

Course Description: This course is designed to enable students perceive Ethics as critical aspect of Christian worldview. This study focuses on ethical issues that relate to the Christian life, profession, and outlook and response to ethical thoughts.

Course Objective: This is not only to get the students familiar with ethical issues and ethics of every profession but also for students to stand out and defend Christian worldview in the market of ideas and social media with biblical or God's perspective on the various ethical challenges for a stable and godly society.

Course Requirement:

1. Class Attendance and Participation 5%
2. Unannounced Quizzes and major test..... 35%
3. Final Exams 60%
4. Total..... 100%

Course Outline

1. Introduction and definition of Ethics and Christian Ethics..... 2 weeks
2. Theories of Ethics of Right1 week
3. Foundations of Christian Ethics1 weeks
4. Ethical System2 weeks
5. Morality and Values: Ethical Issues2 weeks
 - A. Abortion
 - B. Dress Code
 - C. Witch Craft
 - D. Homosexuality
 - E. Marriage and Sex
6. Review 1week

Bibliography

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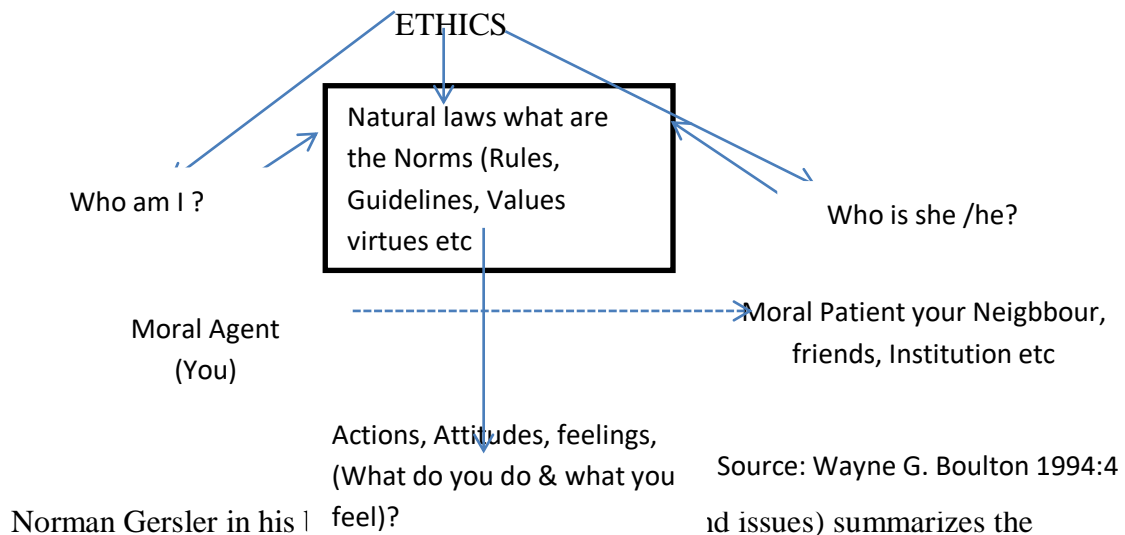
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CHRISTIAN WORLDVIEW II

CHRISTIAN ETHICS

The word Ethics comes from the Greek word “ethos” which means custom mores. According to James P. Eckman in the book Christian Ethics in a postmodern world said, it refers to a set of standards around which we organise our lives and from which we define our duties and obligation. He added that Ethics results in a set of imperatives that establishes behaviour patterns that are acceptable in any given society.

NATURALISTIC ETHICS



definition. He said “Ethics deals with what is morally right and wrong; while. Christian ethics deals with what is morally right and wrong for a Christian” (Gersler 1989:17). Therefore, Ethics is the moral principles governing or influencing conduct or behaviour in an acceptable that enables one to live or abide by the norms and virtues of an institution, organization or society.

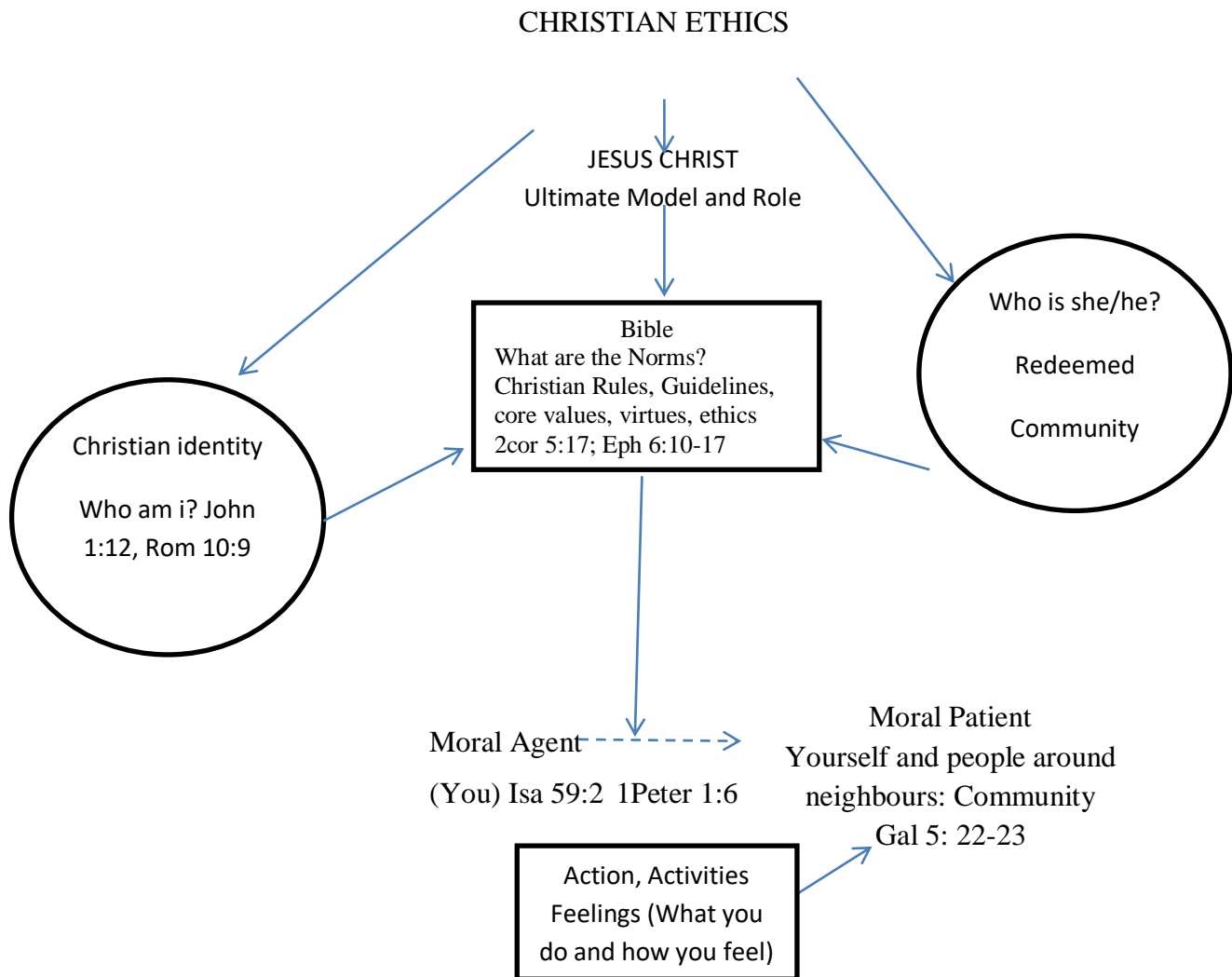
What is Christian Ethics?

This is the way a child of God conducts or lives a life that defines a virtuous behaviour that is antithetical to wrong behaviour by manifesting the exact life of Christ in all aspects and disciplines of life.

Christians are in the world but not of the world. Therefore, he must live right to be the light and salt of the world. Living ethically right will correct the ills in our societies. Christian

ethics is informed by Christian worldview. Christian worldview is informed by the Christian belief. Christian belief is determined by the Bible (The Word of God).

The Bible is our final authority in drawing conclusions concerning ethical issues. Whatever we think based on our experiences be it education, profession, ethnicity, status, the Bible has the final say if we will please God in our lives.



The Difference Between Ethics and Christian Ethics

1. Ethics has to do with the standardized way of behaviour or conduct acceptable in any given institution or organization or society; while Christian ethics has to do with the exclusive way Jesus Christ his followers to adhere.
2. Ethics is a general behaviour accepted by all religions in a pluralistic perspective; while Christian ethics govern the total way of life of all Christians to the glory of God for eternal reward awaiting the faithful in heaven (another life).
3. Ethics could be a set of rules and regulations that members adhere to in institution or organization without themselves been affected by them; while Christian ethics is derived not from without but from the Bible as a way of life.
4. Christian ethics has a high standard with zero tolerance than ethics in terms of strictness.
5. Christian ethics is manifesting the lifestyle of Christ through the power of the Holy Spirit that lives in our life; but ethics is you at work to keep the rules.
6. Christian ethics is Christocentric, Theocentric, Pneuma-centric, and anthropocentric; while ethics is all about people only.

III. THEORIES OF ETHICS OF RIGHT

Preamble

People are in search for the ultimate definition of the concept of Right in Ethics. Thus, many have postulated theories as quest to answer the question of “what is right.” Below are theories of Right that most Christians and non-Christians use to justify their decisions and actions.

1. Might is Right

- According to Thrasymachus, “Right is in the one who has the greater power.” He reiterates that, a leader who has the sharpest sword would always be on the

throne. “Justice is in the interest of the stronger party.” Iranian proverb,” one that has the sharpest sword is always right.”

- Leaders like Nero, Hitler, Idi Amin, IBB and Abacha etc used their military or political power to justify their evil decisions and actions. Rape, robbery, murder, deception, fraud, immorality, etc.
- It is true that power corrupts, and absolute power corrupts absolutely. This is an autocratic or authoritarian kind of leadership that is oppressive, vindictive and draconian.

Problem:

- a. It fails to differentiate between power and goodness.
- b. It is possible to be in power and not be good or right
- c. It is possible to be in good and not be powerful

2. Right Morals are with the more

- What is right is what the community, or group (tribal, political, religions etc) says is right.
- What the community or group accepts as “Right” is what I must do. e.g. African Philosophy says, “I am because we are” or “we are because I am.” (John Mbiti).
- “African Ethics is always a “we” ethics”¹

The “we” refers to the present generation, dead (ancestors, and future generations.) in that the community sanctions morality, determines and interprets ethics of right and wrong decisions/actions.

Problem:

- a. Two different communities can have two different conflictive ethical standards. E.g. what is evil might not be evil to the other community.

¹ Benezet Buzo, “Foundations of an African Ethics: Beyond the Universal Claims of Western morality, trans Brain McNeil: NY, the Crossroad, 2001:71

- b. If the definition of Right and Wrong are left to communities, the, right becomes relative. E.g. other social ills are justified on the basis of communal ethical motivations.
 - Every man or woman in our postmodern society aspires to be a leader.
 - Good leaders are those who fear God and perceived their subjects as FRIENDS and colleagues in God's vineyard.
 - Bad leaders are those who do not fear God and would like praise of men, maintain selective justice, mismanage the resources of God in the government or in any organization and institutions.

3. Man is the measure of Right

- This means that each man's opinion is the ethnical norm (standard) for what is Right.
- Pythagoras said, "Man is the measure of all things."

Problem:

- a. What is right for one man may be wrong for the other.
- b. If anyone does what he believes is right, then, there will be serious chaos
- c. It paves way for lawlessness, disorganize, oppressive, and anarchy (Judges: Everyone did what was right in their own eyes." E.g. Everyone is a king or queen..

4. Right is what the Human Race Approves

- Emphasizes that "the whole determines right values for the part not otherwise.
- It upholds the absoluteness of the human race.

Problem:

- a. Undermines the problem of total depravity
- b. Maintains inconsistent values because human race has been inconsistent.

5. Right is moderation

- Emphasizes the virtuous life by stating that the individual character strives for the "Golden mean"

- It is located at just-the right-point between excess (too much) and defect (too little). So, the popular saying “Too much of everything is bad.
- Acts produce habits and habits produce character.

Problem:

- a. Cannot measure virtues like love, kindness, mercy, etc.
- b. Moderation is not an ethic law but requires an action
- c. Tolerates lukewarmness in Christian life.

6. Right is what brings the Greatest Good for the greater number

- It focuses on the benefit of the majority not few, even if the few suffer or die on the process. The majority as they say “carries the vote”.
- It is also known as utilitarian or consequential theory of right that stresses that the morally right things to do are that which provides the greatest happiness (benefits) to the greatest number of people.

Problem:

- a. Good/right is defined in terms of quantity
- b. It is the pathway for inaccurate/false predictions quantity determines the right.

7. Right is what brings Pleasure

- What is right is what brings pleasure, and what brings pain is wrong (Hedonist philosophy).

Problem:

- a. Not all pleasure are good, not all pains are bad.
- b. Pleasure can be relative

8. Right is Indefinable

- Right or good cannot be defined.
- Right is simply right. Any attempt to define “good” in terms of something else makes that something “The Intrinsic Good”.

Problem:

- a. Right is left undefined.

- b. Merit: Traces goodness to the ultimate reality – God.

9. **Right is what God Wills**

It depends on standards revealed by God.

- Right is based on God's will. If God wills an action to be right is RIGHT.
- Right is the binding will of God (Mal. 3:6; Jas. 1:17).
- God's will is the source of good.
- God's will is central to Christian life in that it stresses what we ought to do and be.
- The right hinges on God's reign, Jesus Christ and Jesus' teachings and principles.

10. **Right is with the Wisdom of the Crowd (Collective Wisdom)**

This theory explores the idea that large group of people are smarter than a few brilliant elite. Large groups of people are better at solving problems, fostering innovation, making wise decisions and even predicting the future (James Surowiecki. The wisdom of the Crowd).

The proponents of this theory, argue that Prov. 11:14 clearly shows that there are benefits in seeking counsel or advice from people. It supports consultations, dialogue and debates and encourages us to follow ungodly, popular wisdom, ... in the multitude of counselors there is safety." This theory of collective wisdom has many slogans, for instance, "Vox Populi, Vox Dei"- meaning "the voice of the people is the voice of God." Another one is "It is fashionable because everybody is doing it."

Problems:

- a. Popular opinions are not always right, and the fact that everybody is doing it does not mean it is right.
- b. It can lead many astray or rather than relying on the crowd wisdom, we should search for God's wisdom that is superior and powerful than all wisdoms they would offer.
Jas
- c. It is not always right to follow the crowd as the people of Israel did by rejecting God for asking for a king just like every nation was doing.

How to avoid being swayed by the crowd wisdom

- (a) Be steadfast, make up your mind – do not compromise (Daniel 1:8; Joshua 24:14-15).
- (b) Ask yourself “does the collective wisdom tally with God’s word?”
- (c) Always pray and let the Holy Spirit guide you.

NB: Christian ethics is deontological (duly centered) and not teleological (result centered). In Christian Ethics, there is no moral law without a moral law giver.

III. Foundations of Christian Ethics

“In a time of universal deceit-telling the truth is a revolutionary act” (George Orwell) “You must be the change you wish to see in the world”(Mohandas Gadhhi) “Hell is Truth Seen Too Late”

1. *Christian Ethics is rooted in Christian Theology*

- i. Is it possible to discuss Christian ethics without Biblical/Christian theology?
- ii. What you believe determines how you behave or conduct yourself.

In essence, Christian ethics is inseparable from theology in that it is grounded in the character of God. Theology is a discourse about God. There is a saying that, ***Without theology or doctrine, one would have a dis-pointed ethical system.*** For Alistair E. McGrath, Christian doctrine is what sets Christian ethics apart from the ethic of the world around. It defines what is distinctive, what is Christian about ethics. To lose sight of the importance of doctrine is to lose the backbone of faith and to open the way to a spineless ethic.²

Similarly, D.L. Sayers also stresses the significance and theology belief, and worldview to an adequate understanding of morality and ethics: “It is worse than

² Alistair E. McGrath, “*Doctrine and Ethics* ”in *Readings in Christian Ethics Vol. 1*; (Theology and method, Eds. David K. Clark K. and Robert V. Rake straw, Baker Books Grand Rapids), 1994:83

useless for a Christian to talk about the importance of Christian morality, unless they are prepared to stand upon the fundamentals of Christian theology. It is a lie to say that dogma does not matter, it matters enormously.”

Thus, Revelation is the epistemological foreground of ethics. This is self-disclosure to creation. This revelation through **General Revelation**, in Rom 2:14-15: Affirms that human can make ethical or moral decisions. This is because human agents are moral agents and have moral capacities to discern between right and wrong. Then through **Special Revelation God** has personally revealed his will to creation through Jesus Christ as the self-disclosure of God (Heb 1:1-2; John 1:18).³ By implication, “The Hebrew Christian ethic is transcendently revealed, its source is a special divine disclosure to man” which spells out what God requires of his own people that has been revealed in scripture (Micah 6:8).” Consequently, the Ethical norms have their source in God and His work or in theism (2Peter 1:20-21; and 2 Cor 3 :16-17).”⁴ Christian ethics is rooted in God, who reveals himself to man through general revelation (Rom 1:19-20, 2:12-14) and special revelation (John 3:16; Col 1:16-17). *The task of Christian ethics is determining what conforms to God’s character and what does not* (Noebel, 2001:107).

2. *Christian Ethics has the Bible as its Source or Principium*

Christian ethics has the Bible as its basis for outlining and giving full explanation of moral order and also introduces us to the living God who is God incarnate whose ethical teachings are encapsulated in the sermon on the Mount in the gospels, especially, in the gospel according to Saint Matthew 5-7. The Bible as the source of Christian ethics is also known as divine law.

³ Ronald H. Nash The word of God and the Mind of man: The crisis of Revealed Truth in Contemporary Theology (Phillipsbury, NJ: Presbyterian reformed 1992:59)

⁴ Car F.H. Henry, *Christian Ethic Person Ethics*, Eerdmans Pub. Col., 1957:188).

Without the divine law it becomes impossible to legislate the morality of mankind on this planet, because of the existence of the problem of good and evil. Without the divine law as our standard, there will be no justice and righteousness, without an ethical absolute, there will be no morality.

It is satiating to know that it is not enough to know that the Bible is the basis of Christian ethics, however, knowing the ethical context and applying right hermeneutics in interpreting ethical issues correctly would confuse people the more, and might have no room of encouraging them to abhor that which is evil in order to cleave to that which is good.

- Christians believe that biblical ethical teachings are normative and universally binding they must be loved out in a particular situation or context⁵
- Generally universal Laws (deontological approaches) without close and careful examination of their applicability to specific situations is not helpful in dealing with ethical problems. God must be allowed to speak in His own way.
- John Frame suggests 3 questions to consider when dealing with ethical problems/challenges:

The three questions that must resonate in our minds are as follows: (i) what is the problem or (challenges)? (*Situational perspective*) (ii) what does Scripture say about it? (*Normative perspective*); and (iii) what changes are needed in me (him, her), so that I (he, she) may do the right thing?

⁵ Paul Tillich, systematic theology, Vol. 1 University of Chicago Press 1951:3.

(*Existential perspective*). Each of these questions must be asked and answered “seriously and carefully”⁶

- It is significant that Christian situational, normative and existential perspectives move serious when they face ethical challenges or problems.

3. *Christian Ethics Hinges on the Redeemed Community's Values*

The concept of community is key and critical in developing and understanding Christian ethics. This is because, “Communities are the forms of our socio-political and religious relatedness and the material reality of the moral life. Community is at the heart of the Christian life.” There are important features and values of community that form aspect of the Ethics of the redeemed community. These include: history, community of memory, retelling the story of heroes of the community, of conceptions of character or virtues of the community. These key features form what makes a community which also become ethical life of the redeemed community.⁷

- Both Judaism and Christianity conceived of the moral life as the practical outcome of the redeemed community's faith, as shown in some sorts of values of members of the community and community as a whole manifests. The community's task was to socialize its members into forms of life which displayed the good conduct befitting the experience of God in community. For instance, “to be a Jew is to learn the story of Israel and the rabbinic traditions well enough to experience the world from within these contours

⁶ John Frame, *The work of God and Christian Ethics*” in *Readings in Christian Ethics, Vol. 1: Theory and Method*, David K. Clark and Robert V. Rake Straw, eds, Baker, 1994:184

⁷ Birch and Rabunnubben, P.22

that concords with experience of the on-going faith community.” Similarly, to be a Christian was to learn the story of Israel and of Jesus and the ongoing Church traditions well enough to experience the world from within those stories, and to act in keeping step with the values inherited from that community of faith.”⁸ The idea of the redeemed community’s values is at the heart of Christian ethics and theology. The Redeemed mandate is Participation in the community’s transformation for good. The redeemed community exists for service to God and humanity; and must exhibit central moral norms like: truthfulness, holiness and integrity. The moral life is like a kaleidoscope that can be viewed in different ways, depending on the way the light strikes and your angle of vision. The task of the redeemed is to be light and salt of the world. Therefore, the Redeemed community is to showcase moral principles such as love, justice, righteousness, peace, longsuffering, etc.,

4. Christian Ethics is Rooted in Imago Dei

Christian ethics has dignity for human life- No human being has the right to take another person’s life. Human beings are created in the image of God. Imago Dei-means that human beings share certain attributes of the divine that no other beings on the face of the earth do (Gen 1:27; Ps 8:5-6).

- God has essentially deputized human beings as his representatives to the rest of the creation, and we are thus accountable to God for our treatment of created orders and non-human species of all types as embedded in the moral structure of the world.

⁸ McLoughery, R.K. “Community Ethics:” in *New Dictionary of Christian Ethics and Pastoral Theology*, Inter. Varsity Press, 1999:11

- Humanity is bound to showcase sacredness and dignity of human life in all circumstances.

5. *Christian Ethics is revolves on the Reality of God's Judgment*

Christian ethics doesn't concern itself only with outlining the moral order, it, however, speaks of a time when God will judge man for his character and conduct. God will bring every deed into judgment, including every hidden thing, whether it is good or evil" (Eccl 12:14). Rev. 22:11-15 warns that at that time many will not enter the kingdom of God with ungodly character and conduct. Although Christianity declares that God is more than the good and goal of the moral order.

Humanity will be judged, because the whole world lies in wickedness (1John 5:18), sin is inevitable in this life because the wiles of Satan are real. Thus, "all have sinned and fall short of God's glory" (Rom 3:23). Christian ethics sheds light on the treacherous realities of moral decision. Christian ethics requires a firm commitment, love to and an unflagging zeal for what is right and good in God's sight. Judgment will be based on how you live your life on earth as a child of God in Christ and what you do whether good or evil. Rewards will be given to those who faithfully serve God in Christ and live godly life in this life as enshrined in the Bible.

ETHICAL SYSTEM

NB: Christian Ethics is deontological (duty centered) and not teleological (result centered). In Christian Ethics, there is no moral law without a moral law giver.

Ethical Systems

Norman Gersler in his book Christian Ethics (options and Issue) classified Ethical system into two categories.

- | | |
|------------------------------|-------------------------------|
| 1. <u>Ethical Relativism</u> | 2. <u>Ethical Absolutism.</u> |
| a. Antinomianism | a. Unqualified absolutism |
| b. Situationism | b. Conflicting absolutism |
| c. Generalism | c. Graded absolutism |

ETHICAL RELATIVISM

1. **a- Antinomianism:** - Literally means “against” the law or instead of the law.”
 - It holds that everything is relative. There are no binding moral laws.
 - You are responsible for laws and actions.

There were many religious movements that influenced the use of Antinomianism

1. **Procection:-**Everything is in constant flow in the world. You cannot step into the same river or water twice.
2. **Hedonism:-** Pleasure is good and pain is bad-gives birth to relativism. What is pleasure for one is pain for another.
3. **Skepticism:-** Believes that every issue has two sides and every question can be argued to a statement since there is no firm and final conclusion that can be drawn, we must suspend judgement in all matters.

The ethical implication is that nothing should ever be considered absolutely right or wrong.

Movement's Contribution (Antinomians)

1. It stresses individual responsibility in that, the truth is made known- that is Ethics is ultimately a matter of personal responsibility by focusing on individual rather than universal.
2. It recognises Emotive Element that says, Not everything that takes the form of “thou shalt not” or “you ought not” because is really a divine imperative. Many such statements are merely expressions of some individual’s feeling. People generally couch their personal feelings in the more powerful language of divine injunctions. The antinomian have helped us to be conscious of such abuses.
3. It stresses Personal Relation:
The antinomians stress personal relations instead of mere prescriptive regulations. Since Christian ethics focus on persons not laws, they help in advancing a perspective of Christian Ethics.

Conclusion: Antinomianism is self-defeating to deny all binding moral laws (values) it is also subjective since it could not provide rules for the game of life. It is also too individualistic since every man does what he likes. It is also irrational since it entails the belief that opposing views are both right.

2. Situationism

- One of the proponents of situation ethics, Joseph Fletcher advance this Ethical system.
- Situationism he believed is located between extreme legalism and extreme antinomianism.
- For Fletcher, there is only one law for everything. The law of love.
- This rule (law) he believed can be applied to every ethical situation.

According to Gersler, Fletcher presented six prepositions on what it means to apply love situationally (Geisler 1989:56). They are:

1. Only one thing is intrinsically good, namely, Love, Nothing else at all.
2. The ruling norm of Christian decision is love; Nothing else. Love replaces law. We follow law for the sake of love.
3. Love and justice are the same, for justice is love distributed.
4. Love will the neighbours good whether he like him or not.
5. Only the end justifies the means.
6. Love's decision are made situationally not prescriptively.

Contribution

1. It is normative
2. It resolve the issue of conflicting norms
3. It gives due value to different circumstances
4. It stresses love and the value of persons.

Conclusion

Fletcher According to Geisler observed that one norm is too general, the situation does not determine the meaning of love, and there are possibilities of many universal norms, because people will have different norm in the same situation. Therefore situationanism has no content that can be known in advance of or apart from the situation.

3. Generalism

This system believes there are generally binding rules that are not absolute. However they may have absolute ends. Geisler observed that they may have an absolute or ultimate result by which they judge all actions but they confess no absolute rules enabling one to realize this ultimate end of the greatest good for the greater number of people.”(Geisler 1989:64)

Modern generation is said to be the heir of ancient hedonism which receives pleasure as the greatest good. It says that seeking physical pleasure and avoiding physical pains is the chief aim in life. It teaching that there are valid rules, belief and code to guide the society but none of these rules are universal.

- It claims that “the received code of ethics is by no means of divine right.” Norms are not as absolute, therefore when there is conflict, the conflict must be resolved by utilitarian principle. (i.e the end justifies the means).

Contribution

1. There is need for norms for an orderly and peaceful society
2. It provides solution to conflict norms

Conclusion

It should be observed that the end does not justify the means, at least should not. No universal law is generalism. Since the generalism has no absolute principle, his view tends to be reliable to antinomianism. Geisler observed that unless there are some objective moral prescriptions of substantive content which are binding on all persons at all times than at any given time it's possible that any action could be justified.

ETHICAL ABSOLUTISM. GRADED ABSOLUTISM

This ethical system has it that person has not sinned when he obey a higher moral law against a subordinate one. For instance obeying God instead of man as in the case of the three Hebrew young men Shadrach, Meshach and Abednego. (Dan 3).

The general premises for the Graded Absolutism are:

1. There are higher and lower moral laws not all moral laws are of equal weight. This premise holds Matt 23:23, John 19: 11, I Cor 13:13, John 15:13, Matt 2:36
2. There are unavoidable moral conflicts Abraham an Isaac (Gen 22cf Exo 20:13)
 - Samson committed suicide (Judges 16:30)
 - Jephthah's sacrifice of daughter (Judges ii)
 - The Hebrew Midwives (Exo 1)
3. No guilt is imputed for the unavoidable.

God will not hold anyone responsible for doing the unavoidable and respecting the higher duty e.g (Dan 6) civic disobedience.

4. Mercy overrules veracity,

An as absolute rule, The Bible abhors. Nevertheless to save life (mercy) is a higher moral duty than saying the fact. When in such moral dilemma one is bound to obey the higher moral duty without guilty of neglecting the lower moral law.

Graded absolutism is an adjustment and a revised version of unqualified Absolutism. It was revised by the same Bishop Augustine and promoted by Charles Hodge. Hodge believed that truth is absolute based on God's nature. Whatever militates against or is hostile to truth is in opposition to the very nature of God. However, he believed that there are occasions when one is justified in intentionally deceiving another. For instance in the case of Samuel deceiving Saul. (1Sam 16).

For Hodge any falsehood that is not directed at protecting self, sin or wickedness but protects life and the cause of God's kingdom is justified. He believed misleading an enemy is also a justified falsification. In a situation of moral conflict as alluded above the higher duty is to falsify in order to protect another or God's cause. In such situation one is not culpable.

In conclusion, Geisler said the essentials of graded absolutism are: There are many moral principles rooted in the absolute moral character of God. There are higher and lower moral duties. For example, love for God is a greater duty than love for people and love for people is a greater duty than love for things; these moral laws and duties sometimes come into unavoidable moral conflict; In such conflicts we are obligated to follow the higher moral law; when we follow the higher moral law we are not held responsible for not keeping the lower one.

Relativism and Absolutism gives options for people ethical thoughts and action. Furthermore, for Christian, ethical relativism is not an option whatsoever. God's character is unchanging and his law reflects his character. Therefore ethical absolutism with the Lutheran tradition, and graded Absolutism with the Reformed Tradition.

MORALITY AND VALUES: ETHICAL ISSUES

All the ethical systems discussed gave ethical options for people to choose in making ethical decisions. Ethical situation or circumstances presents ethical issues that man's confronted with in his day to day experiences. When we make wrong ethical decisions then we'll have a wrong life. God wants us to live right to be light against the darkness in our world.

Some of the ethical issues we have today are:

1. Abortion
 2. Capital Punishment
 3. Civid D
 4. Contraception
 5. Active Euthanasia
 6. Passive Euthanasia
 7. Homosexuality
 8. Divorce and R
 9. Tribalism and Sectionalism
 10. Incustism
 11. War
 12. Bribery and corruption
 13. Witchcraft
 14. Prosperity Gospel
 15. Pornography
 16. Ferninson
 17. Polygamy
 18. Masturbation.
-
1. Abortion: It is the deliberate removal of, or action that leads to the expulsion of a foetus from the womb of a woman.

Abortion and Child Abuse

Definition

Sob (1978), clearly distinguished abortion from “miscarriage” which is the accidental and usually unwilling loss of the embryo or foetus. “Abortion” proper is the act by which the fruit of the womb is voluntarily and artificially removed at a time, when such fruit is not independently viable. It is the deliberate, provoke expulsion from the womb of the mother of a living embryo or foetus, which cannot survive without the womb. It could be said that, today abortion has become an endemic in our society.

Types of Abortion

There are two type of abortion, namely spontaneous and induced abortion.

i. Spontaneous Abortion:

This type of abortion occurs naturally, when the unborn baby fails to develop or there is incomplete expulsion of the products of conception. It also occurs when the unborn baby dies in the womb. Spontaneous abortion is also regarded as miscarriage.

ii. Induced Abortion:

This type of abortion is being forced or illegally carried out by means of using medicine or some artificial means. Induced abortion destroys the foetus in the womb.

Reason for Abortion

Various reasons have been advanced to justify abortion Below some of the reasons:

i. Therapeutic:

It is argued that if the life of the expectant mother is threatened, the unborn baby could be aborted to save the life of the mother.

ii. Eugenic

Some people often suggest abortion if the baby is likely to be born retarded or deformed.

iii. Social Reasons

Some parents may decide to abort pregnancies if they see the birth of another child as an additional burden on the family. Some schoolgirls terminate their pregnancies when they realize that the pregnancies would interfere with their academic pursuit.

iv. Ethical

Some commit abortion if the pregnancy has resulted from rape or incest. It is considered that having a child by one of these acts may bring shame or reproach to the family.

v. Health

If the expectant mother is living with HIV/AIDS or any other terminal disease, abortion, may be contemplated.

Effects of Abortion

Some of the effect that are associated with abortion include:

i. Loss of Lives

It is on record that some women die in the process of aborting their pregnancies.

ii. Becoming Infertile

Medical experts have confirmed that some ladies have been rendered infertile as a result of induced abortion. And that others have damaged their reproductive organs thus making it difficult or impossible to have children.

iii. Unstable Marriage

As a result of ii above, some ladies may find it difficult to have stable home as their husbands would be forced to marry other wives or divorce those who have damaged their reproductive organs.

iv. Earning Disrespect

People who engage are consistent abortion are regarded as people with low moral and so they are disrespected. They often find it difficult to get someone who would marry them.⁹

⁹Mamman Daudu *Contemporary Ethical Issues in Christian Perspective*(Shola Press#32 Yoruba Street, Sabon Gari, Zaria), 57

Conclusion

It may be observed that many cases of abortion occurs as a result of illicit sex {sex outside marriage}. Consequently, the pregnancies that result are unwanted because those concerned are not prepare to have children hence abortion is often contemplated. Sex outside marriage is sin and so wilful abortion is sin. Because no person has the right to terminate life. God is the author of life. Hamidu and Mbaya (2004) warn that adultery and fornication are against biblical injunction and so must be avoided.

Categories of Abortion

There are 3 basic categories of abortions namely

1. Therapeutic Abortions (Done to save the mother)
2. Eugenic Abortion (Done to terminate potentially handicap or physically deformed children.
3. Elective Abortions (Done for the convenience of parents

Argument for Abortion

1. Time of personhood
2. The right of privacy
3. No unwanted child should be allowed to come to the world
4. Sociological Economic reasons

Argument against Abortion

1. The Bible views the foetus as fully human:
 - i. Babies are called “Children” The same word used for infants and young children (Lk 1:41(**When Mary greeted Elizabeth and the baby in her leaped in her womb**, 44; 13,16, Exo 21:32)
 - ii. The unborn are created by God (Ps 139:13) just as God created Adam and Eve(Gen 1:27)
 - iii. The life of the unborn is protected by the same punishment for injury or death (Exo 21:22) as that of Adult (Gen 9:6)
 - iv. Christ was human from the point he was conceived (Matt 1:20-21, Lk 1:26-27)

- v. The image of God includes males and females” and that is determined at conception.
 - vi. Unborn children possess personal characteristics such as sin (Ps 51:5) and joy that are distinctive to human Luke
 - vii. Personal pronouns are used to describe unborn children Jer 1:5, Mat 1:20:21)
2. Science confirms that fertilized human ovum is 100% human. From the very moment of conception, all genetic information is present. All the physical characteristics of an individual being are contained in the genetic code present at conception.
 3. The unborn kid has right to life.
 4. We all have a responsibility to defend the defenseless
 5. The abortion debate focuses the whole issue of the sanctity of human life. Both scripture and science support the view that an individual human life begins at conception both special and general revelation declares it wrong to kill an innocent human life.

WITCHCRAFT

Which problem of witchcraft wizard is a major problem in the body of Christ today? Many people have been physically harmed and killed, even in the church as a claim of involvement in witchcraft. Can Christians know witches and wizards.

1. Definition. The use and manipulation of supernatural powers to cause harm to others.
 - Can a Christian know witches?
 - Can a Christian be bewitched?
 - Can a Christian be a witch?
 - Can a witch be delivered
 -

1. What does the Bible say about witchcraft?

Obviously, the Bible absolutely condemns every and all forms of witchcraft. Numerous scriptures can be used to make this point.

- One of the Bible passage is Galatians 5:20 ²⁰ **idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions,**)
 - a. Idolatry, Sorcery are the ways to access evil Spiritual beings. They reject the way in which God says, he should be worshipped, Enmity, Strife they reject God's instruction and destroys human being with their black magic and power. They claimed that their power comes from God or that they got their power from God. But it's all lies but just a way to initiate the victims especially the careless human being.
 - b. Witchcraft are condemned again and again throughout the Old Testament and then again in the New Testament. (Examples: Leviticus 19:26, Deuteronomy 18:10, Acts 19:19, Exodus 22:18, Micah 5:12, 2 Kings 9:22).

2. Can a Christian be a victim of bewitchment? of witchcraft?

Can a person be the victim of witchcraft? For this one, the Bible does not really give us a complete clear cut answer.

- Some will say that all this witchcraft and sorcery is a lot of superstition—that it is completely fake.
 - a. If witchcraft is really all just a delusion, then obviously no one can really be bewitched. I wish the answer to your question was that simple.
 - b. In other words, can those who practice the "black" arts actually do something? Can they use the power of Satan to actually cause something to happen? Some will use the case of the magicians in Egypt in the time of Moses as an example. Scholars debate whether what they did was mere trickery or a demonstration of some real power to work the miraculous. Others will mention the **witch of Endor** (1 Samuel 28) who may have used sorcery to bring up the spirit of Samuel. Again, many will debate that this woman had any real power. Another relevant passage is 2 Thessalonians 2:9 which tells us that false teachings will be accompanied by counterfeit miracles which are the work of Satan. Again, are these real miracles done by the power of Satan or are they bogus "miracles" inspired by Satan to distract us.
- Is witchcraft real? I have my own opinion, but I will let you reach your own conclusion. I will say that in many countries outside the West, belief in real power, Satanic or otherwise, is nearly universal. You will not succeed in convincing those from these countries that witchcraft is not real.

If you conclude that witchcraft may have some actual power, then the question comes up; what should I do about it? My answer is you should do nothing!!! Satan is the one who wants you to focus in on witchcraft and those who practice it. **My suggestion is to simply rely on God to protect you from such things.** Do not give Satan a foothold by giving your attention to such things. God will take care of you. Trust in him. Ephesians 6:10-18 and Romans 8:37-39 teach that we must put our trust in God about such matters. He will not let you be dragged away or lose your salvation if you simply trust in him.

- Can a Christian be a witch?
- Can a witch be delivered?

BIBLICAL RESPONSE TO WITCHCRAFT

The activities of witchcraft are real Deut 18:10 (**Sorcery Forbidden**), Gal 5:20; **Lev. 20:6-7, (I will set my face against anyone who turns to mediums and spiritists to prostitute themselves by following them, and I will cut them off from their people.**

⁷Consecrate yourselves and be holy, because I am the LORD your God.)

- Acts 19:18-19 Exo 22:18
- Christian serves a omnipotent and omniscient God Job 42:2, Lk 1:
- Ps 139:8-9, Isaiah 40:13-14
- The Christian is victorious over satan Demons and interest – Dk 10:18, 1st 4:4, 5:18
- The power of God can deliver the one involve.
- Christian should fear only God. *Matthew 10:28 King James Version (KJV)*

²⁸And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

SEX IN MARRIAGE

It is one of the best gifts that God has given mankind. After creating the world and all that is in it, He created male and female and said, **“For this cause, a man shall leave his father and mother and cleave to his wife, and they shall be one flesh.”** Then he told the **couple** to multiply and fill the earth. How? Through that wonderful gift of sex.

Christians have no right to be embarrassed when it comes to talking about sex and sexuality. An unhealthy reticence (**reserve**) or embarrassment in dealing with these issues is a form of disrespect to God's creation. Whatever God made is good, and every good thing God made has an intended purpose that ultimately reveals His own glory. When conservative Christians respond to sex with ambivalence or embarrassment, we slander the goodness of God and hide God's glory which is intended to be revealed in the right use of creation's gifts.

Therefore, our first responsibility is to point all persons toward the right use of God's good gifts and the legitimacy of sex in marriage as one vital aspect of God's intention in marriage from the beginning. Many people misuse their or miss interpret sex in marriage, a Godly man will not misinterpret sex because he or she will know that sex “only” belong to the married people.

(the state of having mixed feelings or contradictory ideas about something or someone.)

“Married couples who have sex regularly live longer, have better heart health, enjoy a deeper connection, and can let go of annoyances easier”.¹⁰

Keep Your Marriage and Sex Life Healthy and Strong

1. Communication is the key to a healthy and active sex life in a marital relationship, so [talk](#) with one another more! Chatting about superficial things can be fun, but remember to go deeper in order to really establish intimacy. Be sure to talk about your innermost thoughts and feelings. Do so frequently!
2. Share with one another your sexual desires. Be open and honest about what you want. You do not have to use this time to be critical of your partner. Just assert what you want more of in the bedroom and what makes you feel good.
3. Talk with one another about your expectations concerning lovemaking. False or unmet expectations can hurt your marriage. If your expectations are not being met by your spouse, communicate this tactfully and sensitively.
4. Sexual intimacy is a continuing process of discovery. True [intimacy](#) through communication is what makes sex great.
5. Sex in a [long-lasting relationship](#) can deepen and become a richer experience. No matter how many times you have made love to each other, the wonder and awe of mutual attraction can still be there.
6. When life becomes busy, and schedules are hectic, [plan](#) for sexual encounters with one another. Some people may find this undesirable, but it all depends on how you look at it. You can make this just as exciting as spontaneous sex. Flirting throughout the day or specifying a "date for sex" can build anticipation. To make sex one of your main priorities means it may need to be scheduled.

Spicing up your sex life in Marriage

1. Try to set the mood in advance. If you want to have good sex at night, start the foreplay in the morning.

¹⁰ By Nancy Houston

2. Let your spouse know you care and are thinking about him/her throughout the day by [notes](#), e-mails, texts, phone calls, hugs, etc.
3. Don't expect your spouse to be the only one in your marriage who is responsible for romance. You both need to take responsibility for having an intimate and successful marriage.
4. Hold hands and show affection more often. Women particularly need to feel loved and connected in order to have the desire for sex.
5. Make time for date nights and other novel activities together,
6. Be open to trying new things!

1 John 5:4 Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Therefore, if you want to overcome the temptation of sexual immorality there are tips very useful for you.

1. Keep ur thoughts pure by feeding on the word of God daily.
2. Avoid living on your own as a young person
3. Avoid staying in a lonely and closed place with the opposite sex under various excuses
4. Avoid co-habiting with the opposite sex
5. Avoid company of boys and girls that gist about sex
6. Avoid watching pornographic materials as well as listening to and singing sex inspired worldly music.
7. If you are trapped in the house with the opposite sex, quickly shout for help
8. Don't dress indecently
9. Seek for godly counsel from a mature person any time you find yourself in need of emotional comfort.
10. Expose publicly, voluntarily any stubborn sexual addiction in your life to an elder or mature Christian.
11. Do not jump at any attention/gift given to you by the opposite sex.
12. Work through your feeling with your parents/guardian.
13. Avoid hugging, kissing and sensitive touching the opposite sex

14. Avoid drinking alcohol and other stimulants
15. Know that it is not true that every person of your age is having sex
16. Be prayerful that you will not enter into temptation of sexual immorality.

Above all

Always think of sex like a fire. If you have a fireplace, you can start a fire and safely enjoy the warmth and comfort that fire brings. But if you start a fire in the middle of your living room with nothing to contain it, that fire can be disastrous. Marriage is the fireplace that makes sex safe and special.

DIVORCE AND REMARRIAGE

Introduction

In the day and age that we live, it is imperative that our families are strong and secure. The two institutions that the devil fights harder than anything else are the family and the Church. So it is important to understand what the Word of God says concerning the family. Kenneth in His book says and make it clear that God wants your marriage to be successful and your family to be a place of love not a place where you endure. Whether married or single, God wants your life to be peaceful.¹¹ By coming in line with the Word, you will experience good results. You will see your home become like Heaven on earth.

What is Divorce?

Divorce is the legal dissolution of a marriage by a court or other competent body. That is separate or disassociate with someone.¹² While remarriage is a second or subsequent marriage.

WHAT DOES THE BIBLE SAY ABOUT DIVORCE AND RE-MARRIAGE?

¹¹ *Marriage, Divorce and Remarriage by Kenneth E. Hagin*

¹² <https://en.wikipedia.org/wiki/Divorce>

The Bible stated it clearly and make it understandable what we need to understand about divorce and remarriage. In the Old Testament, Moses permitted a man to obtain a divorce on just about any grounds.

"If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and sends her from his house, and if after she leaves his house she becomes the wife of another man, and her second husband dislikes her and writes her a certificate of divorce, gives it to her and sends her from his house, or if he dies, then her first husband, who divorced her, is not allowed to marry her again after she has been defiled. That would be detestable in the eyes of the Lord. Do not bring sin upon the land the Lord your God is giving you as an inheritance"¹³

When Jesus was asked about divorce in the New Testament He replied that Moses gave permission to divorce because of the hardness of their hearts. He said that in the beginning it was not so. Thus, Jesus vehemently assert,

Haven't you read that at the beginning the Creator 'made them male and female, For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh? So they are no longer two but one. Therefore what God has joined together, let no man separate. ¹⁴

Before God, marriage is a lifetime relationship that should never be severed by human action. In the book of Malachi, God says that He hates divorce (Malachi 2:16). God's perfect will is the preservation of society and future generations by the preservation of marriages. God will give anyone great help in sustaining a marriage relationship or in the reconciliation of estranged marriage partners. In extreme cases, there are only two grounds for divorce and remarriage.

¹³ (Deuteronomy 24:1-4).

¹⁴ (Matthew 19:4-6).

When adultery has taken place, a divorce can be obtained, because adultery has already severed the marriage relationship and divorce is a formal acknowledgment of what has already taken place.

The apostle Paul added to the teachings of Jesus what is called the "Pauline privilege." According to this concept, Paul taught that if an unbelieving spouse leaves a believer, the believer is not bound to the marriage relationship, but is free to remarry" (1 Corinthians 7:15). And some people recognize such a thing as a "constructive desertion," which would be when a husband so brutalizes his wife that it is impossible to live with him any longer; or when a wife has so harassed, or brutalized her husband that it becomes impossible for him to stay with her. When that happens, whether or not the person actually moves out, the situation is the equivalent of desertion, and divorce and remarriage are permissible.

Except for these reasons, there is no justification given in the Bible for divorce. No grounds exist for divorce on the basis of incompatibility, lack of love, or differing career goals. Frankly, it seems impossible that two born-again Christians who are dedicated to serving Jesus Christ can find any grounds for divorce.¹⁵

Obviously, when a person who does not have biblical grounds for divorce remarries, he or she is technically committing adultery.

What leads to Divorce?

It actually varies but the most common ones are:

1. Physical brutality and abuse,
2. Mental abuse of a nature that endangers the person's mind or body, are clearly grounds for divorce. If we check Nigeria causes of divorce that is allowed in the

¹⁵Excerpt taken from *Answers to 200 of Life's Most Probing Questions*, Copyright 1984 by Pat Robertson
<https://www1.cbn.com/questions/bible-says-about-divorce-and-remarriage>

court of law (Deut 24:1), Lack of sex from both parties is included, hating a wife (Gen 29:31; Deut 21:15-17; 22:13)

Did the God (Bible) allow divorce and remarriage?

Actually this thing divorce is an accepted norm among ethnic-tribal traditions or religion one adheres to. But biblical Christianity has no warrant or room for divorce, no matter the gravity of sin one party committed. Some will argue that if the woman commits adultery (infidelity), she must be divorce. Where is the man that did that evil before God and man? The Bible made it clear that “God hates divorce” (Mal 2:15-17). On this matter Jesus Christ emphatically responded that “God did not permit Divorce. For Moses gave permission to divorce because of the hardness of their hearts” (Matt 5:31; 19:3,9; 1Cor 7:11,13). It was permitted due to the stubbornness of people. It means divorce is not allowed and you can only remarry if one Partner dies because the marriage vows says only death can separate the cord of vows. And I think that is what makes the Indians to respect their marriage vows more than any White Country though some of them are not Christians but they uphold marriage vows.

Conclusion: Marriage in Christian biblical perspective has no room for divorce, no matter the gravity, forgiveness is key. If a partner divorces his or divorces her husband, he or she must remain single till death breaks the bond of oath of vow. But if the other partner is still living and gets marry to another means he or she living in adultery. Sex is only for those who lawfully marry each other. Any sex outside bounds of realm is abominable in the sight of God. Remarriage is only for those that their cord of covenant was broken by death.