate, so anger and hate must be checked.

Early church fathers (e.g., Irenaeus) believed that the Decalogue was all that God intended to give Israel. But they showed their immaturity, and that they needed more rules. But these Ten Words are summed up in the two greatest commands: Love God and love neighbor.

## **CONTENT OF THE MORAL ORDER: GOLDEN RULE AND LOVE COMMANDS**

Golden Rule (GR)—Mt. 7:12: “Therefore all things you might wish that people do to you, so also you do to them; for this is the law and the prophets.”

Love Commands (LC1 and LC2)—Mt. 22:37-40: “And he [Jesus] said to him, ‘You will love the Lord your God with your whole heart and with your whole soul and with your whole mind; this is the great and first commandment. And the second is like it: You will love your neighbor as yourself. On these two commandments hang the whole law and the prophets.’”

### **I. Golden Rule—Is the Golden Rule the highest principle of the moral order?**

A. Many praise it as the heart of morality.

1. Jesus and the Christian tradition seem to give it high praise.
2. Common morality.
3. Quotes.

B. Challenges to GR as a moral standard.

1. Which form is normative?

- a. Negative—Do not do to another what you do not want done to yourself (Tob. 4:15).
- b. Positive—Do to others as you would have them do to you (Mt. 7:12).

2. What is GR’s ground for moral evaluation?

- a. Excludes the possibility of something being wrong that you might want done to you.
- b. Excludes the possibility of something being right that you might not want done to you.

-Thus, acting on the basis of GR is no guarantee of moral correctness.

### **II. Relationship of Golden Rule (GR) and Second Greatest Love Command (LC2) (Mt. 22:39; Lev. 19:18 [LXX])**

A. No logical connection.

1. One can follow GR, without following LC2.
2. One can follow LC2, without following GR.

B. Historical assumption of a connection.

1. First Christian connection.
2. Most important advocate of the connection.

C. Justification of the traditional link. Can they be interpreted in relation to one another?

3 things connect them textually in Matthew:

1. Attitude toward or treatment of *others*.
2. Treatment of others based to some extent on *self*.
3. Matthew connects them with Law and Prophets. Mt. 5:17, 20: “Do not suppose that I came to abolish the law or the prophets; I did not come to abolish but to fulfill....For I say to you that if your righteousness does not abound more than the scribes and Pharisees, you will never enter into the kingdom of heaven.”

D. Application.

1. Are we justified in connecting them?
2. How should we use GR?

**III. Two Love Commands—What do these commands mean?**

A. How are the love commands alike (Mt. 22:38)? Possibilities:

1. Love
2. Greatness
3. Recapitulation
4. Interdependence

B. Love

1. What is love?

a. Emotion.

b. Not an emotion.

c. Emotion as part of love.

2. Who can love?

C. Love Your Neighbor (LC2)

1. Who is my neighbor?

2. How can we define neighbor love so as to be the fundamental requirement of morality?

D. Love God (LC1) (Mt. 22:37; Dt. 6:4-5)

1. Covenant love.

2. How we love God.

3. Why we love God.

## MEDICAL OATHS

“First is, do no harm.” Secondary is to help patients. Perfect duties are negative, and presumably, perfect duties can be kept perfectly. There is a range of discretion in imperfect duties.

### The Hippocratic Oath: Contextual Considerations

- The Oath was first conceived and sworn by physicians who practiced medicine in a highly pluralistic society.
- The Oath did not arise in a Christian context, yet much of it reflects Christian values and commitments.

### Structure of the Hippocratic Oath:

- The Covenant
- Duties to Teachers (those who came before)
- Duties to Patients
- The Sanction

## ABORTION

4 levels on continuum of positions:

- 1) No abortions whatsoever.
- 2) Only to save mother's life.
- 3) Also for “hard cases” (rape, incest, etc.).
- 4) Any reason: mother's choice.

I. Spontaneous abortion- miscarriage.

II. Induced abortion- medical procedure.

A. Therapeutic abortion- for health reasons: to save mother's life, or severe birth defects.  
(6% of induced abortions)

B. Elective abortion- for social reasons. (94% of induced abortion; viz., 1% for rape/incest/“hard cases”, 93% other)

-Women usually choose abortion because having a baby will put a financial strain on them and will result in a life of poverty and limited freedom.

-What is the moral and ontological status of the unborn? What is a person?

1) Functionalism. Thresholds of self-consciousness.

a) Actuality principle- actually functions self-consciously at present

b) Potentiality principle- has the potential to function with self-consciousness

2) Viability. Another common threshold for determining the status of the fetus. But nothing new happens or is added to the zygote (from outside) after fertilization.

3) Essentialism. Humans are persons based on what we are, not on what we do; person by virtue of being made in God's image.

-Bible does not specifically address abortion, but what passages provide some principles? Early Christians specifically condemned abortion, and were known for rescuing children.

-Let's not use the language of murder/murderer. With most abortions, it is not clear that malice is the motivating factor or that personhood is acknowledged.

## SICKNESS, SUFFERING, AND DEATH

- Biblical perspectives on death:
  - Death must be seen, not as the supreme instance of a cosmic lack of fairness, but as God's well-considered sentence against our sin.
  - Sickness and death are not necessarily the immediate judicial consequences of a specific sin.
  - Suffering and pain, including that which derives from sickness and bereavement, may serve to bring about a good end, when they are mingled with faith: Romans 8:28-39; 2 Corinthians 12:7-10; Hebrews 12:3-13; James 1:2-18.

### Medical Perspectives

- Modern View: Death as medical failure

## Perspectives on Caring for the Suffering and the Dying

### Attending to Suffering

- Warren Reich: Three stages of suffering ("Speaking of Suffering: A Moral Account of Compassion," *Soundings* 72 (Spring 1989): 83-108).
  - First stage: mute suffering
  - Second stage: the voice of lament
  - Third stage: a voice of one's own

### Looking toward Heaven

- Sharing the Voices of Lament  
Psalms of Disorientation (Lament). Structure of lament:
  1. Address to God.
  2. Lament and cry for help.
  3. Confession of trust in God that he hears.
  4. Vow of praise.
- Lament and the Story of Jesus
  - Jesus suffered on the cross.
- Compassion as discipleship
  - Jesus did not teach his disciples how to avoid suffering but how to share it.
  - The call to discipleship is a call to heal, to give some token of God's kingdom and his good future, if possible, but also to care, even if one cannot heal.

## EUTHANASIA

**General Definition:** The word is derived from two Greek words—*eu* meaning “well” or “good” and *thanatos* meaning “death”—hence, “good death.”

### Competence and Incompetence

- **Competence** refers to the level of the patient’s ability to understand the treatment options and give informed consent to the option that is chosen.
- Patients normally become **incompetent** to make treatment decisions when they lose consciousness, fall into a permanent vegetative state (PVS), are in extreme pain, or are under medication to relieve pain.

### Possible kinds of cases for which a judgment has to be rendered

#### Classic Case

- **Karen Quinlan**

#### Important Distinction

- Active euthanasia: “directly taking the life of the patient,” sometimes referred to as “mercy killing.”
- Passive euthanasia: “acting to avoid prolonging the dying process.”

One distinction between active and passive euthanasia emphasizes intention. Is the intent to cause the immediate death of the patient?

Another difference between active and passive euthanasia is the difference between whether a person or the disease/injury is the medical cause of death.

#### Physician-Assisted Suicide

#### “Key Players” in the Debate over Active Euthanasia and Physician-Assisted Suicide

- **Dr. Jack Kevorkian**
- **Oregon’s “Death with Dignity Act” – Washington – Montana – Vermont – California**

#### The Case against PAS and Active Euthanasia

- 1) It is playing God. Heb. 9:27.
- 2) Human persons do not possess the “right to die.” 1 Cor. 6:19-20.
- 3) The choice itself is irrational.
- 4) The “slippery slope”
- 5) Suffering can have a redeeming quality. 2 Cor. 12:7-10; Phil. 1:20-24.

## SEXUAL ETHICS

### Sexual Relations remain within marriage

#### Purposes of Sexual Relations within Marriage (in order)

- 1) Procreation. Gen. 1:28.
- 2) Sealing of one-flesh bond. Gen. 2:23-24.
- 3) Intimacy, pleasure, and enjoyment. Gen. 2:18, 25.

#### Modern Challenges to Sexual Ethics

*-The priorities of the purposes of marriage have been misplaced.*

-Sex for procreation is not just the Roman Catholic view, but the Christian view. In 1930, the Anglican Church became the first Christian body to formally approve the use of contraception.

#### PREMARITAL SEX:

**Why Not?** (some thoughts on conversing with teens)

What does the Bible say about it?

-Read Gen. 2:20-25; 1:27-28. -Read Eph. 5:28-32. -Read 1 Cor. 6:12-20.

-By the way, this is a better discussion to have with teens, than just do's and don't's, and scare tactics.

The Meaning of the Sex Act

-When done apart from the mutual desire to be united (marriage), sex makes a mockery of life-long commitment that results in frustration and dissatisfaction.

-Since sex is a personal, life-uniting act, then it is appropriate only for those who intend to be united for life.

Conclusion

-Who is qualified to engage in sexual relations?

## ARTIFICIAL REPRODUCTIVE TECHNOLOGY (ART)

-Issues to consider with ART:

1. Success rates.
2. Multiple births ("Octomom") and selective abortion.
3. "Orphaned" embryos (embryo = between fertilization and birth).
4. Selective donor sperm and egg. Eugenics- now can be manipulated scientifically.
5. Gender selection.
6. Ownership/custody.
7. Laboratory mistakes (rare).

## HOMOSEXUALITY

If pleasure is the sole concern and purpose of sexual expression—then it doesn't really matter much where a man chooses to insert his genitalia. What about polygamy? Bestiality?

First of all, let's grant that homosexual orientation is innate, in which case it is too simplistic to say it is a chosen way of life. But if someone is inclined toward alcoholism, that does not excuse the behavior of getting drunk.

Second, even if homosexual orientation is to a degree innate, it is also nurtured. Until one's orientation is figured out, it is a matter of question.

Third, it is not genetic/inherited, for not commonly passed on.

### Statistics

#### *Relationship Duration*

#### *Fidelity/Promiscuity*

Averaging 3 different studies, 78% of heterosexual men report that they have remained faithful to their spouse, and 86% of women report the same fidelity. Not so for homosexuals.

#### *Partner Violence*

#### *Health Risks*

Anal-genital is the primary male homosexual act: Human physiology makes it clear that the body was not designed to accommodate this activity.

Men who have sex with men account for the lion's share of the increasing number of cases in America of sexually transmitted infections that are not generally spread through sexual contact.

Secular vs. Christian anthropology. What does homosexuality communicate about our bodies?

#### *Regarding the Normalization of Homosexuality*

-In *Touchstone* (2010) and on his blog, Anthony Esolen offers 10 arguments against the legalization and normalization of "homosexual marriage" without ever referring to religious principles. His arguments are derived from natural law observations about humanity, history, and logic. (I only offer my top three here.)

1. Homosexual marriage will corrupt same-sex friendship.
2. Homosexual marriage leaves us with no grounds for opposing any form of consensual intercourse among adults. Many cultures have accepted polygamy. The ACLU is fighting for it. A residual feeling of cultural disgust won't be too hard to overcome.
3. Homosexual marriage seals us in a culture of divorce.

Christians have traditionally understood marriage to be a sacred thing, even a sacrament. To a Christian, the state's endorsement of a marriage is neither here nor there. Perhaps it is time for Christians to start protesting by refusing civil marriage and making the wedding and marriage the truly holy thing that it should be.

## DIVORCE

### Goals of this session

- To study the relevant biblical passages on divorce and remarriage.
- To reaffirm God's intention for marriage and the family.
- To understand how different viewpoints on divorce can arise from Scripture.
- To teach and apply our interpretation with humility.

### Difficulty of topic

- Ambiguity of Scripture. Scripture lends itself to various interpretations even in its clearest cases.
- Variety of practical circumstances.
- Personal involvement (people you know, yourself, hurt feelings, etc.).

### The Creation Ideal

-*Gen. 2:24*

- *Marriage is a \_\_\_\_\_ brought together by \_\_\_\_\_.*
- *Marriage is a \_\_\_\_\_ not to be \_\_\_\_\_.*

### The Fallen Reality

#### Intermarriage in the OT

-*Ezra 9-10* (ca. 457 B.C.); *Neh. 13:23-30* (ca. 420 B.C.)

#### Jesus

- *The covenant nature of marriage was upheld by \_\_\_\_\_.*

-*Mt. 5:31-32; Mt. 19:3-9*

#### Paul

-*1 Cor. 7*

-*1 Tim. 3:2; Tit. 1:6*

#### Summary of controversial questions

-*For what reasons can one separate or divorce?* The bigger problem seems to be divorcing and remarrying.

-*For what reasons can one scripturally divorce and remarry?* Fornication/adultery.

-*If a previously (unscripturally) divorced and remarried couple becomes Christians, must they separate?* 1 Cor. 7:20.

-*The "adultery" that an unscripturally remarried person commits—is it a one-time sin or continuous?*

-*If two Christians unscripturally divorce and remarry someone else, can they remain married, or must they separate?*

-*When should (not simply "may") a spouse be put away?*

\* *What can we do to make sure that we uphold the marriage covenant that we have made?*

# MORALITY OF WAR

## Pacifism or Just War

### War in the Old Testament

Wars fought by the Israelites against the pagan nations of Canaan were often called wars of \_\_.

### NT Scriptures

Mt. 5:38-48; Rom. 12:17-21; Rom. 13:1-4

Cf. Heb. 11:32ff., where OT faithful are praised for their prowess and faithfulness in war.

### Pacifism

-Pacifism is the belief that all violence is morally wrong, not only for the individual, but also as an agent of the government.

-Early Church.

-In the 1500s a group of reformers known as \_\_\_\_\_ were pacifists. (Cf. Michael Sattler on the Turks.)

### Just War

For a war to be just, it must meet *all* of the following criteria (these mostly follow Rae, 314-6):

*Ius ad bellum* (moral right to war)

1. The war must be prompted by a just \_\_\_\_\_ and pursued with the right \_\_\_\_\_.
2. A formal declaration of \_\_\_\_ must be made that explains a nation's departure from peace.
3. War should be pursued only as a \_\_\_\_ resort.
4. A clear objective. And there must be a reasonable hope of success in making the wrong \_\_\_\_.

*Ius in bello* (moral right in the war)

5. Proportionality is taken into account before entering a war, and in the war itself.
6. \_\_\_\_\_ should be used. Do not attack civilians, only military.

\*Main point: Motive must be love, and the use of discernment is assumed throughout.

-These criteria are somewhat \_\_\_\_\_, that is, they are open to interpretation.

-A Christian has the right to protest and voice objection to any war that he feels is \_\_\_\_\_.

-We have an obligation to be \_\_\_\_\_. We also have an obligation to protect the \_\_\_\_.

## WEALTH AND ECONOMICS

Is gambling morally permissible?

Chances of winning the jackpot in a 6 from 49 (choose 6 numbers from 1 to 49) lottery are about 1 in 14 million. Most lotteries have even slimmer odds.

Think of the importance of almsgiving in the Bible. Mt. 25. (For some of what follows, consult Gary Anderson, *Charity*, chapters 1-4.)

OT: Prov. 10:2; 11:4- almsgiving/righteousness (*tsedaqa*) is juxtaposed with (treasuries of) wickedness. Prov. 30:8-9- Give me neither poverty nor riches.

Some evidence from Apocrypha. See Tobit 2:14; 4:5-11, 15-16; 12:8-10; 14:2, 10-11 (*eleemosynai*). Charity is something that God will repay. When we give, we believe (as a “creditor”) that God will reward.

Lk. 12:32-34.

2 Cor. 8-9. The Corinthians are urged to give to the poor Christians in Judea, as gratitude to the Lord. Good lesson for the immature Gentile church: to give money to people that, outside of Christ, you would have no interest in whatsoever; shows the interdependence of Jew and Gentile in the progress of the kdom. Key word: Grace. 8:7-9; 9:1-5, 6-8, 11, 12-15.

John Chrysostom: “Whenever you see a poor believer...imagine that you behold an altar. Whenever you meet a beggar, don’t insult him, but reverence him.” (Anderson, 25)

Our word “alms” comes from the Greek word (via Latinization and Old English) *eleemosyne*, which is related to *eleos*, mercy.

We now live in a consumerist cycle that Brad Gregory describes as “acquire, discard, repeat.” (*Unintended Reformation*, 235). We now pursue not the good life, but the “goods” life. Even Christians now see acquisitiveness and consumption in terms of a selfless virtue—we are providing for the comfort of our family, present and future (Gregory, 279-80). Similarly, Kierkegaard notes that one can live nowadays as a good Christian, excusing much personal evil, with the aid of predecessors and successors. “Everything that is wrong—is the fault of the predecessor. All coveting of the things of this earth—is for the sake of the successor.” (*The Moment* 10, 354) In other words, we accumulate wealth for the family and for the kids. Fathers work long hours for more money so that their family can enjoy the finer things in life. How selfless.

How much should we give? To the point of personal inconvenience. There is a big difference between being short of money, and being short of money for charity’s sake (Anderson, 36).

Give sacrificially. John Wesley had a three point sermon on money: 1) Make all the money you can. 2) Save all the money you can. 3) Give away as much money as you can.