

PRACTICAL APPLICATION

INTRODUCTION

There are two aspects to the Christian faith: believing and obeying. Conduct without right principles is sin, but right principles without application to conduct is hypocrisy. The man who claims to have religion and knows to do right and doesn't do it, that man's religion is vain (James 1 :22-26).

The principles of Christian ethics have reference to the Christian's responsibilities to God, to himself, to his neighbors, to the state, to the church, and to his family. It has reference to our responsibility to ourselves, God, and fellowman.

The Christian is required not only to believe the teachings of the Word, but to practice them.

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh unto the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed (James 1:22-25).

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Matthew 7:21).

And why call ye me, Lord, Lord, and do not the things which I say? (Luke 6:46).

The deeper life in the Spirit, as the Scriptures have shown us, is living and walking in the Spirit (Galatians 5:16-25); it is total commitment to discipleship (Luke 14:25 ff); and it is crucifixion with Christ (Galatians 2: 20). However, these are but words unless we translate them into performance, for the Spirit-led life is the application of Christianity to our conduct. This is not as simple as it may at first sound, for it requires total commitment unto Christ and His Word. The deeper life is the total application of the total Word to the total life. Conduct is three-fourths of life. Although most of us are not consciously aware of the fact; nevertheless, everyone is daily confronted with a variety of moral and ethical decisions in which we must decide between right and wrong, the good and bad, between the exercise of self-will or submission to God's will. One cannot make the smallest moral or ethical decision except according to some standard or principle. . .The deeper life is the practical application of the teachings and principles of the New Testament, especially Jesus' teachings in the Sermon on the Mount, to our daily conduct. It is the total application of the total Word to our total life... (The Deeper Life in the Spirit. Dr. Hobart E. Freeman, pp. 154-155).

RESPONSIBILITIES TO ONESELF

A. SELF-PRESERVATION

Self-preservation does not mean self-defense, retaliation, or self-protection, but the Scriptures mean that one should care for his mind and body, and for his health. Why?

1. To Be Useful to God and to His Neighbor

God expects us to live in such a way as to have sufficient strength and health to serve Him and to function in the calling He has given us. A persistently sick Christian is of little use in the Kingdom. It is God's will for us to have enough strength and health to serve Him.

2. The Body Is the Temple of the Holy Spirit

We Should Be Temperate

We should regulate its passions and appetites by being temperate in all things (I Corinthians 9:24-27).

We Should Be Clean

We must put off unclean habits (I Corinthians 6:15-20). Some Christians are still involved in drinking, perverted sex, masturbation, reading erotic literature, etc. When a person becomes saved and filled with the Holy Spirit, he must take the initiative and put off these things because he is the temple of the Holy Spirit. He will have respect for himself because he is the temple of the Holy Spirit. The Christian is to glorify God in his body, as well as in his spirit.

In the Old Testament God had a building that was His temple where He dwelled in spirit. Now God doesn't dwell in a temple built by hands, but lives in us. He is right there where ever we are, in whatever we do. If we indulge in an unclean act, He is grieved because He is right there, not only watching, but in us.

We Should Be Pure

c) We should be pure in mind and body (Romans 12:1-2). The least a Christian can do to be acceptable to God is to present his body as a living sacrifice.

We Should Eat Properly And Get Enough Rest

We must not willfully neglect basic principles of good health. God is concerned about good health and provides for it. But we have to eat properly and get enough rest. He made the body to function in certain ways. God sent the ravens to feed Elijah supernaturally. When Jesus raised Jairus' daughter, He told her parents to feed her.

We should eat properly; keep clean enough to look like a Christian and not contaminate ourselves or others; and get sufficient rest. We should exercise enough to keep the body fit, but we should be careful not to make a fetish out of it.

3. *Man's Life Is Not His Own*

Man's life is not his own to do with as he pleases. It is a sacred trust from God. It is a life for which we must give an account to God. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Corinthians 5:10).

No man lives unto himself, but his life and death affect others. "For none of us liveth to himself, and no man dieth to himself" (Romans 14:7). This is why self-destruction frustrates God's will for the human race. Suicide is a sin that cannot be undone.

B. DEVELOPMENT OF THE CHRISTIAN VIRTUES

The development of Christian character is the Christian's own responsibility. The bride makes herself ready (Revelation 19:7).

The ideal, or standard, of Christian development is the triune God. We are to grow "unto the measure of the stature of the fullness of Christ" (Ephesians 4: 11-16). "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). We are to bear the fruits of the Holy Spirit (Galatians 5:22-23).

1. Honesty and Truthfulness

Honesty is inward sincerity and outward truthfulness. "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another" (Ephesians 4:25).

Is a Lie Ever Justified?

The advocates of situation ethics contend that a lie is justified at times. Situation ethics holds that conduct must be determined by the present situation. Conduct is to be based upon what will result in the most good for the most people. This is the utilitarian ethic of John Stewart Mill: that the end justifies the means. It is the principle of expediency. One can tell a lie if he feels it is in the best interest of the person or the most people.

The Jesuits have what is called "mental reservation" which is the justifiable lie. If it is for the good of the Church, or if it will save a life. then one can tell a lie. A mental reservation appended to the verbal lie modifies it so that it is not considered a lie.

The lie and dishonesty is justified, at least in certain cases, by the world culture. But can a Christian ever justify a lie, a half-truth, or the so-called white-lie?

For instance, if his family had to have food to keep from starving to death, could a Christian steal or lie if that was the only option?

The medical lie: If he had a loved one with a terminal illness, should the Christian tell him the truth about his condition when asked? What if the doctors warn that the shock of hearing the truth might cause him to die?

The patriotic lie: When acting on behalf of the government, can a Christian lie rather than betray his country?

The social lie: What should the Christian say if asked if he enjoyed a bad meal? an unpleasant stay?

In the face of the threat to life or personal injury, should the Christian tell a lie for his personal safety?

Any time that the Christian would do anything but tell the truth, he is only witnessing to the world that the Spirit of Truth, Jesus, is not in him.

What do the Scriptures teach about liars? "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But...all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21 :7-8).

Obviously the Christian can never justify a lie. In any situation where he doesn't know what to do, the Christian asks himself what Jesus would do in that situation, and that will be his answer. Jesus would never tell a lie for any reason, even when His life depended on it (Matthew 26:14-66). If He had lied, or even not answered, there would have been no basis for the charges against Him.

Peter, on the other hand, did lie because he was afraid for his life (verses 69-75). Before we condemn Peter, each of us has to know what he would say if his life depended on it. We have to be willing to confess Jesus. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32-33).

What Is a Lie?

An Escape from Responsibility

A lie is an escape from responsibility to God. That is why God forbids the oath because the Christian has the responsibility to tell the truth. The Christian's word is truth because He that dwells in the Christian is the Spirit of Truth.

It Is a Love of Self

The lie is a love of self, of family, of position, of pride, more than Jesus. A lie is to protect these. Pride causes one to lie to cover up for himself.

It Is a Lack of Faith

A lie is unwillingness to allow God to work all things together for one's good (Romans 8:28).

The Christian Owes it to Himself

The Christian owes it to himself to be honest and truthful. If he is not honest with himself, he will not mature spiritually. He will have problems in his marriage, his work, in his life, because he won't face reality. When he is at fault, disobedient, or not doing what he should, he will not examine himself in the light of God's Word. As a result, he is chastened of the Lord (I Corinthians 11 :27-32).

Christians must have the grace to admit that they could be at fault. The Lord can't help a person who won't be honest with himself.

For example, a person who says he doesn't have enough time for study, and yet wastes time, is not being honest with himself. Others won't face reality regarding an attitude or habit God wants them to change or get rid of. It is drawing a window shade over anything they don't want to face.

We will mature in the faith, mature spiritually to the extent that we are really willing to be honest and truthful with ourselves. God is limited in His ability to help us to the extent that we are willing to face reality. He will be able to use us in this end-time to the extent that we face reality. He will be able to use us to the extent that we give up all pride and stubbornness and face reality.

2. Genuine Humility

There is such a thing as false humility where a person is so proud that he is humble that he is boasting of it.

True humility is recognizing that we are what we are by the grace of God. Our testimony is always of what God has done.

Synonyms: Modesty Meekness

Jesus is given as the example of true humility in I Peter 2:19-23: “. . . Christ also suffered for us, leaving us an example, that ye should follow his steps. . . who, when he was reviled, reviled not again; when He suffered, he threatened not; but committed himself to him that judgeth righteously.”

God's attitude toward humility:

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble (James 4:6).

3. Holiness

Holiness is inward and outward purity: purity in thoughts as well as actions.

But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy (I Pet 1:15-16).

How important is holiness to God? "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:13).

4. The Fruits of the Spirit

All of the fruits of the Spirit are virtues to be developed: love, joy, peace. longsuffering, gentleness, goodness. faith, meekness, temperance (Galatians 5:22-23).

. . .add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance paffence; and to paffence godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . .for if ye do these things, ye shall never fall (II Pet 1:5-11).

5. Love

Love isn't just something we say, but it is to be in deed. It is an act.

Love is to be manifested in many ways (I Corinthians 13). Love suffers long; is kind; doesn't envy; doesn't try to make a show of itself; isn't puffed up; doesn't behave unseemly; doesn't seek her own; is not easily provoked; thinks no evil; doesn't rejoice in iniquity, but rejoices in the truth. Love bears all things, believes all things, hopes all things, and endures all things.

Love believes all things making love and faith inseparable.

RESPONSIBILITIES TO OTHERS

A. Responsibility to God

1. To Love, Trust and Obey Him

Love

. . . thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself (Luke 10:27).

Faith

Have faith in God (Mark 11:22).

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths (Proverbs 3:5-6).

Obey

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven (Matthew 7:21).

2. To Worship and Reverence Him

. . . Thou shalt worship the Lord thy God, and him only shalt thou serve (Matthew 6:9).

3. To Communicate His Grace and Truth to the World

To communicate His grace and truth to the world means a full Gospel of a full redemption including the crucified life (Luke 24), and the message of faith (Mark 16).

Go ye into all the world, and preach the gospel to every creature. . .and these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover (Mark 16:15-18).

We, as Christians, have the responsibility of spreading the Gospel. We cannot delegate that responsibility to someone else by giving to a missionary fund, but we must preach the Gospel to our neighbors, fellow workers, our families, etc.

4. To Be Recognized as God's Child

We have the responsibility to live in such a manner that the world will recognize us as one of God's children.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Be ye therefore perfect, even as your Father in heaven is perfect (Matthew 5:16.48).

We are to live in such a way that people will see our good works. We are to live in faith, the abundant life, healthy, living like a child of God.

Anyone who has to tell people that he is a Christian probably is not.

B. RESPONSIBILITY TO GOD'S CREATION

1. To Recognize God's Power and Glory in Nature

The heavens declare the glory of God; and the firmament sheweth his handiwork (Psalm 19:1).

We are obligated to recognize God's handywork in nature and glorify Him. "Because that which may be known of God is manifest in them; for God hath shewed it unto them. 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" (Romans 1:19-20). We have the responsibility to recognize that creation didn't just happen by evolution, but that it is the creative handywork of God.

2. To Preserve Natural Resources

Christians have the responsibility to preserve and conserve the natural resources. God didn't create the world for man to waste or to pervert its natural resources.

God commanded Israel to use only the trees that didn't produce food, and in no case to cut down trees from which they could eat (Deuteronomy 20:19-29).

The parable of the prodigal son shows by implication the seriousness of wasting one's substance.

The natural resources are wasted by the pollution of water by industrial wastes; pollution of the landscape by garbage. Millions of acres of forests are destroyed by the careless use of matches and cigarettes. The American waste of food is notorious the world over.

Jesus' concern for conserving things is shown in John 6:5-12 where He told His disciples "to gather up the fragments that remain, that nothing be lost." Jesus could create loaves and fishes any time He wanted to, yet He knew that God doesn't create things for them to be wasted or destroyed.

3. To Be Kind to God's Sensient Creatures

To display kindness toward God's sensient creatures means to refrain from (1) the senseless slaughter of wildlife for sport and not for food; (2) the use of traps which maim the animal, and allow it to suffer or die; and (3) to refrain from the beating of animals. "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel" (Proverbs 12:10).

Our Father shows His concern for the fowls of the air by feeding them (Matthew 6:26). To show kindness toward the created order is no more than an expression of love for the Creator.

C. RESPONSIBILITIES TO OUR FELLOWMAN

1. General Responsibilities

Expressing the Christian Virtues

Love

The Christian ethic is grounded on love for one's neighbor. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10: 27).

But what makes the Christian ethic unique is that not only does it include love for one's neighbor, but also love of one's enemies. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. . . For if ye love them which love you, what reward have ye? do not even the publicans the same?" (Matthew 5:44-46).

Justice

Justice is fairness, equity, impartiality in dealing with our fellowman.

Mercy

Mercy and justice are not the same. Anyone can be just and do his duty. But it is only the true Christian who can willingly go the second mile and show mercy (Matthew 5:38-41). Mercy forgives the debt. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt" (Matthew 18:27).

Truthfulness

Justice and fairness are not to be confined merely to actions, but should extend to our speech and to our thoughts. "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another" (Ephesians 4:25).

Honesty

Truthfulness in word should be confirmed by truthfulness in deeds.

Good Neighborliness

Good neighborliness means loving service to our neighbors. Jesus showed what it means to be a good neighbor in the parable of the good Samaritan (Luke 10:25-37). The true Christian has compassion when he sees someone in need. He does not ignore a need when he sees one.

Although the New Testament does not teach that the Church should be concerned with social and welfare work, yet as individual Christians we are to translate what we believe into actions on a one-to-one basis as we see needs. Nothing that concerns the needs of our fellowman can be a matter of indifference to us. Anything else for the Christian is hypocrisy.

The Church in the New Testament is not an institution or an organization, but it is an organism. The Church is the people. Therefore, the Church cannot form social and welfare organizations since it itself is not an organization. But on the basis of the parable of the good Samaritan, the Social Gospel movement and the Liberal churches have reduced Christianity to social services and meeting needs. They try to reform society instead of bringing sinners to repentance. Feeding man to get to his heart is not the New Testament way. If a man is hungry, he should be fed. If there is an opportunity to tell him of Jesus, then he should be told. But to set up an organization to try to reach his heart through his stomach is backward.

Jesus repudiated this approach in John 6:26-27: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

The Christians themselves are the Church and as such, each individual is to live his Christianity as a good neighbor to others in their need. Our social concern is on a one-to-one basis. Each individual Christian is to do his own good works (Matthew 5:16).

Wisdom and Discernment in Meeting Human Needs

God expects us to use wisdom and discernment in meeting human needs. There are many people who don't need financial help as much as they need admonishment and teaching. They need guidance in getting rid of whatever it is that causes them to want to depend on others to have faith for them and supply their needs.

Where needs arise because of willful neglect of responsibility such as refusal to work or laziness, then certain things should follow. First, he should be admonished on the basis of II Thessalonians 3:10-15: "...if any would not work, neither should he eat. . . Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. . . have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." This does not mean that when needs arise, even when there has been neglect of responsibility, that we should not give some temporary form of help and aid. But it should be made clear to them that they are not to expect their needs to be met in this way.

Occasionally a person who feels he has been called to the ministry will quit his job to wait for that ministry. He expects the Church to meet his needs. But if he really has that kind of faith he would be looking to God to supply his needs (Matthew 6:33).

While the Church will meet the needs of its members when they arise, the individuals themselves should learn to trust God for their needs, exercising their own faith. Rushing immediately to meet the needs of someone robs that person of his privilege of exercising faith in God for himself.

Questions

1) If a person in the Church is continuously a problem, what action should be taken?

2) What do we do about a brother who asks to borrow knowing that he won't be asked for repayment?

Answer: When we know that a person would abuse it, then we should not lend to him, but admonish him in love. He would be hurt by lending him money.

3) Who has the first responsibility to supply those in need?

Answer: In the body, if the person in need has a family, then it is the family's responsibility to supply that need.

4) What is the responsibility of the Church toward those who are building up debts and not paying them?

Answer: That person is dishonest and should be treated as such. He should be admonished and taught to pay on them as he is able, no matter how little.

2. Christian Responsibility in Race Relations

And hath made of one blood all nations of men for to dwell on all the face of the earth. . . (Acts 17:26).

For the Christian this should eliminate all prejudice.

Prejudice is widespread throughout the world. In America we think of prejudice between white and black. But prejudice is widespread against all minorities. National pride is a form of prejudice.

The Christian's Attitude

What should the Christian's attitude be toward his fellowman, whatever his race, his nationality, his color, his social status, his education?

The American creed stands for liberty, equality, and justice for all. But with respect to minority groups, especially the Negro, they don't share equally in all of these. American Christianity practiced segregation until the Supreme Court forced them to change. They beg and plead on Missionary Day to go win the Africans to Christ while they have prejudice in their hearts against the Negroes in America.

There is much prejudice in America against all minorities in spite of the fact that this nation was founded by minority groups from other nations.

Prejudice against the blacks characterizes the prejudice against all minorities. The reasons for so much prejudice against the blacks are:

- 1) The importation of slaves from Africa for two centuries. These people were not slaves in their own land. They never

knew what it was not to be permitted to be free. They were taken at gunpoint and made slaves. Some of them were princes and kings.

2) The Civil War was fought to set the Negroes free.

3) The Negro population constitutes the largest minority group in America. That is a threat to white supremacy. The same prejudice is found in Africa in reverse

Historical Background

In 1619, the first Negroes were brought to America as slaves. Then for two centuries thereafter they were shipped by the boatload from Africa. Today there is an excess of sixteen million Negroes in America.

From 1619 to 1861, the history of slavery is a history of mistreatment and abasement of the Negro race.

In the Civil War (1861-1865) brother fought brother, white fought white, to free the slaves.

In 1896, the Supreme Court passed the Separate but Equal Act. This was supposed to help the Negro, but it decreed segregation as long as equal facilities were provided for the Negro. He got the separation but not the equal facilities.

In 1954 the Separate but Equal Act was ruled unconstitutional. As a result of this decision there was a revival of all white racist groups like the Klu Klux Klan. Some new groups were started like the White Citizens Council.

The National Association for the Advancement of Colored People

began to take its constitutional rights to court and won almost every case. Their most significant victory was in the 1954 decision to desegregate the schools.

The Problem of Prejudice

Very few people are not prejudiced even though they say they are not. Surveys have shown that 40% of Americans display open prejudice against minorities, including Negroes.

The roots of prejudice.

There are two views:

(1) Prejudice is inborn and instinctive. (2) Prejudice must be acquired and learned.

The scriptural view is that there is truth in both views because man knows how to hate by nature, so it is true that prejudice is inborn and instinctive. But with respect to racial prejudice, it is learned. It must be acquired. We must be taught to dislike or hate those that our parents or our culture dislike or hate.

How is prejudice acquired?

Through one's background.

A person's geographical location has a strong influence concerning prejudice and against whom he is prejudiced the most. In New York the prejudice is against the Puerto Rican. In San Francisco it is against the Chinese. In the South it is against the Negro. In the mountain regions they are prejudiced against anyone from the city.

Through ignorance.

False beliefs about minority groups are based on ignorance. The so-called inferiority of minorities has no basis at all in truth. The Germans, because of their technological skills, tend to look down upon other cultures in that area. The Russians have much pride and prejudice because of their prowess and strength. They subsidize athletes to take part in the Olympics so they can win all the Gold Medals.

The Jews feel superior because of their race. The English tend to look down on the Americans because they were religious dissenters who fled England.

Racial prejudice based on so-called racial superiority has no basis in fact. It is both unscientific and unscriptural.

All mankind has a common ancestry through Adam and Eve. Then after the flood, all of the human race came through Noah and his three sons.

Secondly, there are no pure races. The most violent racial agitators often have the most mixed blood.

Thirdly, sociologists have disproven the fallacies of biological, intellectual, or cultural inferiority of any race. No one race is inferior to another. It is always due to background or opportunities. *Capacities* are the same in all races. The difference is opportunity.

Mixing of races does not produce inferior offspring. The opposite is usually true because inbreeding is very dangerous. At any rate, there are no unmixed races.

Fourthly, all the alleged biblical arguments for segregation have to do with Jew and Gentile, white with white, and it is always for religious considerations, not racial. Even that restriction was done away with at the cross. The only separation in the Bible is for spiritual reasons. In the Old Testament it was Jew and Gentile. In the New Testament, believer with unbeliever (II Corinthians 6:14-17).

Through stereotyping.

Stories and jokes and attitudes about minorities result in stereotyping. A person will say he "Jewed" someone down when he makes a good bargain. The Jew is stereotyped in all of the literature, jokes, or stories as a shrewd, selfish, mercenary individual. The Chinese are thought of as spending days ironing shirts in a laundry and spending nights smoking opium.

Through fear.

Economic fear - the white man is really afraid of the Negro economically because he knows he can't compete with the Negro in the labor market. The Negro will work or less because he can live for less. He can live for less because the white man has caused him to live on less.

The fear of intermarriage - The Bible does not make the color of skin an issue in marriage. It has to be taught. Where intermarriage is permitted, it occurs rarely.

A pure-blooded Negro is very hard to find. In a nation that so opposes the intermarriage of the races, the white man does not fear adultery with Negroes. 21% of white Americans have Negro blood. 72% of all Negroes have white blood in them.

This fear is taught. Color distinction is not taught in the Bible regarding marriage. Though white man fears intermarriage, he does not fear adultery because very few Negroes have no white blood in them.

72% of all Negroes have white blood.

21% of all white Americans have Negro blood.

(e) *The sinful desire for supremacy.*

The rich over the poor.

The strong over the weak.

The young over the old.

The white over the colored.

c) The alleged Biblical "proof texts" for segregation of the races.

(1) The mark of Cain (Genesis 4:11-16).

The argument is that Cain's line was separated by God from the Seth line when God put the mark on him. This is said to be the beginning of the Negro race. The races are not to be integrated because God separated them as a curse.

But Cain's punishment was to be put from the presence of the Lord. The mark that God put on Cain was for his protection, and not as a curse.

The separation of Cain's line from Seth's line was spiritual, not racial because they both had the same parents. Also, even had the color of the skin been the mark of Cain, all lines would have been lost except Noah's at the flood.

(2) The curse of Ham (Genesis 9:18-29).

This is supposed to be the beginning of the servant's class. Ham went down to Africa and that was the region from which the Negroes came. The curse of Ham was the beginning of the servant class.

But, Noah cursed Canaan, the son of Ham, because Ham had seen his nakedness. Canaan was the father of the Canaanites and they are a *white* race. The other lines of Ham populated Africa and became the Negro race.

(3) The confusion of tongues at Babel (Genesis 11).

This is said to be God's frustration of an attempt at permanent integration of the races.

But the separation was:

- (a) A spiritual matter, because they were not scattering and filling up the earth.
- (b) They were all of the same race.
- (c) The separation was on the basis of language, not race.
- (d) The separation was binding on all of them: none of them was superior.

d) Jesus' attitude toward segregation and prejudice.

Jesus ministered to the Syrophenician woman, a Gentile (Mark

7:25-30).

Jesus gave the parable of the good Samaritan, showing the priest and the Levite in an unfavorable light (Luke 10). He commended the Samaritan whom the Jews despised.

In the great commission, He commanded that the Gospel be preached to all the world, to every creature (Mark 16:15 ff).

In some of His parables, He gave illustrations of how God will one day bless the Gentiles and take the blessing away from the Jews.

He spoke of Naaman, a Syrian, who was the only leper healed by Elisha.

Elijah was only sent to the widow in Sidon who was a Gentile.

Talking with the Samaritan woman at the well was a violation of Jewish custom.

In all of His ministry, Jesus showed no prejudice. He did not segregate. Even the spiritual segregation of the Old Testament was completely broken down at the cross (Galatians 3:28).

e) The Apostles' attitude toward segregation.

Paul publicly rebuked Peter for segregating from Gentiles (Galatians 2:9-14).

f) God's attitude throughout Scripture.

There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female: for ye are all one in Christ Jesus (Galatians 3:28).

And hath made of one blood all 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 (Acts 17:26).

God showed Peter a vision showing that He had cleansed the Gentiles by faith (Acts 9:10-16). All who had faith were to be like the Jew.

Moses married a black woman and God stood up for him (Numbers 12:1-15). The Lord smote Miriam with leprosy because of the prejudice she and Aaron had against her.

God does not approve of racial prejudice. Whenever there is separation in the Bible it is for spiritual reasons (II Corinthians 6:14).

If we have done nothing to alleviate prejudice then we are as guilty as the early Americans who engaged in slave-owning and in racial segregation.

God is going to judge America for her slavery of the blacks, and the oppression of the blacks through segregation.

Two visions given to Dr. Freeman:

(1) The Lord showed him a naked black man. He showed a knife coming down and emasculating him.

"You (America) think that it is a terrible crime to emasculate a man, but you think nothing of emasculating a whole race which American has done the Negro."

America has emasculated the entire Negro race. He is no longer a man. He was ruined and made to be impotent in every way.

(2) A faceless Negro woman, who was not pure Negro, but mulatto. The white man has destroyed the Negro's identity and made him faceless. He is neither white nor black. America has not only emasculated the Negro, but destroyed the purity of the race.

America has not repented. She fought a civil war allegedly to set the Negro free, but today he is more of a slave than he ever was.

The Lord cited Luke 11:32-33 in the vision. Ninevah, the wickedest city on earth, repented, but America has not. The men of Ninevah will rise up in judgment against her.

America has hidden her light under a bushel. She has the Statute of Liberty proclaiming liberty, equality, and justice for all, but she has not practiced it.

America has prejudice against all minorities, forgetting that she had been established by groups of minorities fleeing from other nations for religious freedom.

America promised liberty, equality, and justice; and God expects America to give it to the minorities.

III. CHRISTIAN RESPONSIBILITY IN MARRIAGE AND THE FAMILY

A. INTRODUCTORY MATIERS

1. Trends in American family life and marriage

There is an increasing impermanance in the American family.

The families of today are highly mobile, moving from community to community, state to state, and very few live out their lives in the community, or even in the state, where they

were born.

The significance of this is that it upsets family ties and is one of the factors in divorce and juvenile delinquency.

An increasing divorce rate.

The increasing divorce rate in America has resulted in the breaking up of homes and the increase of juvenile delinquency.

The decreasing family size.

The declining birth rate is due to birth control which has become widespread. The lowest rate of birth is in the upper and middle income groups. The highest rate is among the poor or among agricultural people.

The significance of this is that there is more leisure time to get into trouble, to party, to get involved in other pursuits than what is called for by their roles in the family.

There is a loss of traditional family functions.

At one time almost all of the family functions were supplied by the family: education, recreation, religious training. We live in an age where the average family feels that it needs a specialist to take over in these fields.

The significance of this is that there is less family dependence today, so the family isn't close-knit. There is less respect for adults and parents because they are just functionaries that feed the children and pay the bills. The specialists that the children are being turned over to are controlling their minds, their lives and their beliefs.

The changing morality of today.

Men and women are plunging headlong into hell, seemingly unable to wait to get there. Morality is declining at a rapid rate. Children are disrespectful of parents and elders. There is a general preoccupation with sex. A materialistic philosophy of life characterizes American and the world.

Signs that our morality is rapidly declining in America:

- (a) Efforts to legalize drugs.
- (b) Four-letter words are now an accepted part of our literature and culture.
- (c) Laws are being changed by the Supreme Court to support pornography and immorality.
- (d) The women's liberation movement.
- (e) The hippy movement.
- (f) Corruption is on the increase in government industry, labour unions, etc.
- (g) The declining morality in many churches and denominations. Most churches are either accepting or looking the other way at this new morality. Some denominations are now defending homosexuality and lesbianism.
- (h) Colleges and universities have lowered their moral standards. Sex on campus is an accepted thing in many areas. Faculty and students are now controlling the administrations and their policies in many educational circles.

The declining male leadership and headship.

The women are gaining much freedom today legally, politically, economically, domestically, vocally, etc. This has led to a matriarchal society. The husbands have surrendered their responsibilities of leadership, headship, to the point that today they gladly let the wife take all the responsibility, from the

discipline of the children to the color of the car.

The woman does not have the God-given ability to function in the role of headship and leadership. As a result, the effect it has on the children is that the youth of today are really running things. The mother uses psychology and the children have taken over.

2. Family Control

Formal, or legal, control.

In early society controls were largely informal in the family and in society, but with the rise of cities and the complexities of civilization, impersonal control has been largely replaced by legal controls. Examples:

- (a) Marriage - each state has a set of laws controlling blood tests, age, competency, etc.
- (b) After marriage- the relationship to one another and to the children is highly regulated by the government:

- The husband must support the wife and children.
- Mothers must give proper care to children and maintain a home.
- Fornication and adultery are illegal.
- All children must attend school.
- The state has the power to grant divorces.
- The states require medical attention for the sick.
- A death certificate is required at death.
- Social Security at old age.

Informal control.

There are certain social pressures that each area will place on a person called *mores*. Not conforming to these will cause one to be harassed or ridiculed by others.

3. The Biblical purpose of marriage. What is the purpose of marriage?

Procreation.

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and fill up the earth, and subdue it (Genesis 1:27-28).

For the expression of love.

Marriage is honourable in all and the bed undefiled: but whoremongers and adulterers God will judge (Hebrews 13:4)

The God-given impulses are natural and given of God, but they are to be expressed as God intended: in marriage; not as an end in itself.

Companionship .

And the Lord God said, it is not good that the man should be alone; I will make him an help meet for him (Genesis 2:18).

This is an inherent necessity. Adam needed a companionship that

the animal kingdom could not supply. Adam needed a woman by his side. God saw that it was not good for man to live alone.

It is the basis of the family and the home.

Without marriage, children would be without the care, love, protection, training, and concern that parents can give them.

The family is the smallest element of society, being a small society in itself. When marriage and family break down, man becomes rebellious, becomes more sinful, and society breaks down, bringing on corruption and war.

4. The foundations of marriage

It is monogamy.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh (Genesis 2:24).

Therefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder (Matthew 19:5)

Permanency.

For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man (Romans 7:2-3)

Death alone is to terminate the bond of marriage.

Fidelity in both parties.

The lustful glance makes one as guilty as committing the act of adultery (Matthew 5:27-28).

Love.

This is self-giving love, especially the husband to the wife. This is the kind of love that Christ gives the Church. A marriage without love is only two people living together.

Headship.

The God-ordained way of headship is that the man is the head with the woman as his helpmate. It is patriarchal. The authority is vested in the male.

In America headship has taken two forms: (1) matriarchal - the female heads the home, (2) democratic - marriage is sharing.

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B. PARENT/CHILD RELATIONSHIP IN THE CHRISTIAN FAMILY

1. Responsibilities of Parents to Children

The security of a Scripturally-ordered home.

Where a Biblical point of view prevails.

The husband is the head of the home, and the mother and wife is a helpmate with the children in submission. The Bible is the final guide and authority for all conduct.

Two parents.

The average American child has only one parent and doesn't know the other. The child needs the love and security and discipline that both parents can give.

Spiritual and moral instruction.

Parental responsibility has been largely surrendered to specialists in these areas: Church, school and Sunday School. Sex education is picked up on the street.

Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it (Deuteronomy 31:12-13).

And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates (Deuteronomy 6:6-9).

Train up a child in the way he should go: and when he is old, he will not depart from it (Proverbs 22:6).

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord (Ephesians 6:4).

Loving correction and discipline.

Without correction and discipline instruction will have little effect.

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes (Proverbs 13:24).

The psychological approach to child discipline and training is to use psychology and love. They claim that spanking a child is an admission of defeat.

But love is corrective. Parents who don't keep their children in line don't love them.

How should a child be disciplined?

Discipline should be firm, consistent, and it should be administered in love. Anything that is gained through discipline is lost if it is not consistent.

Discipline has to be in love. It can hurt the child and still be in love. But a child can get the message without injuring him. Work details or denial of privileges can also be used as discipline.

There are three methods of rearing children:

The cherub method. My child can do no wrong. Mistakes are growing pains. A child should not be disciplined, only loved.

The hammer and anvil method. This is beating them into the desired shape.

The absorption method - the Biblical method.

This method is molding them by training, by discipline, and by example.

Foolishness is bound in the heart of the child; but the rod of correction shall drive it far from him (Proverbs 22:15).

The rod and reproof give wisdom: But a child left to himself bringeth his mother to shame (Proverbs 29:15).

Correct thy son, and he shall give thee rest; yea, he shall give delight to thy soul (Proverbs 29:17).

Chasten thy son while there is hope, and let not thy soul spare for his crying (Proverbs 19:18).

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes (Proverbs 13:24).

2. Responsibilities of Children to Parents

To honour them.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee (Exodus 20:12).

Honoring one's parents involves:

Obeying them.

My son, keep thy father's commandment, and forsake not the law of thy mother (Proverbs 6:20).

To obey one's parents is the first commandment with promise. Obedience is a condition for longevity (Ephesians 6:1-3). One of the reasons God gave them up is disobedience to parents (Romans 1:30).

Heeding their instructions.

My son, hear the instruction of thy father, and forsake not the law of thy mother (Proverbs 1:8).

My son, keep thy father's commandment, and forsake not the law of thy mother (Proverbs 6:20).

Fearing them.

*Ye shall fear evel!' man his mother, and his father. . .
I am the Lord your God (Leviticus 19:3).*

Submitting to their discipline.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence. . . nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (Hebrews 12:9, 11).

To care for them.

God expects us to care for those who have brought us into this world.

If a widow has relatives they are to show their piety by caring for her (I Timothy 5:4).

Jesus condemned the Pharisees and scribes for using their traditions to escape their responsibilities to their parents (Mark 7:10-12).

3. Responsibility of Children to God

It is to obey God.

And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul (Deuteronomy 30:2).

To remember God when they are still young.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them (Ecclesiastes 12:1)

To fear Him.

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction (Proverbs 1:7).

My son, fear thou the Lord and the king: and meddle not with them that are given to change (Proverbs 24:21).

Questions

What does one do when his parents are not saved?

The person is to be in total subjection to them, but in limited obedience. He is to obey his parents except where it is to sin. He is to submit to the punishment for this disobedience.

What is to be our attitude toward our parents when we are no longer living at home?

Be their loving helping child. Under no circumstances are you to avoid them because they are not saved or Spirit-filled.