

CHRISTIAN ETHICS 1
APPLIED CHRISTIAN ETHICS NOTES FOR
NDEJJE UNIVERSITY STUDENTS.



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CHAPEL

CHAPTER ONE

DEFINING ETHICS

Generally defined, Ethics refers to a system of moral principles and norms for conduct that distinguish between acceptable and unacceptable behavior of people in a community or society. Therefore Ethics concerns itself with regulating behavior or conduct of people in society and their moral judgments about right and wrong.

Etymologically, the word Ethics originates from the Greek word “Ethos” which means customs, values norms virtues or behaviors. Originally, in the Greek language, ethos used to refer to a stable. A stable is a fenced place where animals are sheltered and kept for their safety, stability and security from wild animals, raiders and bad weather.

From this concept of a stable, was developed the main purpose of ethics which is; to form behavior, values and attitudes that will translate into safety, stability, security, harmony and peaceful co-existence among people and their environment.

The term Ethics is often used interchangeably with morality. Precisely, morality refers to Behavior according to customs; the practice of ethics; or the living out of what one believes to be right and good (the word morality originates from the Latin root “*mos*” which means customs).

BEHAVIOR, VALUES, AND ATTITUDES.

These three small words are essential to the study of Ethics. Therefore they are worth some special reflection.

i) Behavior

Behavior may be taken as an individual or society’s visible conduct, deeds, habits and manners .These may include:-

- The way of dressing
- The way one talks and the content of the talk
- The way of walking
- The general way of life (life style)
- How you treat people e.t.c

ii) Values

These are the invisible, underlying, fundamental beliefs, assumptions, standards and ideas worth dying for. They often cause tension and conflict once they are offended or violated. For example Ndejje University as a corporate organization has the following core values that drive behavior among her members:-

- (a) Integrity : (the state of being upright, truthful “integrated” and consistent in all a person’s dealings). Ndejje University expects all her members to be “integrated” to the degree that what they say and believe is consistent with what they do and how they behave or act.

“Having integrity means that we have no areas in our lives that are lacking in moral soundness, that our hearts are not divided. Integrity is demonstrated by doing the right thing even when no one is looking.”Global reach document

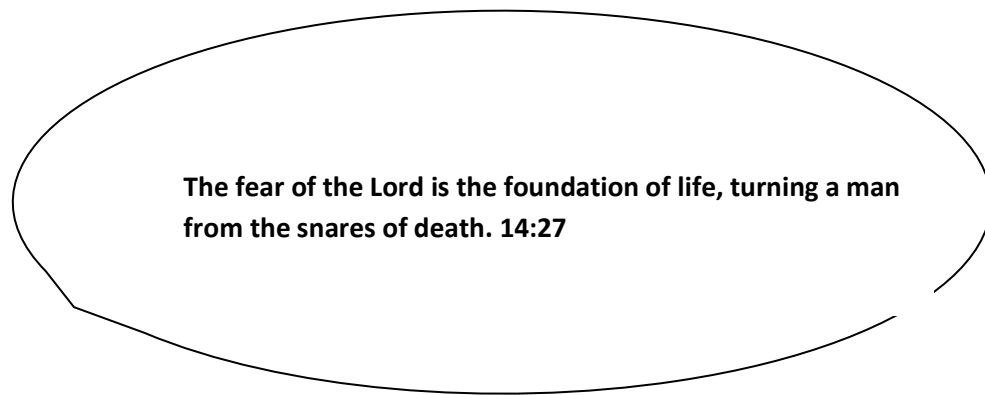
- (b) Hard work: In the understanding of Ndejje University, hard work *includes good work* ethics and a stance against laziness, corruption, and expecting free things which often lead to death traps. “All hard work brings a profit but mere talk leads only to poverty.” Proverbs 14:23

“Opportunities often come disguised as hard work.” Abraham Lincoln

- (c) Teamwork: (we value working together, supporting and cherishing one another’s gifts, natural abilities and roles, likewise, we detest selfishness and any tendencies of disharmony.

Do nothing out of selfish ambition or vain conceit but in humility consider others better than your selves. Each of you should look not only to your interests but also to the interests of others. Philippians 2:3-4

- (d) God fearing: “The fear of God brings knowledge and wisdom,” (Ndejje University’s motto). This motto summarizes the philosophy that governs Ndejje University cf Proverbs 1:7). God must be revered, trusted, worshiped and given pre-eminence in all daily routines.



- (e) Creativity: (people ought to realize their God given abilities, gifts and resources and use them to improve on their own standards of living and those of their environment.

(iii) Attitudes: In more or less the same way as values, attitudes imply an individual or society’s mindset, feelings, thoughts, opinions, and way of thinking in general.

THE RELATIONSHIP BETWEEN VALUES, ATTITUDES, AND BEHAVIOR.

Values and attitudes are invisible but they always act behind the curtains to influence behavior. The two are the script whereas behavior is the drama. The way we live always follows the pattern of the scripts of our values and attitudes. Therefore it is for this reason that Ethics covers a wider scope of not only behaviors, but also the values and attitudes that cause such behavior. For example, people who think of life as precious, meaningful, and a gift of God may not choose to commit suicide, murder people, drive recklessly or abort the unborn. Rather, such people may choose to save life and work for its welfare. In another example, people whose values and attitudes about women are negative are very much likely to mistreat, discriminate, and exercise violence against them.

THE RELATIONSHIP BETWEEN ETHICS AND MORALITY

We already saw in the definition that morality is the application of ethics; the practice of what one believes to be true, right and good. In other words morality is:-

- ❖ Lived out ethos, customs, values, and beliefs.
- ❖ The practice of ethics.

When morality is coupled with ethics, the result can be amazing:-e.g.

- ❖ Christians do not need to say it; we see it because they walk the talk.
- ❖ Students who study Christian Ethics cannot cheat in exams.
- ❖ Dressing styles are consistent with the ethical standards.
- ❖ Students and employees of Christian based institutions, live out the Christian-based image of their institutions e.t.c.

“I am satisfied that we are less convinced by what we hear than what we see.” Historian Herodotus.

“Noble examples stir us to noble actions.” Anonymous

Faith without action is dead faith. James 2:17

CHAPTER TWO:

WHY ETHICS?

(JUSTIFICATION FOR STUDYING ETHICS)

The main reason why there is an outcry to revive the teaching and learning of ethics /Christian Ethics is mainly the permissive nature of the society we live in. This permissive society has created an environment of moral decadence where no one is safe, stable, and secure. Morals are twisted, values are exchanged for vices, Religious authority (and all authority) is questioned and people will do anything but embrace Ethics, as exhibited in the following “symptoms”:-

(a) Liberal sexual practices and attitudes

- ❖ Virtues such as virginity are considered backward; some “loose” people say, “Virginity is not dignity but lack of opportunity.” As a result, sex nowadays can be played anywhere, anytime, with anybody, with anything, and anyhow.
- ❖ Sexual crimes such as rape, defilement, incest, sexual harassment, misconduct like sexually suggestive dressing, exhibitionism, e.t.c are on the rise.
- ❖ Sexualized entertainment where almost all entertainment is saturated with explicit Sexual themes and gestures.

(b) Corruption

- ❖ Corruption is being taken as a way of life. In many ways it is rationalized and down played, as in the infamous saying, “This is Uganda.” Corruption has left us with dead consciences whereby in many African countries, it appears normal to appoint and re-appoint officers who once or twice have been censured for crimes related with corruption.

(c) The culture of violence and strikes

Violence, strikes, riots, and rebellion against authority is becoming a condoned way of settling conflicts yet evidently this destroys peace and stability.

(d) Ethical Egoism (selfishness)

People perform actions without caring whether they cause harm and injury or lead others to temptation, for example, “dressing to kill.”

e) Biblical marriage and family values;

These are crumbling down and are being attacked from all angles: Marriage is taken to be “nkola ya taxi agikoowa yagiddukamu” (marriage is like a passenger service vehicle; you board and get out of it at will).

(f) Religious, social, and cultural values.

These too are taken as extra-curricular, not as part of holistic personal development.

Given the above background, Christian Ethics is essential in the following ways:-

- (a) For Holistic personal growth
- (b) Enhancing social stability
- (c) Enhancing moral responsibility
- (d) Inspiring loyalty to God and country
- (e) Promoting good professional conduct
- (f) Fighting Fraud and all forms of corruption
- (g) Creating a value oriented society
- (h) Creating a free and fair society

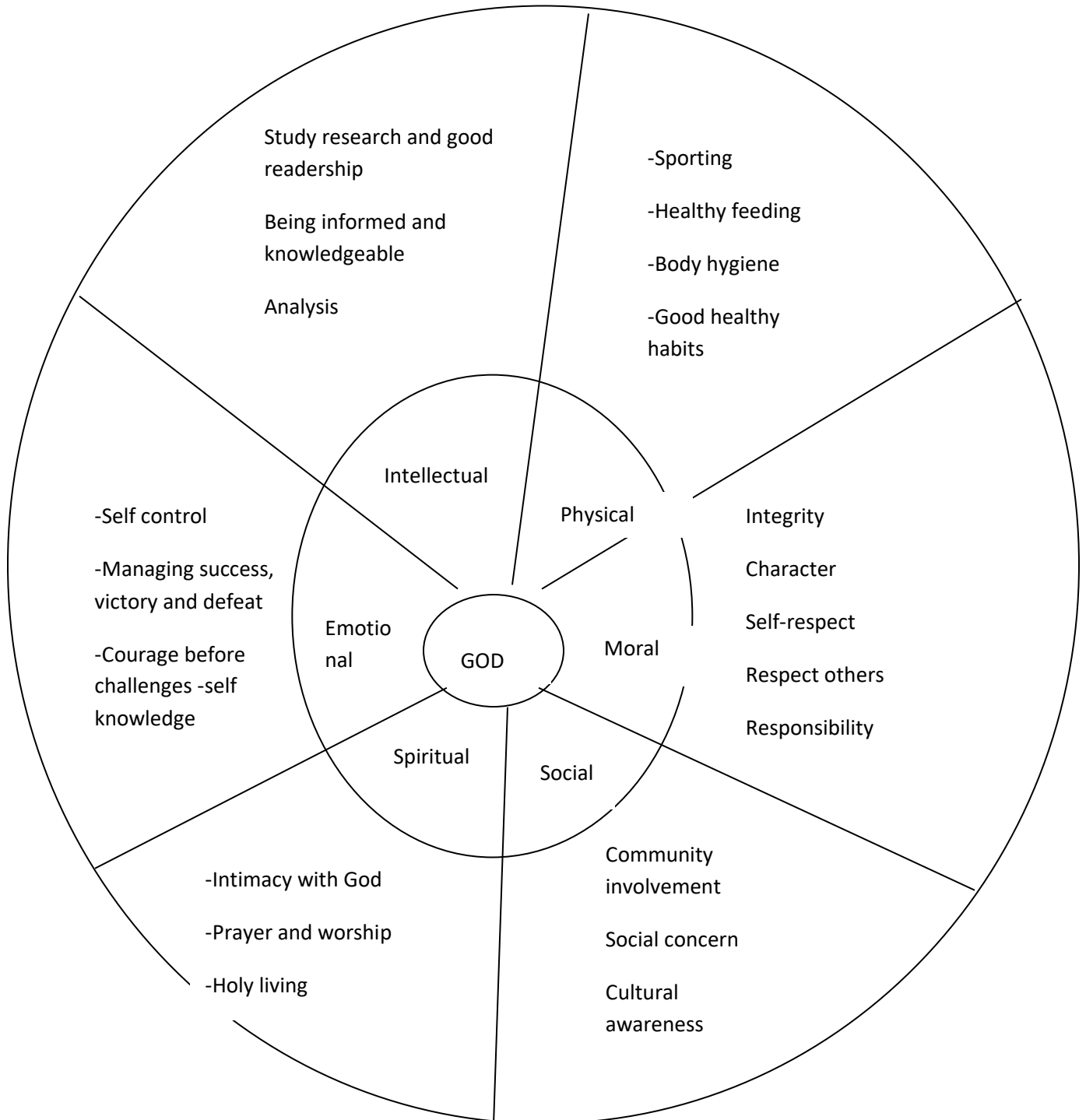
(a) For Holistic personal growth

Christian Ethics puts emphasis on balanced, holistic growth of a person in six areas:-

- ❖ Social growth (development)
- ❖ Physical growth (development)
- ❖ Emotional growth(development)
- ❖ Spiritual growth (development)
- ❖ Intellectual growth (development)
- ❖ Moral growth (development)

Christian Ethics is essential for holistic personal growth (see illustration below).

By holistic growth, I underline six major areas or aspects which are pertinent to the complete growth of a person. With God at the centre of all spheres of human growth, below is the figure illustrating the desirable student product of Ndejje University (Holistically developed person)



Christian Ethics presupposes holistic growth to entail:-

1. Social growth – Demonstrated in a person’s cultural awareness, community involvement, social concern and compliance, co-operation and ability to team up well with others for every good cause.
2. Physical growth – entailed in appreciating God’s wonderful gift of one’s body which is not only fearfully and wonderfully made but also acknowledged as the living temple of the holy spirit (Psalm 139:14). To grow well, the body must be taken well care of through sports, physical exercise, good and healthy feeding habits, observing body hygiene, and embracing good health, habits, and including self-destructing habits, such as drug abuse, sexual immorality etc.
3. Intellectual growth – This can be nurtured through study and research, good readership, and getting one’s brains accustomed to analyzing and critically thinking through issues. An intellectually grown person is a critical thinker, an analyzer of issues, a lover of knowledge, information and wisdom, and above all, one who practically applies knowledge to concrete situations and contexts.
4. Emotional growth - Observed through the ability to exercise self-control, when one is confronted by temptations, challenges, threat, defeat, victory, joyful, and sold situations.
5. Moral growth – Demonstrated through integrity, exemplary character, self-respect, respect and love of others, sense of moral responsibility and desirable conduct.
6. Spiritual growth – Demonstrated through holy living, intimacy with God nurtured through regular worship prayer and obedience to the word of God.

“It would seem clear that as society abandons the standards and moral values of its fore fathers, behavior deteriorates. Christian Ethics are the standards for conduct and behavior that is the way forward for the global society” “WILLIAM BARCLAYS”

(b) Christian Ethics is essential for enhancing social stability

As morality or “moss” developed from the concept of a stable where animals are kept secure and stable with regulated movements, Ethics regulates human behavior and conduct for every body’s good and stability.

(C) Christian Ethics is essential for enhancing moral responsibility

People’s moral consciousness is awakened, helping them to behave responsibly and to respond appropriately to society’s needs and problems.

(d) Christian Ethics inspires loyalty to God and country.

(e) Christian Ethics encourages, promotion of good professional conduct.

A prescribed code of conduct promotes professional conduct and wins a good reputation for an individual or company.

(f) Christian Ethics is at the fore front of fighting Fraud and all forms of corruption

When the society is ethical there can be no fraud in business, academia etc.

(g) Creating a value oriented society.

(h) Christian Ethics help create a value oriented society with honorable values on phenomena like:-

- Marriage.
- Sex
- Work e.t.c

(i) Christian Ethics helps creating a free and fair society e.g. think about the Ethical and moral challenges today in these extra examples:-

- ❖ Media- Unethical reporting, assassinating peoples reputations deliberately for ugly profits and sales
- ❖ Business- Unethical short cuts to maximize profits, as in selling nuclear infected cars from Japan to unsuspecting customers.
- ❖ Medicine- Money put above saving life as evidenced in insensitive sit down strikes.
- ❖ Engineering- Falsely approved architectural plans, leading to collapsing building.
- ❖ Quality assurance- Imagine what would happen if UNBS (Uganda National Bureau of Standards) compromise standards of medicine and food.
- ❖ Marriage- Spouses behaving unethically, resulting into HIV infections, homicides, using each other for economic advantage e.t.c.
- ❖ Academic institutions- Lecturers do not teach but sign attendance lists, students cheat in exams or expect free marks.

Research: - Plagiarism, fabrication, falsifying e.t.c

(i) Christian Ethics provides guidance through day to day ethical dilemmas

When faced with a perplexing moral situation, ethics is essential for our guidance. Not only are we guided towards making proper judgment, in emergency situations, but also in the day to day choices we make constantly e.g:-

- Should I ask my girlfriend for sex now or wait?
 - Should I rape her?
 - Should I surf for pornography?
 - Should I smoke? Etc.
- (j) Christian Ethics is essential for raising people who combine intellectual excellence and integrity.

In conclusion, Ethics is the foundation upon which society is built and it is a requirement for human life. It is our means of deciding a moral course of action. Without Ethics our actions would be random and aimless. There would be no way to pick between the limitless, numbers of goals. Ethics enable us to correctly organize our goals and actions; to accomplish our most important values. Any flaws in our ethics will reduce our ability to be successful in our endeavors.

CHAPTER THREE

THE UNIQUENESS OF CHRISTIAN ETHICS

This section is intended to respond to the question why we teach or learn Christian Ethics and not just Ethics at Ndejje University. If we already have ethics why then do we need Christian Ethics? First, it is essential that we look at the principles which separate or distinguish Christian Ethics from secular principles of judging right and wrong.

(I) SECULAR PRINCIPLES AND STANDARDS OF JUDGING RIGHT AND WRONG

(a) Fairness:

Here a deed is deemed right or wrong depending on its being fair or unfair. Faced with a complex moral decision, a person simply asks is it fair to do so? E.g. Is it fair to leave my first wife for a second one?

(b) Reason (Rationalism): Is it reasonable as in Immanuel Kant's view. (See detailed discussion on Immanuel Kant)

(c) Culture: This comprises of cultural norms which are prescribed by a community or society as in David Hume's view. (See notes on David Hume)

(d) Level of harm to self and to others:

Is it harmful? Does it produce or lead the greatest good and the least harm or suffering? (This view is called Utilitarianism).

(e) Pleasure: (Does a deed lead to the greatest pleasure (Hedonism) e.g. if sexual intercourse maximally excites the body, then it is deemed right regardless of what the Holy Books says. It is deemed wrong only, if causes pain.

(f) Parental values and guidance: (parents are looked to, for example of right and wrong). Their behavior, values, and attitudes become the canon i.e. the stick yard for good behavior.

(g) Autonomy: Every individual becomes his or her own yard stick for morality (please read about ethical egoism and cosmic humanism to find out more).

(h) Duty: (what allegiances or actions do we owe to family or community (Deontological Ethics).

(I) Situation: (does the situation favor it)? (Situational Ethics): Here every moral course of action is dictated by a given or corresponding situation.

(j) The end results of the action: (pragmatism). This is rooted in the philosophy of the end justifies the means e.g. does the action bring about relief or desired results?

(k) Law: is it consistent with the law or by- laws of the land? Is it legally acceptable? E.g. In some countries, homosexuality (same sexual relationships) are considered normal and right because the laws of those countries permit it.

CORE FOUNDATIONS FOR NON- CHRISTIAN ETHICS

Here we look at the core foundations upon which some of the above enumerated principles of Ethics constructed.’

(I) The culture foundation with reference to African Ethics.

(II) The Greco-Judeo Foundation.

(III) The Enlightenment Foundation with reference to enlightenment philosopher.

I. AFRICAN ETHICS WITH REFERENCE TO THE PRINCIPLES OF CULTURE.

- ❖ God
- ❖ Spirits
- ❖ Community

GOD

African sense of right and wrong and the whole gamut of their ethics and morality is deeply rooted in the African religious beliefs. African people hold a strong conviction that their morals were given to them by God from the very beginning. This provides an unchanged authority for the moral. Africans take God to be the foundation of explanation of all creation and existence. They understand him as the ultimate source of morality. Therefore, God is the one who dictates the moral path of life. Since, he created man; it is he who implants’ in him the sense of right and wrong. Consequently, worship of God in the traditional African society was meant to be an appropriate response to God in practical devotion which was depicted in living in the way he prescribes. God was known and worshiped by a good number of names which portrayed his communicable attributes ;(can you think about and give a few examples of such names?) Among the Baganda, the very first name of God is Katonda which literally means creator.

Katonda was believed to be omniscient (all knowing) Omnipresent (all present) and Omnipotent (all powerful) when someone committed some offence, he/she could be warned that, “kale katonda akulaba emisana n’ekiro” (God watches all your evil deeds day and night).

Spirits

African people believe in a world saturated with myriads of spirits. It is thought that some of the departed spirits keep watch over people to make sure that they observe the moral laws and are punished when they break them deliberately or knowingly. Beliefs in spirits strengthen the main glue of African people. The spirits are believed to be powerful but not omnipotent like God and are subordinate to him. Some of them are benevolent; others are malevolent spirits that can make people do evil things such as murder. They can cause madness, sickness and other forms of suffering. When the gods are offended, their moral dictates being violated, they can reveal by themselves to their descendants through dreams and visions to provide instructions and warning against bad behaviors.

The community

African Ethics and morality is constructed on the philosophy that, “Man is not an island” Therefore, community is the central and focal concern of African Ethics and morality “The idea of ‘we’ and ‘us’ is entrenched in Africans right from childhood. Children are trained to grow knowing that they belong to and function within the community in which they are rooted.

All people live very conscious about who is watching their conduct. They care a lot about what the community is gossiping about them. They value family and the individual is understood from the perspective of the family to which he belongs. Individual achievements are encouraged, acknowledged and respected but they are interpreted in the context of the whole community. The successes, achievements, failures, frustrations grief and sorrow of the individual are shared by the entire community. The solidarity of the unity is stressed at the expense of the individual’s private interest or loyalties. African community ethics is stored in and is guided by customs, taboos, proverbs, poems, sayings, folk songs, riddles, and rhymes.(can you think of some examples from your cultural society?)

In conclusion, African Ethics and morality is strongly constructed on its intimate relationship with religion. Africans strongly believe that one cannot be moral without a strong belief in the supernatural which includes God, spirits and ancestors. Africans ethics are also rooted in the community whereby interpersonal relationships are emphasized more than individual satisfaction. The community shapes and regulates moral life and behavior.

(ii) The Greco-Judeo-Christian Foundation.

Greco-Judeo-Christian refers to the combination of Greek, Jewish, and Christian traditions. Western ethics has root from the combination of this trio. These three traditions were the major

influences of western ethical thinking before the 18th century A.D. Greek philosophy put a lot of emphasis on dualism. Dualism is the view which separates the material and immaterial world, the spiritual and the material concern, the body and the soul. The extremes of such views results into some religious erratic teaching that what one does with his body does not bother God at all as He (God) is only interested in spiritual part of the person.

Dualism leads often to sexually permissive behavior, even among Christians, and other self-destructive behavior like drug abuse, body neglect, and suicide e.t.c. Today many western countries still live under the influence of dualism whereby they tend to divorce religious commitment from political, economic and other social engagements because, according to them, the spiritual and material are not compatible. Some African governments have also imported dualistic views in that they are advocating for, or imposing the separation of any religious contributions from political affairs, purporting that “Caesar’s affair must be rendered to Caesar and God’s to God.”

(iii) The enlightenment foundation

The enlightenment was the post renaissance and post reformation ideology whose full evolution was realized in the 18th century. It is also known as the age of reason as it emphasized the supremacy of reason in making moral decisions.

Two of its contributors included; David Hume and Emmanuel Kant.

DAVID HUME 1711-1776: ETHICS ARE DERIVED FROM THE COMMUNITY AND ARE MEANT FOR THE COMMUNITY.

He is basically remembered for stating that ethics are not derived from God or from reason but from the community in which we live. The other things he said was that our major motivation of living morally upright lives is to avoid pain. We are driven by a sense of duty and sympathy, to choose those actions which can eliminate pain or promote a pain free environment for all people in our respective communities. Therefore our ethical way of life is a product of our dislike of pain. We act to avoid deeds that lead to pain and to embrace those which induce our sympathy for others. David Hume’s ethics are to some extent utilitarian in nature. Utilitarianism is the view that emphasizes the pursuing of actions that bring about the greatest happiness for the majority of the people in a group or community.

IMMANUEL KANT: HUMAN REASON IS THE BASIS FOR ETHICS AND MORAL JUDGMENT.

Kant objected to Hume's idea that ethics are generated from the community and geared towards community pleasure. According to him, Human reason is the basis for ethics and moral judgment. Human reason must have precedent over external revelation. He reasoned that to depend on the community for ethics is a sign of immaturity. He understood immaturity as the inability to make use of one's own understanding standing without the guidance of another. Everybody must have both the ability and the courage to use one's understanding and reason in determining what is good and right.

Kant refused to agree with any suggestion that religion and revelation has any significant place in moral thinking. He dismissed any appeal to religious authority in guiding moral decisions or choices. Thus according to Kant, there are no binding moral absolutes but what is right must be determined on the basis of an individual's reason or preference.

Immanuel Kant's enlightenment ideas bred the modern emphasis on:

❖ Rationalism

Rationalism is the view that unaided reason is the only source of ethics or morality. In this belief, all social, religious and political ideas are dismissed and way is given to radical autonomy.

According to Kant, what essentially makes a human being a unique, rational, and moral creature is his /her capacity to live independent of any other person's ideas or influence.

❖ The cult of individualism/self-autonomy /ethical egoism

The modern trend of self-worship, books which emphasize self-esteem, and the feeling that one should choose those things which make him happy without minding about what society thinks, has root in Kant's ideas of human reason. In ethical terms, this can be termed as **ethical egoism**. Ethical egoism is the view that a person must be self-centered and pursue only those things which please or exalt him above all others no matter what everybody else thinks. Ethical Egoism/individualism makes the individual the focus of all values.

❖ Focus on individual rights rather than individual responsibilities.

This is the trend in which the individual has become more important than the family, community or society of which he or she is part. For example in sports, individual achievement or excellence is placed above teamwork and spirit. There are situations where the goal scorer is praised minus mentioning those who assisted him to score by passing the ball. Sometimes, even a murderer's right

is exalted over the protection of the society in which the murderer consistently commits murder crime.

❖ Fundamental secularism (separation of religion from ethics and morality)

When you hear governments or people dismissing the teaching of religious education in educational institutions, they are probably acting under the influence of Kant's ideas. As already mentioned, Kant did not believe that Religion has any significant place in moral construction. According to him, religion suppresses rather than facilitate moral development.

❖ Over exaltation of the position of human beings in constructing morals.

Kant's ideas exalted man to the place of being the measure of all things. Does God give us a moral way of life to live by or it is man who must generate morals from within himself and decide upon his own way of life? Kant's answer to that question was that man is the decider of his own destiny. In technical terms, the view that morals are generated from within human beings, or that anyone acts morally by following inner truths determined in individual basis is called **cosmic Humanism**. According to this view, people can use their reason to create their own moral environment and principle minus God or religion. Even the politics, man must decide and consent to what regime is to rule him and how he should be ruled. (Some ideas of modern democracy developed from this humanistic view.

Allowing religious leaders, to preach to us, lecturers to lecture to us, health workers to dictate our diet to us, authors of books to impose their thoughts on us is all very dangerous because, according to Kant, all these undermine both our self-esteem and thinking capacity.

❖ Liberalization of laws pertaining to marriage, sex, abortion etc

Because morals depend on individual reason and choice, according to Kant, marriage results into being a mere contract that can be negotiated, or renounced. Sex can be played anytime, anywhere, anyhow and with anything as an individual may please. In the case of abortion, a woman has the right to do whatever she likes with her body. Hence her rights override the rights of the unborn.

(iv) The technological revolution foundations

The technological revolution has had a profound impact/influence on morality. Via the internet, people have the exposure to new information, ideas and experiences concerning dating, sex, violent methods of settling disputes etc. Some people equate technological progress with authentic morality, that is, whatever looks modern technologically is good. Reproductive technologies are used to alter people's sexuality, Death is made faster through euthanasia, and sex is made overtly available by provision of vibrators for masturbation and artificial vaginal sexual machines.

Having looked at the African and the western foundations of ethics, we now turn to where Christianity derives her ethics. On what foundation is Christian ethics constructed? What is the root of Christian ethics?

WHERE THEN DOES CHRISTIANITY DERIVE HER ETHICS?

(I) God's character

Christians believe that all moral norms come from God's nature or essence. The human mind, being fallen and in a corrupt state, has no power to invent or generate moral values. Therefore, human beings can only draw good morals from a good and holy God who commands us to imitate his character; "be holy to me because I, the Lord am holy and have set you apart from the nations to be my own." (*Leviticus 20:26*) God is thus the norm for Christian Ethics and his ethical order the only true source of morality and, in fact, the only possible morality.

This God is understood by Christians to be only one God but who manifests himself in three equal persons of the same essence, namely; God the father, the Son, and the Holy Spirit. God the father is the norm for and the originator of Christian ethics. God the son is the model for Christian ethics because in him we have a perfect example of how to live in relationship with God and with our neighbors. As for the Holy Spirit, he is the power for Christian Ethics. He is the one energizes us to seek to live the way God wants and helps understand the truth about God, ourselves and the world. The same Holy Spirit is the personal agency whereby God powerfully enters human life and delivers man from enslavement to Satan, sin and death. (Romans 7:15, John 14:16, Acts 1:8, Romans 8:2).

The triune God has not left himself without testimony. He has revealed both Himself and a specific moral order in a process called general and specific revelation:

General Revelation

General revelation refers to God's self-disclosure through nature and history. Psalms 19:1-3 bears witness to the fact that God's glory can be known generally through nature

"The heavens declare the glory of God; the skies proclaim the work of his hands. Day after they pour forth speech; night after night they display knowledge. There is no speech or language where their speech is not heard"

The Bible insists that nature revelation informs the human conscience so that people make ethical decisions and judge between right and wrong. As St .Paul illustrates,

“The gentiles who do not have the law, do by nature things which are required by the lawthe requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them. Romans 2:14-15.

However, general revelation alone is not sufficient to reveal clearly, God’s entire will for creation. Therefore, special revelation is needed to supplement it. Special revelation is the reality of God’s self-disclosure through Jesus Christ and through the holy bible.

Special revelation through Jesus Christ

Jesus Christ a mode of special revelation is the supreme revelation of all there is to know about God. He is the perfect manifestation of God the Father and the entirety of his Glory. The book of Hebrews says about him that,

“While in the past God spoke to our forefathers through the prophets at many times in various ways, in the later days he has spoken to us by his son, whom he appointed heir of all things, and through him he made the universe” (Hebrews 1:2).

Jesus life and ministry is very essential for Christian ethics because in him we have a perfect example and model of how to live morally perfect lives. He alone lived in a sinful world and even though he was tempted, he never gave in to sin, He was fully God and fully man but in being man he never sinned at all. His death on the cross cleansed the world of all sin and restored fallen humanity to the original position of the image of God in which they were created.

Special revelation through Holy Scripture (the Bible).

God has also revealed to us who he is and about how we should live in Holy Scripture. The bible is thus a record of God’s special revelation In 2 Timothy 3:16-17, St. Paul teaches that,

All scripture is inspired by God and it is useful for teaching, rebuking correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.

In the bible, God clearly lays out what he regards as ethical behavior “to act justly and to love mercy and to walk humbly with your God” (Micah 6:8). In instances where the bible seems not very direct on issues, Christians look out for principles which are discovered by considering the context of Holy Scripture as a whole.

THE DECALOGUE (TEN COMMANDMENTS)

AS A FOUNDATION FOR CHRISTIAN ETHICS

GOD'S WORD AS A FOUNDATION FOR ETHICS

THE DEACALOGUE (TEN COMMANDMENTS)

Introduction

- ❖ The Ten Commandments (Decalogue) are the way of life which God prescribed for his people.
- ❖ They were first received by Moses on behalf of God's chosen people, the Israelites in the wilderness of Sinai. The Israelites came from Egypt (Exodus 19:1) where they had been slaves for years. They were a disorganized rabble, who had been "polluted by the atheistic way of life of Egypt. In order that a mob of people might become a nation they had to have a law which they would obey and which would weld them into a community. (There can be no community without law).
- ❖ However as God is universal and the God of all generations, even the Decalogue apply to all generations universally.
- ❖ The Ten Commandments contain a moral code to guide a twofold relationship, i.e. between God and our neighbors. They are the authentic solution to the moral problem of the society. "The worst problems of the age are not scientific but moral ones e.g. people are hungry not because lack of food, but because of the terrible inequality of its situation."

PRINCIPLES OF THE TEN COMMANDMENTS (DECALOGUE)

The 1st commandment Exodus 20:3

- ❖ Loyalty, love, devotion and allegiance to the only one true God.
- ❖ We should love and serve God with all who and what we are Deuteronomy 6:5-8, Mathew 22:37-38
- ❖ We should not give pre-eminence in our lives to something or someone who ultimately will disappoint and hurt us. The gods of this world often turn against their worshipers and devour them.
- ❖ We ought to put away any idea ,interest or thought that competes with God or diminishes his sovereignty in our life e.g. the gods of today =SEX,MONEY AND POWER

The 2nd commandment; Exodus 20:4-6

- ❖ There can be mental and physical images that dwarf and misrepresent God in his incomparable greatness. Nothing appropriately compares with God.
- ❖ We must never conceptualize God in any way that undermines his glory eg we should never picture God as being too small or compares to your problems as fears.
- ❖ Never exalt the creature over the creator.

The 3rd commandment Exodus 20:7

Promises and vows and oaths made in God's names must be kept and honored.

- ❖ When we do not live up to our religious commitments. We drag his holy name through the mud (Romans 2:24)
- ❖ We also profane God's holy name when we call ourselves God's children or people and yet continue with a sinful lifestyle.

4th commandment Exodus 20:8-11

- ❖ We ought to take off time to rest, meditate, contemplate and worship God.
- ❖ There must be time for every employee (worker) to refresh, refill and recharge
- ❖ Leisure time must be used properly, building meaningful relationships with our neighbors and intimacy with God.
- ❖ The commandment is two faced; it commands us to work (give our best to work when Working) and to rest.

5th commandment Exodus 20:12, Ephesians 6:1, Proverbs 6:20-22

- ❖ A healthy relationship with our parents is the basis for good relations, peace of mind and success throughout our life span.
- ❖ We should have an active expression of love and respect to our parents and even support them whole heartedly during their old age.
- ❖ Obedience to parents is fundamental for success in school, on the job and even in marriage.
- ❖ Our attitude towards parents has a bearing on the way we relate to all authority
- ❖ We ought to make our parents look good by looking good ourselves Proverbs 23:25.

The 6th commandment Exodus 20:13, Mathew 21:26

- ❖ We should resist the rampant death culture of our time i.e.
- ❖ Abortion
- ❖ Euthanasia
- ❖ Suicide

- ❖ Human sacrifice
- ❖ Wreck less driving resulting into accidents
- ❖ Terrorism
- ❖ Capital punishments
- ❖ Unjustified wars
- ❖ Extra-judicial killings e.g. mob “justice”etc
- ❖ Homicides, infanticides and genocides.
- ❖ We should be pro-life i.e. a “live and let live” culture.
- ❖ We should work hard to eliminate all life threatening issues e.g hunger, poverty, diseases.
- ❖ We should love and make peace rather than seek revenge against our enemies.
- ❖ We should find positive and constructive ways of dealing with attitudes that fuel murder e.g. anger, hatred, envy and unresolved conflicts.

The 7th commandment

- ❖ We should honor and value highly the gift of sex
- ❖ We should never experiment with sex; it is too invaluable for that.
- ❖ “Sexual relationship is a divinely designed agency to make the joining of two lives strong and permanent”. It is heaven’s way of commenting together the two hearts and they cannot afterward be torn apart without serious damage to both (Wade 2006).
- ❖ Fidelity holds together marriage, infidelity disintegrate it.
- ❖ We should shun all attitudes and activities which undermine the gift of sex e.g.
- ❖ Pornography
- ❖ Lust
- ❖ Mental sex (unrestrained sexual fantasies).
- ❖ Sexual harassment
- ❖ Incest
- ❖ Fornication
- ❖ Bestiality
- ❖ Voyeurism
- ❖ Fetishism
- ❖ Rape
- ❖ Pedophilia
- ❖ Homosexuality/Lesbianism
- ❖ Exhibitionism

The battle for sexual self-control starts in the mind. Sexual arousal originates in the mind which is stimulated through the senses e.g. looking at scenes that excite sexual desire or hearing /reading stories and description, of sex (read Philippians 4:8)

We must discard sexual pollution (environment saturated with illicit sexual images and propaganda on bill boards, in print, on TV, etc.

The 8th commandment.

- ❖ The right to property ownership must be honored
- ❖ All forms of stealing must be avoided e.g.
 - theft
 - robbery
 - trickery
 - de-toothing
 - plagiarism
 - slacking off the job
 - Waste –overcharging /underpayment
 - withholding tithe etc.
- ❖ All people must work hard and work against the “something for nothing syndrome.

The 9th commandment

- ❖ We should love the truth always.
- ❖ The truth must always be whole, not exaggerated, not subtracted from.
- ❖ Slandering destroys other people’s reputation and character, it should be avoided.

The 10th commandment

- ❖ Coveting equals to love out of proportion, out of order or place.
- ❖ Be contented with what you have always.

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AN IMAGERY IMPRESSION OF HOW VIOLATING GODS COMMANDMENTS CAN SADDEN GOD

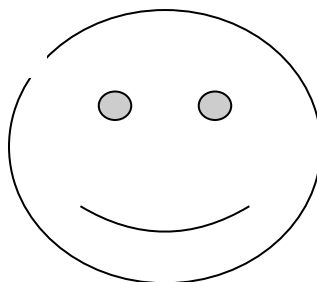
Negative principle (violations of the Ten Commandments)

1. Atheism, evil deeds by evil gods.
2. Idol worship, dwarf images of God.
3. Empty vows and promises, profaning God's name.
4. Overwork, hard labor, slavery exploitation.
5. Parental curses, rebellion in the home.
6. Death culture, rampant accidents, medical hengency, anger, hatred, suicide, euthanasia, violence, genocide, homicide, infanticide, capital punishment, anonymous
7. Rape, porn, defilement, fornication, homosexual, lust, STDS,
8. Theft, trickery, detoothing, corruption, extortion, overpricing, borrowing, and not return, plagiarism.
9. Lying shuddering, character assassination.
10. Coveting, discomfort, greed.

SMILING FACE OF GOD? AN IMAGERY IMPRESSION OF GOD WEARING A SMILE WHEN ITS COMMANDMENTS ARE OBEYED AND LIVED OUT.

Positive principles of the Ten Commandments

1. Love, loyalty, worship, devotion, faith, and trust in God.
2. No obsession with anything.
3. Promises are kept, faithfulness to God's work.
4. Work and rest, refreshment, renewal, good use of leisure.
5. Parental beings, harmony at home, parental love, care response.
6. Sacredness, pro-life culture, no revenge, mercy, forgiving, peace.
7. Sexual fidelity, stable marriage, truth in marriage, love spouse freedom from STD, self-control, body response.
8. Hard work, generous giving, security of property.
9. Love of whole truth-protect reputation-us mudslinging.
10. Contentment- gratitude, thanks giving – counting blessings or good will.



THE BASIC PRINCIPLES OF CHRISTIAN ETHICS

Having considered the foundation of Christian ethics as being God in the trinity, we now look at its basic principles: On what basis do we determine that our moral decision/choices are right or wrong

- i) **Relationship with God through Jesus Christ:** Do my deeds, values and attitudes hinder or facilitate my intimate relationship with God?

Christian ethics has a relational dimension. First, Christians relate to God as children relate to their fathers. They derive their conduct from that heavenly father, endeavoring to be holy because even the lord their God is holy. In this father-child relationship, God indwells them by His holy Spirit, enabling them to change (transform) and to grow more like Jesus Christ, the perfect son of God who has satisfied all God's standards for human kind.

Secondly, Christians relate with Jesus Christ, who alone is the way to the heart of God the father. The essence of Christian Ethics is that for a person to live a life that meets the standards of behavior and conduct required by God is only possible because of what Jesus Christ has done for the individual at Calvary and the relationship that is gained by that fact. The relationship between Christians and Christ enables them to live a better life. Christians realize that they do not live on their own or by themselves and for themselves. They live by God's divine power, supplied in their relationship with Jesus, and for God their creator and deliverer. Therefore, the relationship with Christ is what motivates positive behavior in Christians (c.f 1John 3:3)

CHRISTIANS DO NOT LIVE ON THEIR OWN OR BY THEMSELVES AND FOR THEMSELVES.

- ii) **Freedom:** Does the action I am pursuing or intend to pursue set me free from sin's bondage or does it bind me with sin?

St. Paul says in the book of Galatians 5:1 "It is for freedom that Christ has set us free" Christian freedom is the liberty to be free from slavery to sin. It is not license but the liberty that frees people to serve God as they ought. Christians are free not to sin. They are free to pursue righteousness without any limits. Their consciences are free and they can use their freedom to make responsible choices and decisions. God's Children are not at the mercy of their impulses and carnal passions. They exercise self-control when being tempted to make the way to sin.

Furthermore, Christian freedom enables us to serve God as a friend (John15:14) it grants us limited contact with and access to the God our father and master.

- iii) **Agape love:** Do my deeds, values and attitudes express true love, unconditional love for God and my neighbors?

OUR RELATIONSHIP WITH CHRIST IS IDEALLY WHAT MOTIVATES
--

Agape means the kind of love God has for us. This kind of love indicates unconquerable benevolence, invisible goodwill, and unconditional affection. Agape love is the root principle of Christian Ethics and morality. If we regard a person with agape, it means that no matter what that person does to us, no matter how he treats us, no matter how he insults or injures us, or grieves us, we will never allow bitterness against him to invade our hearts, but will regard him with that unconquerable benevolence and good will which will seek nothing but his highest good.

By principle, even the Ten Commandments (Decalogue) hang on Agape love. The standards God set in them are all met if we love one another and it is impossible to break any of the following commandments if we love our neighbors.

Exodus 20:13: you shall not murder

Exodus 20:14: you shall not commit adultery

Exodus 20:15: you shall not steal

Exodus 20:16: you shall not give self-testimony against your neighbor.

Exodus 20:17: you shall not covet (with intent to rob/violate owner's rights) your neighbor's property.

Agape has a vertical and horizontal dimension. In the horizontal dimension, it loves my neighbor as I love myself (Mathew 22:39), whereas in the vertical dimension, it comprises of loving the lord my God with all “ your heart, and with all your soul and with all your might Mathew 22:37),Therefore, Agape is so important that our Lord Jesus Christ declared that to love your God with all your heart, might and soul, and your neighbor as you love yourself is the greatest of all commandments (Mathew 22:38).

(iv) **Responsibility** {am I biblically being responsible to God for my neighbors?}

In the book of Galatians 6:2, we are admonished to “bear one another’s burdens” These are words of responsibility. Responsibility is the willingness and activity of helping and caring for others in response to how much God loves and cares for us. Helping and caring for others is central to Christian Ethics and is sealed in the golden rule which Jesus gave us, “Do to others what you would want to be done to you”(Mathew7:12). In being responsible, we must be concerned for one another’s needs and pains.

The need for responsibility and concern is well illustrated by Jesus Christ in several parables. One of such parables is the parable of a Good Samaritan (Luke 10:29-37).The whole point of this parable, according to William Barclays (Ethics in a permissive society), is the concern of the Samaritan. While others passed on the other side to avoid all contact, defilement and suffering, the Samaritan was concerned and did something to help the victim of attempted murder.

In another parable of a rich man and Lazarus (Luke 16:19-30), the rich man is condemned because he never noticed the existence of Lazarus. Lazarus was there in poverty and pain and the rich man simply took him as a public nuisance. He was not the least concerned and in the parable he finished in Hell.

**IN EVERYTHING DO TO OTHERS AS YOU WOULD HAVE THEM DO TO YOU.
MATHEW 7:12**

Finally, in the parable of the sheep and the goats (Mathew 25:31-46), the standard of the final judgment of men will simply be whether or not one was concerned about people in trouble.

(V)**The Golden rule** Mathew 7:12 (would I love to be treated the same way I am treating or intend to treat my, neighbors?

**“So in everything, do to others what you
would have to them do to you” Mathew
(7:12)**

(VI)**Eternal value**

Has the action or course of action I choose some eternal values in it or does it hindered heavenly values? Colossians: 3:1-6

In conclusion, the foundation of Christian Ethics and morality is God himself, whose character, will, and moral standard is revealed through general and special revelation. The moral standard revealed by this God is perfectly modeled by Jesus Christ who is the standard for our conduct and behavior, and power by the Holy Spirit who energizes us to fulfill the principles of Christian Ethics and morality. The basic principles of such morality are summed up as relationship with God, freedom in Christ, Agape love, and responsibility. Those are foundations upon which all Other moral and Ethical obligations in the Christian faith are constructed

FOUNDATIONS OF CHRISTIAN ETHICS

SUMMARY

The Holy Trinity. What is the role of those persons in Christian Ethics?

- (a) God the Father.
- (b) God the Son.
- (c) God the Holy Spirit.

GOD THE FATHER-LEVITICUS 20:26

- (a) God the Father-Leviticus 20:26. Are all my deeds, words, thoughts, motives, values, consistent with God's holy character?
 - ❖ God the Father is the source of morals and ethics.
 - ❖ Our moral authority comes from God who is the author of morality.
 - ❖ Everything begins with God, eg Genesis 1:1 open with "in the beginning God"
 - ❖ The Ten Commandments open with a statement of God's Lordship ie "I am the Lord your God who brought you out of Egypt to the house of bondage" Exodus 20:2. By this statement God pronounces Himself as the foundation of the commandments which play a big role in shaping Christian morals.
 - ❖ The Father's character is the ultimate foundation upon which Christian Ethics and morality is conducted
 - ❖ Christian ethics thrives on emulating and imitating God's character.
 - ❖ Leviticus 22:26 "Be holy to me because I, the Lord, am holy and I have set you apart from the nations to be my own"
 - ❖ Ephesians 5:1-7 "Be imitators of God"
 - ❖ 1 John 3:2-3 -we are to purify ourselves to match God's purity.
 - ❖ 1 John 3:9-Those are born of God do not habitually sin.

- ❖ God the father is the norm for Christian ethics.
- ❖ God's character is upright and "normal" therefore whatever deed or attitude normal is determined by God himself.
- ❖ The father is universal, therefore his moral principles are universal and absolute (They are binding to all people, generations and situations).
- ❖ God the father's ethical order is the only true and possible source of morality.
- ❖ There can be no morally upright society without God. To try to form a society of good morals minus.
- ❖ God is like attempting to build a house minus a foundation. Even laws themselves are helpless.
- ❖ When divorced from divine principles.

GOD THE SON (JESUS CHRIST): if Jesus was in my situation, what would he do?

Colossians 1:15-10

Philippians 2:5-11

- ❖ Jesus Christ is the model for Christian Ethics.
- ❖ He proves to us a perfect example of how to live in relationship with God and our neighbors.
- ❖ Jesus is the perfect model of God's will and character to us.
- ❖ He is the way, the truth and the life John 14:6
- ❖ He is the new Adam who was tempted but did not succumb to sin. Jesus the new Adam was tempted but emerged victorious over sin.
- ❖ We are urged to be imitators of Jesus Christ.
- ❖ Jesus fulfills the law and the prophets therefore obedience to him is what we essentially need to be ethically and morally upright.

THE HOLY SPIRIT (Do my deeds, words, attitudes and values, grieve or please the Holy Spirit)?

- ❖ He was promised by Jesus Christ as the new helper and revealer of truth John 14:15-18.
- ❖ He is the power for ethics.
- ❖ He empowers believers beyond their human capacity to live morally upright lives.
- ❖ Reveals about God and the difference between right and wrong.
- ❖ He produces the fruits of the spirit among believers
- ❖ Believers are admonished to live (walk) in the spirit.

Galatians 5:16 "walk in the spirit and you will not satisfy the desires of the flesh"

Galatians 5:19 carnal life (works of the flesh).

Galatians 5:22 spiritual life (fruit of the spirit)

- ❖ The holy spirit gives believers new life in Christ (Regeneration) this new life gives a legal standing before God by which they are acquitted and forgiven of all their sins (Justification)
- ❖ He sanctifies. Sanctification is God's progressive deliverance of the believers from sin's power.

-Never exalt creature over creator.

Ephesians 5:26, 1 Thessalonians 5:13

Worship crowd properly with

HUMAN BEINGS AS THE RECIPIENTS OF ETHICS

1. You are not an accident

- Regardless of the circumstances surrounding your birth for example rape and unwanted pregnancy e.t.c
- You were S.H.A.P.E.D by God for example designed for purpose
- Everything about you is/was used by God to build up to something for example your height, color, voice, body size, gift, experience e.t.c
- God knew you before you were conceived in your mother's womb Jeremiah 1:1ff

2. You were created in God's image and likeness. This essentially implies that;

a) You are Gods reflection for example you reflect Gods character and characteristics for example

- Righteousness
- Holiness
- Goodness
- Love
- Purity
- Moral responsibility

b) You are a rational and moral being;

You can think, have common sense, judge right and wrong, make choices and be responsible for the choices you make. You cannot keep blaming God, the people or circumstances when you suffer due to the wrong choices you made.

c) You share the same power and rule of God for example you can exercise self-control

THEREFORE WHY WERE YOU CREATED?

(PURPOSE OF HUMAN LIFE)

- I) To be an agent of Gods glory in word, thought and deed. (do your words, actions, and thoughts represent or reflect Gods glory in the world/at the university? etc
- II) To impact the world for God for example an agent of positive change. (how has/ is your life impact towards positive changed/impacting society)

We have a twofold mandate of;

- a) **The great commission.** We are permitted to go out to the nations and spread the good news that Jesus died for our sins, saves, heals and delivers all those who put their trust in him.
- b) **The cultural commission.** We are given the mandate to impact, transform, correct and give a Christian favorto cultures in the world.
- iv) To please God (created for Gods pleasure)
- v) To worship and enjoy God forever

HUMANITY AS FALLEN AND IN NEED OF REDEMPTION.

- Adam was created without sin. The story of creation opens with a good and beautiful world created by God)
- Adam abused this freedom and disobeyed God.(the beautiful story of Gods good creation is sadly followed by the fall of man for example his rebellion against a good loving and caring God.)
- Man is inclined to rebel against God and to hate Gods way.(sin is inherent within the very nature of man and keeps operating.)
- Man chooses evil over good for example (disco vs. church, steal vs works, cheat vs study)
- Man and God move different directions.(There is enemty between God and of man.
- Man is selfish. (Can you think of the many manifestations of man's selfishness in the world?)

- Everything in man is corrupt, fallen and faulty: thoughts, motives, meditations and fantasy. (evils such as homosexuality rise or spring from this corrupt and fallen condition)
- Man is destructive
- Man learns sin faster than righteousness.
- Man is bored by things of God and cannot fathom them.
- Man seeks to justify sin rather than correct his attitude.(people have sought to legalize and affirm homosexuality, corruption,”sex working” etc

APPLICATION TO ETHICS

- I) Many things about man are fallen and need to be corrected for example homosexual orientation, cannibalism; pornography pedophilia, bestiality, rape e.t.c
- II) Man cannot generate his own ethics because even his reason is faulty.

THE REMEDY.

Jesus, the second Adam has power to save and deliver man from his fallen state through his death on the cross and his resurrection power. Romans7:14-25

The Holy Spirit empowers believers to do the impossible for example defeat sin in their life.

(PART TWO)

REFLECTION ON CONTEMPORARY MORAL ISSUES

SEXUALITY

DEFINE SEXUALITY: Sexuality may be defined as in any of the following ways:-

- (a) State of being male or female
- (b) Sexual intercourse- A physical, psychological and emotional intimate union between persons.
- (c) The totality of what a full man or a full woman is physiologically, psychologically, emotionally, socially etc.

For the purpose of Christian Ethics, we are more interested in the second definition.

Early Church attitudes about sex (how the early church Fathers thought about sex) In this section we shall look at earlier sexual attitudes and how they have shaped and influenced sexual behavior values, and attitudes on our contemporary world

(a) ST AUGUSTINE 354 -430AD

St Augustine was a Christian thinker and theologian of massive intellect, who lived from 354-430AD

Born in North Africa, St Augustine was brought up as a Christian by his saintly mother Monica.

Despite being a devoted Christian, Augustine had a great deal of trouble with his sexual life.

Therefore, he decided to give special attention to the theme of sex. He was opposed to marriage and wanted to lead a celibate life but found himself unable to do so. Instead he was involved in illicit sex relations with at least two women, one of whom bore him a son later on, his mother Monica urged him to get a wife. He got betrothed at the time of his conversion but never did marry, He said, “for my soul’s freedom I resolved not to desire, nor to seek, and nor to marry a wife”

His conversion to Christianity was centered on his desperate struggle to be done with sex. Following is what he taught against sex:-

- ❖ Unmanageable sexual desire was a result of the fall of man.
- ❖ Sexual desire was the avenue through which the effect of original sin was passed on from parent to child.

- ❖ Celibacy is the best way to live a true Christian life but marriage is for those who are unable to attain high spiritual standards and to rise to the necessary level of self-control.
- ❖ Sex is sinful, even in marriage, unless it is undertaken exclusively for procreation.
- ❖ Sex in marriage is evil but only a lesser evil than sex outside marriage.

**“FORMY SOUL’S FREEDOM I RESOLVED NOT TO DESIRE,
NOR TO SEEK, AND NOR TO MARRY A WIFE” ST
AUGUSTINE**

ATTITUDES TOWARDS SEX IN THE MEDIEVAL PERIOD C 1200-1500’S AD.

The church during this period re-affirmed and expanded ST Augustine’s view of sex.

They taught that:-

- ❖ Sex can be justified in marriage only for procreation and only if it is done with a calm, unemotional frame of mind (people should not enjoy it).
- ❖ “People who do not marry are better Christians than those who do marry”
- ❖ Human sexuality is a punishment for the fall (Genesis 3).
- ❖ Jesus and John the Baptist did not marry; therefore this is proof that sex and marriage do not please God ideally.
- ❖ Mary’s virgin birth proves that sex is unholy business.
- ❖ Sexual activity should be renounced. To affirm this, ORIGEN 182-251AD castrated himself in a frenzy desire to rise to greater spiritual heights as an act of Christian devotion.
- ❖ There must be a new freedom in discussing sex, in promoting it, in experimenting with it.

THE SEXUAL REVOLUTION (18th CENTURY AD) AND THE IDOLIZATION OF SEX

- ❖ The sexual revolution is the revolt that broke out with the dawning era of scientific enlightenment and humanism, c 18th century AD.
- ❖ The revolution was reacting against what seemed extreme anti-sexual attitudes and teachings of the Christian religion (wholly negative teaching about sex).
- ❖ It broke out with radical ideas about sex so as to counteract those of the Christian religion.

KEY THOUGHTS AND IDEAS OF THE SEXUAL REVOLUTION

- ❖ There must be radical change in our thinking about sex .from a negative to a positive attitude; from a suppression of serious discussion to the encouragement of straight talk, serious discussion, study, investigation and experimentation. From a rigid control of sexual expression, to a liberated sexual expression.
- ❖ “Neurosis (emotional illness) is a result of a denial and suppression of human sexuality” (SIGMUND FREUD 1856-1939).
- ❖ “Mystic superstitious and religious dogmas are the enemies of progress toward the understanding of sex (Augustine Foree 1908-aswis psychiatrist)”
- ❖ The satisfaction of the sexual impulse is every ones private affair just like the satisfaction of any others natural impulse. (AUGUSTBEBEL 2840-1913)
- ❖ Traditional marriage leads to the sexual exploitation of women by men (FRIEDRICK ENGELS 1820-1895).
- ❖ Under Christian influence a lot of love was forgotten and marriage was brutalized. The task of the reformer is to cleanse sex from the filth with which it has been covered by Christian moralists (Bertrand Russell in 1929).
- ❖ Most of the sexual activities which the church had turned into taboos must be reinstated.

EFFECTS AND IMPACT OF THE SEXUAL REVOLUTION ON THE MODERN WORLD

(a) Idolization of sex (sexual obsession)

- ❖ Sex is man’s daily menu. Humans think sex, talk sex, breath sex and act sex today.
- ❖ An average man thinks about sex 6 times in one minute. (“Researchers”)
- ❖ Sexualized entertainment and media. Entertainment without sexual content is not sellable to many a lifist today. Magazines, movies, television, the drama stage, advertising, music, the internet, etc are all saturated with illicit, sexual themes and activities. We are

born bonded from time to time with sexual stimulation which would have shocked and horrified any earlier generation.

- ❖ Candid writing on sexual themes gained wider and wider acceptance; today it is now routine for novels to include at least one detailed, step by step account of sexual intercourse.

(b)The collapse of sexual taboos and values “it is not so much to say that we are living in an age of collective sexual obsession Taboos and values have collapsed.

- ❖ There is too much loose talk about sex, in the name of straight talk or honest “senga’s” discussion.
- ❖ Demeaning of values attached to virginity “virginity is not dignity but lack of opportunity”, many youths have been coerced to believe
- ❖ Sexual deviation is on the loose, and the following deviations are not unknown even among some of the youngest children.
- ❖ Pornography “soft and hard core
- ❖ Premarital and extra marital sex.
- ❖ Rape (hate/violent sex) that control the other person and reduce her to a mere object.
- ❖ Prostitution in the disguise of “sex work”.
- ❖ Sadomasochism (sexual pleasure derived from inflicting pain)
- ❖ Pedophilia-sex with children
- ❖ Fetishism –obsession with certain parts of the body, for example female breasts, thighs, bottoms etc.
- ❖ Voyeurism =>the un holy pleasure of watching other peoples sexual acts
- ❖ masturbation => manipulating one’s own sexual genital to obtain sexual pleasure
- ❖ Transvestism, for example men who wear female knickers to get sexual arousal and satisfaction.
- ❖ Homosexuality -same sex relations including same sex marriages.
- ❖ -Incest -including forbidden sexual acts with close relatives.
- ❖ -Bestiality sex with beasts (animals)
- ❖ -Sexual harassments etc.

THE ACT OF THE REFORMER IS TO CLEANSE SEX FROM THE FILTH WITH WHICH IT HAS BEEN COVERED BY CHRISTIAN MORALISTS “BERTLAND RUSSEL IN 1929

(c) Negative emancipation of women-castigating women into outright rebellion against men rather than seeking biblical models of equality.

Negative emancipation involves the idea that women must break off all cord, with the man so as to be totally free from any form of male domination for example;

- ❖ No getting pregnant for him but get babies through sperm banks and incubators.
- ❖ “Flush” out the pregnancy anytime you feel like without his consent because this is your body
- ❖ Abandon your submissive role in the home, for you are equal.

In a nutshell, the sexual revolution is partly responsible for the contemporary liberal attitudes and behavior pertaining to sex. Because of the revolution.

People are increasingly becoming stubborn, liberal and opposed to the moral principles and religious precepts that act as sexual deviation controls. The outward barrier formerly used to ensure ethical behavior has largely gone. Sexually, everyone does as she /he wishes. It is thus necessary that we revisit and attempt to recapture the true biblical teaching on sex.

BIBILICAL TEACHING ON SEX

(a) God approves sex

God heartily approves sex. Male and female, he created human beings. He deliberately made them complete with sex organs and equipped them for sexual intercourse. God saw that everything he had made –including the maleness and femaleness of the beings created in his own image was very good. CF Genesis1:27

(b) Sex is a gift of God to be used and enjoyed as he directs; and its primary function is to express love, warmth, friendship and mutual companionship in marriage.

Genesis 2:25 reveals Adam and Eve were naked but not ashamed.

Cf Genesis 1:27, and where we note that both Adam and Eve were.

Psalms 139:14 also affirms that human beings are wonderfully made. This wonderful making certainly includes human sexuality.

(c) According to Jesus, sex is a mutual bond between husband and wife. The sexual union binds together the married couple in a “one fresh union” and lays upon husband and wife a deep obligation to each other. Because sex is holy, it is to be enjoyed in the confinement and the holy marriage, an institution God himself ordained. Because of the sanctity or sacredness of sex, Jesus had no kind word for people with a loose view of divorce and infidelity (Read Mathew 19:5-6 to find out this)

❖ Whereas ST Paul also affirms the importance of sex in a marital relationship:

Because sex is Holy, it is to be enjoyed in the confinement of a Holy marriage

❖ 1 Corinthians 7:1-9 do not withhold your selves from each other.

❖ 1 Corinthian 7:9 Better to marry than burn with passion

(d)Jesus and sexual sin

According to Jesus, sexual sin had root in the attitudes and intentions of the mind and heart. He taught that all sexual sin had its source in way ward impulses and desires that are first nourished in the mind. Therefore, “lustful look” at a woman is adultery already committed in imagination. Apparently, purity of mind and heart is the only true guarantee of integrity in behavior

Other Biblical passages on sex

-Song 1:2 –“let him kiss me with the kisses of his mouth.”

-Proverbs 5:18-19 “may you rejoice with the wife of your youth, her breasts satisfy you always.

Sex outside marriage may thrill. But it does not satisfy. It may be fun. But it does not fulfill. It promises intimacy, it delivers loneliness. It may give momentary pleasure, but it does not nurture a relationship. It does not edify humanness. It demeans it. It vulgarizes it. Richard c. Halverson

In Leviticus 18:1 -30 we read about prohibited sexual practices among when the following are mentioned :-

- ❖ Incest
- ❖ Adultery
- ❖ Bestiality
- ❖ Homosexuality

Also read 1 Thessalonians 4:1-8,

True sex is a covenant relationship, an exclusive growing relationship of love between two partners committed to each other for life, the closest human analogy to God’s relationship with his people

ABORTION

WHAT IS ABORTION (INDUCED)?

- ❖ Induced abortion is a deliberate action intended to terminate a pregnancy and kill a developing fetus by removing it from its mother's womb.
- ❖ Spontaneous abortion refers to an accidental miscarriage when a developing fetus is expelled from the mother's body before the baby is able to live outside the womb. It may also mean the failure of the fertilized egg to implant in a woman's womb and passed out of her body in her monthly period.

Some key terms pertaining to abortion

Therapeutic abortions = abortions done to save the life of the mother.

Life-for a life ethic of abortion = When killing the baby may be necessary to save the mother rather than letting both die.

Ectopic pregnancy (tubal pregnancy)

SOME OF THE MAJOR REASONS FOR ABORTION

(i) Aborting to prevent “unsafe illegal abortions”

- ❖ Some medical persons argue that it is commendable to carry out “legal” abortions which are relatively safe so as to prevent “illegal” abortion which is certainly unsafe.

(ii) Dehumanizing (thingfying) the unborn children

- ❖ Pro-abortionists claim that the unborn children are not living human beings, but simply genetic garbage of fetal material. Therefore, they assume that when they abort, they have not done any more evil than just “flashing” out some unwanted fetal material.

(iii) Depersonalizing the unborn

- ❖ This is the view that, well, the unborn child may be a living human being but anyway, it is not a person (i.e., does not have the qualities that make a complete person e.g. feelings, will, intelligence, etc .This same view is the one used by some people to support the destruction of the mentally deficient or defective babies .

(iv) Unwanted pregnancies

Some people say that if the pregnancy is unwanted, the unborn baby should be aborted because if they are permitted to live, they will be abused or rejected. The pregnancy may be said to be unwanted under some of the following situations:-

- ❖ Conception took place out of wedlock
- ❖ The person conceiving and her sexual partner were not ready for pregnancy.
- ❖ The pregnancy may, or will intercept someone's academic or career plans etc.

(v) Aborting to save the mother's life

It is said that some abortions are inevitable to save the mother's life when it is medically proved that she may be in grave danger and risk of losing her life if the pregnancy is sustained.

(vi) Rape and incest

- ❖ Some people choose to abort because they cannot stand the shame and the anger of upbringing a child who resulted from rape or incest.

(vii) Personal convenience

- ❖ Some people find it inconvenient to bear children simply because the pregnancy does not fit in their plans to live a stylish and glamorous life. They fear that pregnancy will disfigure them and cost them their "unlimited freedom to enjoy life with friends"

(viii) Religious and social stigma

- ❖ Many religious and social values demand that a person conceives and bears children within the boundaries of wedlock. As a result those who become pregnant out of wedlock may forfeit their studying opportunities, leadership positions, or even lose their jobs. They may also feel unable to bear the shame, the rejection and the isolation that may result from the public knowing about the pregnancy. Also some parents are too cruel and could harm the pregnant person for bringing about a reproach upon the family.

RESPONSE TO THE REASONS GIVEN FOR ABORTION

i) Using safe legal abortion to prevent unsafe illegal abortion

Many medical persons today, tell us that “safe abortion” is more of a myth than a reality. Every time you do abortion you put your life in the gallows. All abortion is risky and we can’t just gamble with life.

For example, It is reported in one example, that abortion was carried out resulting into 275 deaths of which 264 were from legal and medically carried out abortions (Whitehead 1985).

(ii) (Dehumanizing (thingfying) and depersonalizing the unborn children)

Dr Bernard Nathanson, a former leading American Abortionist, abandoned his pro-abortion views after carrying out several vitro (dish) and vivo (womb) fertilization experiments which led him to conclude and to affirm that the unborn child is a genetically unique human being and not a sub human species with a different genetic composition.

- ❖ The bible also affirms that the unborn are full human beings and persons. There are over one hundred (100) biblical texts that make it very clear that they are.

For example;

- ❖ Psalms 139:13-16 uses personal pronouns when referring to the unborn. In verse 13 it says, “You knit me together in “my” mother’s womb.” And in verse 16, “Your eyes saw “my unformed body.””
- ❖ Jeremiah 1:5 also asserts that “before I formed you, I knew you ...I set you a part”
- ❖ Whereas in Luke 1:44, Elisabeth’s unborn baby is said to have leaped in her womb with joy at the greeting of Mary.
- ❖ Our Lord Jesus himself was conceived in Mary’s womb by the Holy Spirit and according to what we read about him, he grew in the womb, not as a thing without a personality but as a person of the Godhead (Trinity).

Therefore the bible proves and affirms that life is conceived in the mind of God long before it is formed in the womb. Life does not begin at birth and above all, God is concerned about the way we treat the unborn. If God values life during the womb, we must also value it and know that abortion is not only murder, but also sinful and merciless.

(iii) Unwanted pregnancies

- ❖ It would be a very dangerous idea, had we to get rid of every person who is unwanted at any given time. For example, killing a wife who is no longer wanted by her husband or parents who are unwanted by their children.
- ❖ Unwanted children can be given the opportunity to be adopted by those who may want them instead of destroying their lives. At one stage, even those who did not want them

initially may grow to want them later. We ought to remember that Adolf Hitler used the same view of “unwanted” to murder two million Jews;

(iv) Aborting to save the mother’s life

- ❖ Whereas this may be understandable among all the other reasons, it must medically be justified and proved above all assumptions that abortion is really the only thing that can be done. Emphasis should be put on saving both the unborn baby and the mother if possible.

(v) Rape and incest

- ❖ Rape is indeed a tragedy, very violent, cruel, inhuman and evil crime. However, we cannot solve this evil by committing another violent act. (Abortion, like rape, is one of the worst forms of violence because it involves killing the innocent child who is as much a victim of the rape as was the mother). The baby is not the rapist and has nothing to do with it at all. Even in the bible, the child of rape was spared whereas the rapist was put to death. It is unfair today, to see that the capital punishment is given to the innocent child whereas the rapist may get more lenient penalties.

(vi) Personal convenience

- ❖ We should never treat life as lightly as a mere play thing. Murdering a human life simply to sustain one’s beauty cannot please God, the author of life in any way’

(VII) Religious and Social stigma

- ❖ Religion and society should know that two wrongs do not make a right. Pregnancy out of wedlock is bad, but abortion is worse .Once pregnancy has occurred, it cannot be reversed. Religion and society should take on a loving and pastoral role to love, to care and to support the life of the unborn and the mother. All of us must practice forgiveness as we encourage those in error to repent and change positively.

Conclusion

The bible affirms that life is authored by God and nobody can take it away for any reason a part from God himself.

Abortion is murder, merciless and selfish. Nobody should be deceived that the unborn is a thing and not a person or a complete human being. God knows us long before even we were conceived in our mother's wombs, is concerned with life at all its stages, and expects us to work to let life be, not to destroy it like we do in abortion.

SEXUAL DEVIATION

SPECIFIC REFERENCE TO HOMOSEXUALITY

HOMOSEXUALITY

- 1) Definition of terms
- 2) Homosexual debate (key accruement's)
- 3) Biblical perspectives
- 4) Christian response (how to handle) homos

TERMS

- a) **Homosexual orientation.** Attraction to same sex
- b) **Homosexual behavior.** Action upon attraction/ the activity or practice of homosexuality.
- c) **Situational homosexuality:** (dynamic homosexuality)
Occurs periodically in specific situations for example prisons, dormitories etc
- d) **Homosexual perverts:** Heterosexuals who occasionally indulge in homosexual activities but not necessarily drove by situation.
- e) Homosexual inverts. Are exclusively homosexual

DEBATE (KEY ARGUEMENTS BY HOMOSEXUAL AND THEIR SYMPTOMS)

- 1) Nature and creation. (genetic argument)
- 2) The love accruement
- 3) Justice, freedom and rights argument
- 4) Sexual fulfillment argument.
- 5) Primary and secondary issues.(first order and second order)
- 6) Gospel of acceptance argument
- 7) The cultural arcruement

BIBLICAL PERSPECTIVE

Genesis 1:27 – the first couple was male and female. Their marriage is a prototype of our own.

Genesis 2:24- for this reason a man will leave his father and mother and be united to his wife and they will become one flesh cf Mathew 19: 4-5)

Genesis 4:1 Adam lay with his wife.

Genesis 19:1-11 Lot condemned the homosexual intentions of the people of Sodom.

Leviticus 18:22 homosexuality condemned in the holiness code

20:13

Romans 1:26-27 homosexuality is a perreusian, sin, wicked

1Corinthians 6:9-11 Homos will not inherit the kingdom of God

1 Timothy 1: 9-10

CHRISTIAN RESPONSE

HOW SHOULD WE RELATE WITH HOMOSEXUALITY

- ❖ **Exercise love (agape)** the love that loves a sinner
- ❖ **Counseling and healing** :It involves listening to their arguments
- ❖ **Explain scripture** (give them their basic right = to know the truth John 8:32)
- ❖ **Give them hope** : it is possible to change
- ❖ **Prevent the justification/ legalization of the problem;** Homos must admit they have a problem/nature is corrupt and needs redemption.

MARRIAGE

Marriage may be defined as the voluntary union for life of one man and one woman to the exclusive of all others Genesis 2:24 mark 10:7, Ephesians 5: 31

Whereas Mbuy – Beya sees marriage as the union of the unit of two persons of the opposite sex for the purpose of procreation of human offspring and its education.

From this definition, we note that the conventional Christian marriage is between one man and one woman thus, monogamous and heterosexual. Whereas in Africa Traditional Society, marriage was almost solely meant for the procreation of children, the christen marriage has several other factors or purposes for which marriage is constituted.

Purposes of the Christian marriage

i) **Procreation of children (cf Genesis 1:28)**

God made man and woman in his image and commanded them to be fruitful and increase in number. Children are not only to be procreated but more importantly they have to be brought up within the love and discipline of the family.

ii) **Companionship.** God said that “it is not good for a man to be alone. I will make a suitable helper. (Partner) for him.” Genesis 2:18. Spouses are meant to support each other and cherish each other. They are meant to stimulate each other’s growth and fulfillment. (to develop the individual potential of each and so become a mature person. They are married to offer each other comfort and help in both prosperity and adversity.

iii) Reciprocal commitment of self-giving love which finds its natural expression in sexual union or what is called “becoming one flesh.” Gen: 2:24. Married people do not play sex simply to avoid sexual temptation. They do so to express commitment and self-giving love.

iii) **A mystical mirror: marriage serves the purpose of a mystical mirror which reflects the union between Christ and the church.**

NATURE OF THE CHRISTIAN MARRIAGE

i) **Christian marriage is a husband and marriage relationship.**

Biblical based marriages focus on a husband and wife (singular.) Therefore marriage is not the community and wife, but between a husband wife. The community’s role is to help the two in their relationship. This is worth emphasizing in Africa where marriage is often taken as a

community or clan affair. The helper God made for Adam was for him as a person, not for the community.

ii) Christian marriage is heterosexual.

Homosexual marital unions have no place in the Christian faith. Marriage was first instituted by God between a man and woman. Marriage thus is an exclusive man-woman relationship. Homosexual marriages are dangerous because they certainly lead to the extinction of the human race since they do not support the procreative purpose of marriage. God created Adam male and Eve female, showing that His design for marriage involved a man and a woman. Any other design is human and not God's.

iii) Christian marriage is monogamous.

In His original plan, God created one man and one woman that is Gen. 2: 18-24, Mark 10:6. The creation of one man and one woman represents God's ideal for marriage. His original plan at creation was for the marriage one man and one woman. Polygamy appeared after the fall.

Although several patriarchs in the Bible were polygamous, polygamy was not their first choice Gen 4:19-24, Gen 16:3, Gen 29:15-29. Their polygamous choice was often a last resort following frustration. Often the consequences of polygamy were regrettable. Polygamous families were full of quarrels among the wives, and in some cases among the children too. The peace of the Lord was not in polygamous marriages. Therefore polygamy does not promote partnership between husbands and wives, thus Christianity commends monogamy as the ideal.

iv) Christian marriage is permanent.

Marriage is a lifetime covenant commitment from the Christian perspective; no relationship may be called marriage which does not include the intention to be faithful to one another for life. Jesus said that "what God has joined together, let no one separate."

(Matt 19:6) Christianity has no place for "trial marriages" or temporary marriage contracts. Those who are married cleave together for life. They are together by their marriage covenant. Spouses are yoked together by God and no one can undo what God Himself has done.

A QUESTION OF DIVORCE

CF Deuteronomy 24: 1-4, Matt 19:3-7

Jesus responded to the question about divorce in the following ways

- a) Man leaves his parents and cleaves (unite) with his wife. The two become one flesh, thus inseparable. Matt 19:1-12, Mark 10:1-12.
- b) Jesus permitted divorce but His permission was based not on God's ideal purpose (what He desires and intends to happen) but on what He permits as because of human failure or weakness. The Jews were slow learners and divorce was permitted so as to give them time to eventually learn God's ideal standard.

In Deuteronomy, the seriousness of marriage is affirmed in such a way that man had to think twice before divorcing his wife because remarriage to the same divorced spouse was impossible in case the man had married someone else.

- c) Moses permitted divorce because humans can be hard hearted in their dealings with each other. Where Jesus has given us "new hearts of flesh" we do not need divorce.
- d) Divorce and remarriage constitute adultery unless the reason for divorce is prior immorality. Divorce cannot be granted on trial reasons and Jesus insists that there are no excuses for divorce except sexual immorality.

It should be noted, however, that the exception clause Matt 5:31-32 does not mean that adultery must result in divorce. When we know how much we ourselves owe to God's forgiving grace, we should be prepared to extend forgiveness to a fellow human being. God does not approve divorce. The exception clause underlines the seriousness of marriage rather than being a license for divorce, only death dissolves a marriage.

- e) The Christian marriage has a public context.

The marriage is undertaken in a public context. Spouses publicly leave their parents, not in a clandestine style but amidst the full witness of the people of God. Marriage has a public beginning. A church service appropriately brings about this meaning of the public context. Therefore cohabitation is unthinkable of in the Christian context.

CHOOSING A MARRIAGE PARTNER

DISCERNING GOD'S WILL ON MATE SELECTION

Biblical principles

John 8:12-Follow God (consecrate your heart for God) you will never walk in darkness.

John 16:13- When the spirit of truth comes he will guide you in all truth.

Psalms 23:3-He guides me in paths of righteousness

CHECK OUT THESE FEELINGS, RED FLAGS AND TRUTHS.

- Sense of unrest
- Fearfulness
- Progressively getting more negative revelations about the person.
- Revealed truth of God about marriage.
- Increasing assurance deep inside our heart that he/she is the one.
- What dreams do you get about him in your sleep?
- Sense of unease.
- Increasing doubts.
- Testimony of prayerful mature Christians about the potential mate.
- Common sense.
- Do you really love him?
- Did you really pray to God?
- Check him/her against biblically recommended qualities.
- Are your hearts in harmony? Find out what he/she feels about marriage with you.
- What kind of person are you? Are you the right person for her.

KEY BIBLE VERSES ON CHOSING A MATE.

Proverbs 18:2

Whosoever finds a wife finds a good thing and obtains favor from God

Proverbs 29:14

A prudent wife is from the Lord.

Proverbs 31:10-12

The pleasure of finding a virtuous wife: marriage is sweet when you marry a good spouse

1 kings 11:1-4

King Solomon loved so many strange women to his own peril.

2corinthians 6:14-16

Do not equally be yoked with non-believers

2chronicles 8:11

King Solomon married pharaoh' daughter who was not fit to come to Gods house where the ark was

Exodus 34:16

And when you choose some of their daughters as wives for your sons and those daughters prostitute themselves to their gods, they will lead your sons to do the same.

Genesis 28:1-2

“Do not marry a Canaanite woman. Go at once to Padon alan, to the house of your mother father Bethel. Take a wife for yourself there.

WORK

What is work?

Work can be defined as any necessary and meaningful task that God calls and gifts a person to do and can be under taken to the glory of God and for the edification and aid of human beings.

Why work? (The purpose and blessing of work).

Whereas some people falsely think that work is all about earning money, there are more fundamental reasons for work, money being just one of them :-

- (i) Work is the means to provide a living (2 Thessalonians 3:12).
- (ii) To look after our families (proverbs 31:27)
- (iii) In 1 Timothy 5:8 St Paul warns that not providing for one's family is synonymous with disowning the faith.
- (iv) To fulfill our mission of love to neighbor and to bless and support all people in need (Ephesians 4:28). We note that work is not all about "me" it is about being a blessing to someone else.
- (v) To fulfill our earthly calling ie to glorify God and make him known to the world through what we do.
- (vi) To help and support advancing God's mission in the world through what we do. Work is never an end in itself but a means to a greater end. God's mission is clearly stated in Luke 4:18 and involves:-
 - ❖ Proclaim freedom to prisoners and recovery of sight to the blind.
 - ❖ To release the oppressed.
 - ❖ To proclaiming the year of the Lord's favor.
- (vii) Preaching good news to the poor:-
- (viii) To sustain and improve on God's creation. (When God created Adam and Eve, he placed them in the Garden of Eden "to work and take care of it Genesis 2:15). This means that work was, is, and will always be God's will.

Humanity not only improves on the world by working but also reflects the creativity of their creator.

From the above underlined purposes of work, we may gain on the one hand, that work attracts certain blessing which include:-

- ❖ Wealth (proverbs 12:27)
- ❖ Success (proverbs 16:3)
- ❖ Abundance to bless others (2 Corinthians 9:8)

On the other hand, not working may attract certain curses which include:-

- ❖ Hunger (proverbs 19:15)
- ❖ Forced labor (proverbs 12:24)
- ❖ Ruin (Ecclesiastes 10:18)
- ❖ Destruction (proverbs 18:9)
- ❖ Endless want (proverbs 28:22)
- ❖ Increased crime (1 Timothy 5:13)

FALSE, SECULAR ATTITUDES TOWARDS WORK.

A good number of people do not work and would dream of a free world without work, where people just sit there, relax and wait for a fortune. Their attitude comprises of the following negative thoughts about work:-

- (i) Work is a necessary evil. (It is bad but inevitable for our survival)
- (ii) Work is a curse, a burden, and a punishment that followed the fall of man in Genesis 3.
- (iii) Work is for work's sake, it has no meaning.
- (iv) Work is an infringement upon our freedom to do as we please.
- (v) We must work only to avoid work.
- (vi) The world was originally meant for leisure but sin brought work into the world.
- (vii) The only reason we must work, is to accumulate money and wealth for ourselves.
- (viii) Those who work are just unfortunate; the idea should be that everyone waits, effortlessly for a fortune e.g.
 - ❖ “Wealth from the sea”
 - ❖ Winning a lottery
 - ❖ Waiting for handouts from some Muzungu etc.

ATTITUDES TOWARDS WORK BEFORE THE REFORMATION PERIOD

- (i) Work was divided between that which is sacred and that which is secular or common.
- (ii) Vocation (the call to work) was understood in terms of the “office of the ordained clergy” so, ordained priests were considered sacred whereas everybody else who worked outside this office, secular.
- (iii) Occupations that were directly connected to the religious life were considered to be above those other occupations, which were regarded “earthly or man-oriented.”

ATTITUDES OF WORK DURING THE REFORMATION

Martin Luther, the German reformer, championed the change of the former attitudes that divided work between the sacred and the secular.

Basing on (1 Peter 2:9), Luther affirmed that all true believers were “priests”

Therefore, they were as much chosen people, a holy nation, and a royal priesthood as the priests who were ordained for specific duties in the church. Luther then taught that all people were “called” by God to proclaim the praises of God through their respective occupations. Luther made a remarkable statement:-

“When we pray the Lord’s Prayer, we ask God to give us this day our daily bread and he does give us our daily bread. He does it by means of the farmer who planted and harvested the grain, and the baker who made the flour into bread, the person who prepared our meal”.

We are to gain from Luther’s, statement that:-

- (i) No job or work is secular: All work is God’s work.
- (ii) God is actively working through everybody’s ordinary work to accomplish his mission on the earth.
- (iii) All people have one vocation which they fulfill through their respective vocations. The vocation is to bring glory to God whereas avocation is the specific occupations through which they glorify God.

THE CHRISTIAN ATTITUDE TOWARDS WORK

To Christians, work is never to be understood as a curse, a burden or punishment:

- ❖ Work is what we were created to do and rest is a privilege only to those who work. Work is therefore a blessing through which we reflect the creating activity of our creator. Our being created in the image of God endows upon us the responsibility to reflect God's character through each and every one of our given occupations.

In summary all true believers are urged to:-

- (i) Work as unto the Lord in everything we do (Colossians 3:23). This implies a good number of things:-
- (ii) Work readily and willingly, not just routinely (Titus 3:1)
- (iii) Do your work well, reward or no reward.
- (iv) Pursue excellence in your work knowing that God is your ultimate boss and supervisor. Be honest knowing that you are accountable to him.
- (v) Reflect holiness in your work: - any work that falls short of God's holy standards (e.g. "sex work") is not work at all.
- (vi) You must use your work to mediate God's active care in the world.

KEY THOUGHT

HE WHO DOES NOT WORK, LET HIM NOT EAT

2 THESSALONIANS 3:10

LEISURE TIME

What is leisure time?

- ❖ Leisure time refers to the time available for rest, ease and relaxation or the spare time a person gets away from normal routine work, duties or obligations.
- ❖ During leisure time, one has freedom to get involved in activities of one's choice. Therefore, leisure time may exclude involuntary, compulsory and essential activities such as education, eating, domestic chores, sleeping etc.
- ❖ It is very important to note that during leisure time, people do only the things they choose and enjoy doing. The main difference between leisure time and routine work time is that with the former, we get to choose the things that we have to do.
- ❖ The Latin word *Leicere* from which the English word leisure is derived, carries with it the notion of freedom or permission, meaning that at leisure someone has permission to choose what he/she likes to do with his/her time.
- ❖ We should also note that contrary to common assumption, leisure is not necessarily a negation to work (a time of no work at all. It is rather at time when a person may carry out voluntary activities which are not part of his /her butter and bread winning activities. .Although the real essence of leisure is to rest, and to relax, some people find rest and relaxation in participating in given activities.

Types of leisure

There are mainly two types namely:-

- (i) **Active leisure**
- (ii) **Passive leisure**

(i)Active leisure activities may include:-

- Playing games and sports
- Writing songs and poems
- Helping out someone with certain skills
- Body building activities
- Reading
- Going on evening walks
- Shopping

- Knitting
- Praying and worshipping etc.
- Visiting friends
- (ii) Passive leisure may involve
 - Relaxing e.g., in parks
 - Watching movies, sports etc.
 - Listening to music

Why is leisure time important?

It is vital for every person who works to find time to rest and relax. Some of the reasons in favor of leisure time include the following:-

Secondary reasons

(i) Relieving stress

(ii) Recharge our bodies and minds (i.e. revitalizing the energy of the body and the mind after long hours of work to avoid burning out. Life should never be all work or play. There must be a strike of balance between the two

PRIMARY (REASONS OF HIGHER IMPORTANCE) TO CHRISTIAN ETHICS

- i) **Self-reflection and contemplation** –leisure time helps us to sit down, relax and reflect on our selves, think of the purpose of our existence, our failures, sin and mistakes and how we can correct ourselves. This time set apart for self-reflection can help us grow and develop in faith and to be well integrated and focused people self-reflection is also good for our mental health and sanity.
- ii) **Refocusing our life:**

By taking time to rest, we can focus our life. Without leisure time we may gradually be bogged down in focusing on what we can do rather than what God can do, on our limitations rather than on God's sovereignty. Leisure changes how we fundamentally view our life. Better put, without a time to rest, we can lose focus and direction.

iii) Character development

People who take time to the rest and reflect develop strong character (give examples)

- iv) Building and strengthening friendship and relationships with God and with our neighbors; it is good to take time off and spend it with friends' family, fellow believers in fellowship, since these relationships are vital for social and spiritual development /growth.

THE BIBLE AND LEISURE

Genesis 2:1-3, God rested after his admirable work of creation. Having rested himself, he instituted the Sabbath (seventh day) for all human kind and their animals to rest. (Genesis 2:3)

- In Exodus 20:8-11- God re-affirmed the importance of the Sabbath (rest day) people were commanded to take of the whole seventh and worship God together with their households which include their children, slaves, aliens within their gates and their animals. Essentially the Sabbath day was and is supposed a day for :-

-Resting

-Worshipping God

-Showing mercy to our neighbors by demonstrating acts of love.

-Cultivating a healthy relationship with God and our neighbors.

-Glorying in God's work of creation.

As God rested so all people should rest and permit all those under their care to rest. However the Sabbath day should not be used for orgies and blasphemous activities but for serving God and neighbors.

Discussion questions

-How did our ancestors use leisure time in the ATS (African Traditional Society?) and why?

For example:-

- Hunting for fun

- Playing traditional games such as wrestling
- Participating in cultural rites of passages
- Visiting relatives etc.

There are constructive and destructive use of leisure time today can you give examples of both?

Destructive	Constructive
-Gambling	-Making friends (friends –rising)
-Indulgent behavior e.g. drug abuse, sexual immorality	-Swimming
-strikes and violent behavior	-Camping
-Too much face booking	-Going out on good dates
-Surfing pornography	-Moderate partying and entertainment (partying)
-Just being idol –leading to obesity and crime e.g. stealing	-Involvement in Christian ministry
Too much partying and no work	-Social action e.g. mercy ministries, giving to the poor etc.

- ❖ It is also worthy nothing from Genesis 1:27 that God created man in his own image. The reason why man was created in God’s image was so that man can have an inbuilt capacity to spend all time in God’s presence. Therefore, man must spend leisure time by resting in God’s presence.
- ❖ St. Augustine observed well that “God made us for himself and our hearts are restless unless they rest in him”
- ❖ Man should break away from work not just to recharge for more work (work holism) but to refocus his life on God or to build fellowship with God.
- ❖ It should also be noted that before God rested from work, he actually worked for six days and rested only for one day. Therefore, leisure time does not promote laziness or idleness. It only suggests that people should really work and when they are done with work, they must rest in God’s presence.
- ❖ Ecclesiastes 3:1-8 reminds us that there is a time for everything. Everything must therefore be put in its appropriate perspective. A time for work should be for work and a time for rest should be used for rest.

JESUS AND LEISURE

Mark 6:32 –Jesus called his disciples away from their tedious and routine work of exorcising demons to a desolate place to reflect on their life (please read this passage)

Luke 10:38-42: Jesus took off time to visit some of his friends and while out there in Mary and Martha's house, he commended Mary, not Martha for choosing fellowship with him over work holism. However Jesus did not condemn Martha for her hospitable activities but commended Mary for making fellowship with him a priority.

In Mathew 4:4 and Deuteronomy 8:3 we are advised that “Man does not live on bread alone but on every word that comes from God” Therefore it is not just the work that earns us bread that is important but also taking off time to rest and listen to God's word is equality essential.

Conclusion

In conclusion, leisure lime like the Sabbath day is a time for rest, for reflection, for refocusing for redirecting our lives, for mercy, for worship and for serving God and our neighbors. Leisure time is not merely passive idleness or just a break off work but a break in ones work so as to serve and glorify God. Destructive activities such as gambling, strikes and violent behavior, fornication etc, are not part of God's plan for leisure. We should always and only use leisure time constructively for activities that bring glory to God.

CHAPTER FIVE

MONEY AND MATERIALISM.

DEFINITION

Materialism is the popular view that it is money and material possessions not that make the world go round. This view implies that money is the basic engine of human action. Materialism assumes that:-

- ❖ Money is everything
- ❖ Money is the standard by which we weigh or determine the worth of a person.
- ❖ The ultimate end of life is to buy goods and accumulate wealth.
- ❖ Money is the ultimate source of happiness.

However:

Materialism is not the mere possession of material things, but unhealthy obsession with them. A person cannot be said to be materialistic simply because he/she is wealthy. He/she is materialistic if and when:-

- ❖ He is obsessed with his possessions living as though God does not exist(CF LUKE:12:16- The story of a rich fool)
- ❖ He turns his wealth into an idol or a god (the idolatry of wealth)
- ❖ When he is driven by greed rather than need in his pursuit of wealth.
- ❖ When he covets other people's property and exercises trickery or sells his soul to get them.
- ❖ He is bogged down in worry and anxiety over things he does not possess rather than expressing gratitude to God for what he has and trusting him to provide for what he lacks.

EFFECTS/DANGERS ASSOCIATED WITH MATERIALISM.

Read 1Timothy 6:6-10 "The love of money....."

- (i) Materialism escalates covetousness.

Covetousness is any love for something that is out of proportion, out of order and out of place. It means placing our devotion where it does not belong, putting things, ie money, success, personal achievements in the Centre of our existence and believing that they are the foundation on which we can build happiness (LORON WADE 2006)

- (ii) Materialism can have a human degrading effect for example:-
 - ❖ We make things more important than people whereby we can kill a human being so as to steal his car or grab a piece of land.
 - ❖ Some people sacrifice their bodies, and integrity, and reputation to the altar of prostitution or fornication to gain wealth.
- (iii) Breeds selfishness: Materialism drives us to put our selfish desires above the rights of others and to value people in terms of what we can get from them.
- (iv) Materialism can be damaging to our intimate relationships with the people who matter most to us, i.e.; it leaves us bogged down in our get-more life style and with little time to spend with our family to reach out to those in need and to have a meaningful devotional life.
- (v) Materialism drives people to live beyond their means and to use money they do not have. People find themselves heavily in debt and teetering on the edge of financial ruin.
- (vi) Materialism divides our loyalty between God and Mammon. We turn money and possessions into a god; we compromise the true gospel and authentic Christian values including honesty and integrity.
- (vii) Hinders effective execution of Christian ministry (Christian social action). Rather than helping the needy, one keeps piling things to satisfy one's greed or ego.
- (viii) Breeds unnecessary anxiety. When people choose to live beyond their means of income, they eventually fret and panic and get anxious due to unpaid, avoidable loans.
- (ix) Materialism encourages, compulsive borrowing and spending.

THE ROOT CAUSE OF MATERIALISM

- ❖ The basis and foundation of materialism is the view that to get what we have not got will bring happiness and maximum satisfaction in a person's life. The feeling in the mind and the heart is that "if only I could get this or that, I would be satisfied". Loron Wade (2006) however, reminds us that happiness that comes from things does not satisfy. People who derive happiness from material things always have to keep moving from thing to thing as they pursue the latest fad or fashion.
- ❖ In relation to the above view of happiness, derived from material possessions is the view that money itself is life and all things. Materialism exalts possessions into being the engine that drives life and the world. It assumes that money is everything and by it and for it we live. It is what determines the worth and identity of a person.
- ❖ Jesus however, warns us against such money-elevating attitude in Luke 12:15 "take heed and beware of covetousness, for one's life does not consist in the abundance of the things

he possesses". Money is good and useful but it does not solve all problems and is not the primary measure of prosperity as M Nangoli(2011) observes:-

Money is the means to an end, not an end in itself. The world existed perfectly well for millions of years without money. There is more to life than making money. Just being nice to other people, and doing God's work, might be more in rewarding in more ways, than one". (Page 20)

A BIBILICAL VIEW OF MONEY AND MATERIALISM

(I) The subject of money is held with high regard.

- ❖ It is noted that there are about 500 verses in the bible on prayer but over 2,350 verses on how to handle money and possessions (PATRICK MORLEY 1997). Morley notes that Jesus Christ "said so much about money because it is the most insidious, beguiling, pervasive temptation". Affirmation of this revelation about money is given by ST Paul in 1 timothy 6:10 "the love of money is a source of many evils".
- ❖ However money is not evil or not bad in itself. It is actually morally neutral. Money is like a pistol. "Put a pistol in the hand of a police. (Officer) and it is a tool of justice .but in the hand of a criminal, it is an instrument of evil. What is evil and condemned in the bible is the excess love or greed for money. The love of money is when people worship and serve possessions instead of serving God.

(II) Serve God not money or both

Jesus Christ said "no one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money (Mathew 6:24). Money should always be taken for what it is and not elevated to the position of a god. It is a commodity, a medium of exchange, an inert means to other ends, not an end in itself. Money should never be our master because it is (intoxicating). "It is an opiate that addicts asCompletely as the iron grip of alcohol or narcotics. Its power to change us is close to that of Jesus. Money possesses the power to rule and run our lives to lure us, like a moth, too close to the flame until, finally our wings are set ablaze" (MORLEY 1997)

(III) Be faithful with the money and possessions God has put in your trust

It is required that those who have been entrusted with money and other material possessions by God, must prove faithful c.f (1 Corinthians 4:2)If we are faithful and obedient to God, we should never feel out of control when we lack material wealth. Our major concern should be to remain righteous, obedient and faithful with the little god has entrusted us with, he will entrusts us with more. We should note that everything we possess belongs to God and we are only his stewards. He holds us and uses his given resources.

You cannot serve both God and money Mathew 6:24

Whoever loves money never has money enough:

Whoever loves wealth is never satisfied with his income. Ecclesiastes 5:10

(iv) **Trust God** to provide for our needs rather than being consumed up by worry over material possessions.

It is not necessary to worry and panic over whether or not God will provide for our needs. God who owns everything has obligated himself to meet all the needs of the faithful. Paul encourages us in Philippians 4:19 “My God will supply all your needs according to his riches in Glory in Jesus Christ”. Jesus also admonishes us in Mathew 6:25-33 never to worry about our daily needs but to be consumed by seeking first the kingdom of God and his righteousness, the rest will be added to us as bonus. He also tells us in Mathew 6:19, not to set our hearts on earthly treasures but to set them on the eternal things of heaven.

(v) **Be contented with what God has blessed you with.**

Contentment is a highly cherished biblical value against materialism. St Paul says rightly in (1 Timothy 6:6) that “Godliness and contentment is great gain”. He gives testimony about himself in Philippians 4:11 that “not that I speak in regard to need, for I have learned in whatever state I am, to be content”. Contentment is the secret of inward peace and trust that God is in control of whatever situation I am in. In contentment we are satisfied to know that God is not ignorant of our needs. He knows them all one by one and in his appointed time he will deliver us.

Contentment makes us grateful and praise God for what we have so far, as we wait calmly and patiently for him. We should note that no material possessions of any volume can ever satisfy us fully as king Solomon observed in Ecclesiastes 5:10 “whoever loves money never has money enough: whoever loves wealth is never satisfied with his income”.

(vi) **Simplicity:** Exercise simplicity

The bible encourages a lifestyle of simplicity and modesty. Proverbs 30:8 is a verse about simplicity. It says “give me neither poverty nor riches, but give me only my daily bread. For to have neither too much nor too little may lead to disowning or dishonoring God”. The major principles of simplicity include the following:-

- (a) **Living within our means:** somebody said “we spend money we do not have on things we do not need, to impress people who do not even care”. We should never spend money we do not have. If you lack something today, be patient; use what you rightly possess to obtain what you do not have. Never steal, take a bribe, embezzle funds or forge your way to material success, be simple.
- (b) **Concentrating on needs, not greed’s.** There is a notable difference between needs and wants and between whether am needy or greedy. “Often we buy (and crave for) what we think but we need actually just want (M.NANGOLI 2011). Needs are the things in life we cannot do without, whereas we can do without wants. We should not spend money simply because we have it, we should spend because we actually need something. We should ask:-
- ❖ Do I need this or am I just greedy?
 - ❖ Is it important and urgent (must I buy it this month or it can wait?)
 - ❖ Is it important but not urgent?
 - ❖ Must I spend this money or invest it?
 - ❖ Must I buy a new car or a used one?
 - ❖ I want it but can I afford it?

My God will supply all your needs according to his riches in glory in Jesus Christ. Philippians 4:19

- (c) **We should not borrow in order to purchase what we cannot afford:** Proverbs 22:7 warns “The rich rule over the poor and the borrower is servant to the lender”. Nangooli M also suggests, “anytime you have to borrow money to buy an item, or do that thing, it means you can’t afford it, period” Chief Nangooli charges further that :-
- ❖ No sane person borrows money to purchase a new car; buy used
 - ❖ No intelligent person borrows money to go on holidays; save for it.
 - ❖ No right thinking person borrows money for a five –minute marriage ritual, only to over burden the young relationship with debts.
 - ❖ No wise investor borrows money to start a business without a clear thought out business plan...

(d) We should not waste what we have but put every little we have to good use.

(vii) Earning and saving little by little.

Good wealth is not accumulated overnight. Proverbs 13:11 says “he who gathers money little by little makes it grow” and Proverbs 21:20 adds “in the house of the wise are stores of choice, food and oil, but a foolish man devours all he has.

(viii) Hard work - work hard to get what you need.

The bible encourages hard work, not stealing or exploiting other people to gain wealth ST PAUL bears witness in 2 Thessalonians 3:10

“Even when we were with you, we gave you this rule”. If a man will not work, he shall not eat

“The worst day of a man’s life is the day he sits down and plans how he can get something for nothing.” THOMAS JEFFERSON (102)

- (x) **Exercise generosity:** Rather than worshipping our material possessions, we should “master” them by being generous to the poor (cf Timothy 6:17-19) we ought to use our money and resources for a noble cause of finding a cure for millions of people who suffer hunger, disease, and poverty. St. John says in 1 John 3:17 “If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?”

Read and meditate on the following:-

1 Timothy 6:6-10, 17

Psalms 73:1-1-end

Exodus 20 (the Ten Commandments)

Luke 12: 15

Proverbs 30:8

Philips 4:11

Summary

The bible's remedy to materialism

1. The bible teaches us to substitute materialism with contentment and generosity (Philips 4:11). Contentment is the secret of inward peace and trust that God knows and will supply all my needs, not wants for wants are synonymous with greed (cf Philips 4:19). We should be content with what we have and continually depend on God to provide for all what we need. Godliness and contentment is great gain (1Timothy 6:6).

We should be generous to the poor (1 timothy 6:17-19), that is we should use our riches to serve not just for our ends but God's ends of making him known to the poor.

"If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?" (1 John 3:17).

2. The bible encourages a life style of simplicity and modesty

Simplicity is concentrating on what we need and measure this by what we use. Simplicity encourages us to live in our means. It rejoices in the creator's gifts but hates waste and greed. In Proverbs 30:8ff the writer asks God "give me neither poverty, nor riches, but give me only my daily bread. For to have either too much or too little may lead to disowning or dishonoring God.

The principle of simplicity suggests that we should not borrow in order to purchase what we cannot afford Cf Proverbs 22:7.

3. The bible encourages hard work not stealing or exploiting other people to gain wealth. For even when we were with you, we give you this rule "if a man will not work, he shall not eat" Thessalonians 3:10
4. The bible encourages us to seek God's righteousness and kingdom as priorities and wealth as secondary priority, "but seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you,"(Mathew 6:33).
5. We are commanded by Jesus to lay up treasures in heaven where neither moth nor rust destroys and where thieves do not break in and steal (Mathew 6:19-20)
6. We cannot serve two masters (Lords) that is money (mammon) and God. "If we are true servants of God, we should not be obsessed with materialism (Mathew 6:24)

CORRUPTION AND MORALITY IN PUBLIC LIFE

Learning objectives

- 1) To understand and scope of corruption so that a student fights the enemy he /she knows,
- 2) Be able to identify the various forms and causes of corruption.
- 3) To identify the bible based means of eradicating corruption

Introduction

Corruption is not an unknown phenomenon in our society. It has permitted the fabric of society and is deeply rooted in all cadres of management

man eateth where he works is a well-known adage, not meaning that a person has the right to be paid his promptly his / her hard earned wages at his /her place of work, but that he should be crafty and cunning enough to pay himself otherwise

we have heard corruption saga after saga; the Gavi fund saga, valley dam saga, the temangalo saga, the junk helicopters saga, the chogm saga etc. ministers have been censured and found their places back in to cabinet with no clear sense of remorse. We receive reports of ghost workers who are paid large sums of money, politicians bribe their voters and when they are convicted of bribery in courts of law, they recampaign to regain their seats without any evidence that they are sorry. The state of corruption is so bad that some people have been known to suggest that it is inevitable and helpful so it should be legalized.

There have been several attempts to curb corruption in Uganda though. In 1971, President Idi Amin noticed that corruption was rampant and led his government to enact what came to be known as the 1971 corruption. This act prohibited soliciting, accepting or attempting to obtain money, gifts or gratuity, favors for services before or after rendering them. According to the act, if convicted of corruption, the culprit would serve 10 years imprisonment and would be banned from holding a public office for ten years. Nevertheless, the Amin era is not known to have made success in arrests, trials and later sentencing of the offenders

Yoweri Museveni's Government has attempted to eradicate corruption by establishing the office of the Inspector General of Government (IGG) which investigates corruption in the public sector. Cadres have been infiltrated in to the Uganda revenue authority (URA) in the faith that they would undercut the infamous bribery within the customs and tax collections, sections of the ministry of finance. A certain degree of achievement has been realized in trying the culprits but corruption seems to be growing ever strong!

WHAT IS CORRUPTION?

Defined broadly, the word corruption generally describes people of immoral and dishonest characters. However more specifically and in the interest of our Christian ethics class, it refers to both offering and accepting of bribes. Corruption ranges from petty thefts to forgery of documents, money or goods, partiality, favoritism and nepotism. In such cases people lose the ability, moral authority and responsibility and begin to use public power and resources for personal, ethnic, group or social class benefits in this, they contravene the laws and standards of moral conduct like in cases of bribery and embezzlement of public funds. Therefore corruption is a deviation from norms of public morality as well as the known moral principles.

Forms of corruption

1. Bribery. This involves unlawful giving and receiving of money, favor gifts or other material things in exchange of favors in the pretext of gratitude. For example it is said that in some big schools, a parent has to offer something special to the matron so that his/her child can get some special car and preferential treatment. Also in some government hospitals, one has to secretly offer something to a doctor so that one's patient can be accorded special care.
2. Petty thieving. This refers to the habit of being expected to steal from where you work; using the dictum of man eateth where he worketh. Government servants receive and supply no goods yet payment for the same is made. Tax collectors undervalue the imports for the purpose of customs and exercise duties thus causing loss of revenue to the government yet gaining personally from the practice. The police drop cases or deliberately lose files after receiving a bribe. In hospitals, the staff expects the "oiling their hands in order to examine, prescribe, treat a patient or even release the body."
3. Extortion: obtaining money, property or something else from a person, group of people or institution through threats, violence or misuse the authority.
4. Hoarding: this results from serious shortages of essential commodities. It involves unnecessary over pricing of commodities in trade and business.
5. Sexual harassment: whereby the boss demands sexual favors as perquisite for employing a member of the opposite sex, corroding the morality of society and the individual.
6. Nepotism: this entails favoring relatives at the expense of other deserving citizens, son, wives and brothers of the boss are given undeserved promotions/ appointed to higher offices and awarded scholarships.
7. Misappropriation of funds and misuse public property: using company funds for personal business and public property such as vehicles to ferry personal materials. Also, funds donated or set apart for activities, like famine relief, emergency aid, bursary funds for orphans, malaria treatment etc. are not put to the intended use.
8. Work overload: some people in senior positions imposing their own work load to their juniors and claiming all the payment.

9. Fraud: includes forgery of documents, cheques, and inflating costs from personal gain.
10. Plagiarism (academic theft): using somebody else's ideas, researched work etc., as though they were your own without acknowledging the source.
11. Slacking off at the job (one may arrive late at the work and leave early, stealing company's time.)
12. Grabbing of land and other forms of property
13. Delaying and therefore denying justice: when one has the capacity to administer justice in due time, sometime delaying tactics are employed so as to compromise evidence.
14. Accepting and receiving gifts in exchange for favors as gratitude.

CAUSES OF CORRUPTION

Fallen-ness of the human nature

At its very foundation, corruption is a deviation from the good and original plan of God in His creation. It is a result of man's fall that his behaviors and attitudes towards one another and to God have deteriorated. Without divine intervention, the tendency of human beings is to change from good to worse, fallen away from the accepted norms, standards and behaviors. This is to suggest that any successful battle against corruption must begin by restoring the relationship between man and his creator. Otherwise, the same man will continue being corrupt even in the utmost affluent economic situations.

Covetousness

To covet something is to desire something which one has no right to have or to possess. Covetousness is rooted in greed and selfishness. people's greed to personal gain lead them to using dishonest and dishonorable means of attaining what does not lawfully belong to them. Covetous people always want more and want it in the ugliest way. Today's trend of grabbing land, using company's building materials to build one's personal house etc. are clear examples of covetousness.

Economic hardships

To a reasonable extent, when the economic situation is too hard, corruption becomes a means of survival and hence everyone expects it, receives it and gives it. Economic hardships trigger the survival for the fittest syndrome; doctors demand bribes before employment system offers no motivation and the drugs, the police hide files and drop cases after receiving bribes and some business persons hoard essential commodities and make the few available commodities available for the common man.

Inadequate essentials in the employment sector

The employment system offers no motivation and the discontented employees are bound to resort to corrupt means of sustaining their livelihoods

Some of the effects of corruption

Decadence of moral values: corruption erodes people's sense of right and wrong. Consciences become so darkened that what is wrong appears to be right to some people. In Uganda, so people's moral values are now so corrupt that they consider bribery a normal way of life. They are even known to have suggested once that it should be legalized.

Increased crime and social evils: corruption may lead to deadly crimes such as murder so as to destroy evidence of eye witnesses to corrupt crime. Mob "justice" also increases as people lose confidence in the corrupt judicial systems.

Oppression of the poor and the weak: the survival for the fittest syndrome which is bred by corruption leads to the marginalization of the weak and the defenseless poor who may not even be able to defend themselves in the courts of law.

Loss of public confidence and trust: People become cynical and indifferent to issues pertaining to their national welfare. They have no confidence and trust in their government to bring about truth and justice. Therefore they get disinterested in matters of their nation. The sense of national patriotism is lost and people do not pride in belonging to their nation any more.

Poor productivity and incompetence: in any corrupt society, people don't pay attention to the quality of the things they produce or services they tender. Standards are compromised since all that matters is to give a bribe and one's product is endorsed without minding about its defect. Incompetent people are employed and consequently render poor services. People's lives are threatened because one cannot be sure about the standards of food or drugs they are given. Contracts are awarded to incompetent companies leading to the collapse of cooperates, banks and institutions.

Under development: a country may be rich in terms of natural resources but her people remain poor and undeveloped because the resources are used to gratify their leaders' greed at the expense of national interest. The rich evade taxes and misuse funds intended to develop infrastructure, medical services etc. Investors are repelled from investing in a corrupt environment, fearing for loss of profits. All these lead to under development.

In conclusion, corruption is a real life threatening cancer which should never be taken lightly.

A CHRISTIAN RESPONSE TO CORRUPTION

Both the Bible and the Christian tradition consistently condemn corruption:

- ❖ In Exodus 23:8, we are warned “Do not accept a bribe for a bribe blinds those who see and twists the word of the righteous (Deuteronomy 16:18-20, Isaiah 1:23)
- ❖ Deuteronomy 10:7: God accepts no bribe
- ❖ 1 Kings 21: The king is condemned for abusing courts of law, which judicial abuse led to the wrongful conviction and murder of Naboth and the king's seizure of his vineyard.
- ❖ Acts 8:9-25: Simon the sorcerer is rebuked for attempting to bribe the apostles with money so he can purchase the gift of miracles.
- ❖ Acts 24:26: It says St Paul refuses to bribe Felix so as to be free.
- ❖ Ecclesiastes 7:7; extortion (Demanding or enforcing the giving of a bribe) is condemned: “Extortion turns a wise man into a fool, and a bribe corrupts the heart.”
- ❖ Psalms 62:10; corruption is equated with robbery “Do not trust in extortion or put your hope in stolen goods, though your riches increase, do not set your heart on them.”
- ❖ Hosea 12:7 and Amos 8:5 using dishonest scales to defraud purchasers is condemned.
- ❖ Leviticus 6:2 cheating one's neighbors of what is rightfully theirs is prohibited.
- ❖ Proverbs 15:27 “a greedy man brings trouble to his family but he who hates bribes will live.
- ❖ Proverbs 29: 4 “By justice a king gives country stability, but one who is greedy for bribes tears it down.”

HOW WE SHOULD DEAL WITH CORRUPTION

- Christians are the light and salt of the world. Therefore they ought to be at the forefront of the struggle against corruption. They should lead by example and never be found to be corrupt. It is regrettable to know that close to 89% of the Ugandan population is Christian yet corruption is rampant. Many people who are implicated in corruption scandals consider themselves to be Christians. When Christians become corrupt, they lose their moral authority on moral issues. The prophetic voice is so compromised that they cannot authoritatively challenge leaders who are corrupt. Christians are obliged to emulate and live by God's standards of holiness, justice and righteousness.
- On top of living like Christians so as to influence positive change in behavior towards corruption, Christians should pray frequently and intentionally that God will transform our corrupt hearts. The battle against corruption must go deep to the heart of the cancer. According to Jeremiah 17:9, the human heart is terribly sick and corrupt. All the manifestations of corruption reflect the corrupt nature and condition of the human heart. Therefore we should go beyond condemning corruption and pray that God heals our hearts and its subsequent corruption.

- All people should publically condemn corruption and cooperate in the struggle for legal action. We can all report cases of corruption and facilitate the process of transparency
- Means should be devised of rewarding virtues of honesty, competency and hard work in all intuitions and businesses. This may help us recapture our moral conscience and sanity
- Accountability and transparency must be embraced at every level of government

WITCHCRAFT

At the beginning of 200-2010 decade a war broke out between a school headmaster and his deputy, the boss accusing his junior of bewitching him. Story had it that the H/M had been down with persistent fever for three days and one night he had what he considered as revealing dream. In the dream his dream his deputy was staring at him with a gloomy face and at the same time pointed his index finger at him. When he woke up from the dream the H/M concluded that his deputy was responsible for his sickness because he wanted to compete for his chair.

Later, in the middle of the decade, the Uganda nation soccer team(the cranes), was engaged in running battles with their Ruuandese counter parts, (the amavubi) in a match where Uganda players where accusing the Ruuandeers of planting juju in between goal posts.

Besides of the big number of people today involve themselves in ritual human sacrifices in the bid to get wealthy. The purport that witchcraft is an effortless and the quickest way of gaining riches .officers of work, churches ,sports ,commercial businesses ,are all infiltrated with un endless stories of who is bewitching who to gain what.

Christians today are also not spread by the contemporary obsession with witchcraft .Many Christians got converted on the surface but deep down in their hearts their world view was never changed .They think of Satan as being Omni-potent (all powerful) and omnipresent(all present).Like non-believers, they also fear to be bewitched. They live in constant fear of the power of witchcraft. They are superstitious and are quick to suspect witchcraft when someone dies. Some of them even resort to a “christianised”form of witchcraft as in the case of one Ugandan pastor who “helps “to return the spell back to its sender.” This back ground necessitates our ethical treatment of this subject.

WHAT IS WITCHCRAFT

Witchcraft has been defined by Carol McKinney as” an inherent capacity to exert supernatural influence over another person.” It is believed that there are people who have access to the supernatural, mysterious world and employ mystical powers to cause harm to other people, or to achieve their desired ends. In Africa, witchcraft is believed to be the ultimate cause of any evil, misfortune or death. Some of the havoc it is purported to cause includes:

- Barrenness
- Accidents
- Profit loss.
- Failure to be promoted on the job
- Lose the political election
- Failing examinations
- Poor crop yield
- Consistent losing of matches in sports

- Losing court cases
- Natural disasters such as lightening, hurricanes, floods and deadly storms
- Sickness
- Anti-social behaviors e.g rape, incest, etc

IS WITCHCRAFT REAL?

First of all, witchcraft cannot be understood in stood in isolation. It has to be perceived in the broader context of evil and satanic influence. What is clearly known is what evil in the fallen world is real as much as Satan the enemy of God is real. St. Paul helps us to understand the nature of spiritual warfare in the consisting of powers, authorities, principalities and spiritual forces of evil in the heavenly realms (Ephesians6:12). In the context of this warfare, therefore, he urges believers to be ready for the struggle by putting on the whole armor God. In the gospels, we also see Jesus Christ on the number of occasions dealing with evil forces in terms of demands. He cast them out of people. This affirms that whatever name one may call it, evil is real but our Lord Jesus' power is sovereign over its power.

EFFECTS OF WITCHCRAFT

Witchcraft is harmful to society

- It fuels hatred, conflicts and disunity in the society due to accusations and counter accusation of one bewitching another.
- May result into murder
- Its obsession causes unrealistic psychological tension and fear among those who perceive it
- It compromises one's faith and confidence in sovereign of God

THE BIBLE AND WITCHCRAFT

The Bible prohibits witchcraft and human interaction with demonic actives:

- Leviticus 19:31 "Do not turn to mediums or seek out spirits , for you will be defiled by them(cf Lev.20:6-7)
- Deuteronomy 18:10-12 "Let no one be found among you who practices divination or sorcery, interprets omens, engages in witchcraft or cases spells or who is a medium or spirits or who consults the dead. Anyone who does these things is detedtable to the Lord"
- Galatians 5:20 witchcraft is associated the sinful human nature
- Acts 19:18-19 new Christians converts renounced sorcery along with other sins or evil deeds

- In 1samuel 28 and Acts 19:13-19 we see that people who indulge in demonic activities suffer grave consequences

WITCHCRAFT AND GOD'S POWER

The testimony of scripture is that the child of God has complete authority over demonic powers. Jesus, the son of God manifested so as to undo the works of the devil.” Having disarmed the powers and authorities, He made a public spectacle of them, triumphing over them by the cross (Colossians 2:15). All people should know that God is good all the time and is able to deliver them from the evil grip of witchcraft .witchcraft should not be feared because Jesus, the one who is in us is greater than the devil who is in the world. Those who perceive its power should cultivate a healthy relationship with the sovereign God, and seek his deliverance through prayer and fasting.

SPORTS GAMES

What are sports?

1. An activity involving physical and mental skill in which an individual or team may compete against another or others for entertainment.
2. Sports may be defined as a way of using time in a combination of physical and mental skills, usually for competitive purposes (New dictionary of Christian ethics and Pastoral Theology 1995). Sports include those we do just for leisure (amateur) and those we do for money (professional). Specific examples include soccer, cricket, rugby, athletics, boxing, swimming, gymnastics, wood ball, table tennis, cycling , motor sorts, basketball, badminton, mweso, ludo, snakes and ladders, drafts and wrestling, e.t.c.

Today, sport is a big issue. DR.Thamsing Lamkany notes that more than 80% if the world's population plays sports and that more young people today are involved more in sports than in any other generation. According to him (Thamsing), sports have become a global youth culture that has brought about so many holistic changes in communities. He states "In today's fast changing world, we cannot deny sports as the universal language; because nothing contributes like sports can do to humanity"

Sports include:-

- ❖ Team sports for example soccer, rugby,
- ❖ Amateur sports (those we do just for leisure)
- ❖ Professional sports(those we do for money)

Reasons why people engage in sports /motivation for sports

POSITIVE AND NEGATIVE MOTIVATIONS FOR SPORTS

There are both positive and negative motivations and reasons for sports. Conversely, if they play sports for positive reasons, there is a positive return from sports. Conversely, if they play for negative motivations, then there is negative motivations, then there is negative returns from sports" (Thamsing).

“IF PEOPLE PLAY SPORTS FOR POSITIVE REASONS, THERE IS A POSITIVE RETURN FROM SPORTS CONVERSELY, IF THEY PLAY FOR NEGATIVE MOTIVATIONS THEN THERE IS NEGATIVE RETURNS “(Thamsing)

POSITIVE	NEGATIVE
Recreation	Playing to hurt another person
For a vocation (earn a living)	To boost one’s ego
Healthy competition	To impose power and dominance over others
Make friends (broaden social network)	
Release stress	
Physical fitness	
Entertainment (Arsenal, boncelmu)	
Mobile people towards a given cause	
Advertisement of goods.	

VIRTUES AND VALUES OF SPORTS

At Ndejje University, sports is geared towards inculcating the following values.

(i) Shaping and healing a character

Sports is geared towards helping us to change from being vindictive to forgiving, from seeing those who do not agree with us as enemies to seeing them as opponents.

(ii) Fairness and honesty (fair play)

Through sports we are trying to inculcate the virtue of competing fairly and honesty according to the rules. For example no rigging in order to win at all costs. (Reuben /sualenz, Drough mentality)

(iii) Managing victory and defeat

“Leaders who did not know how to conduct themselves with magnanimity in victory are a curse to the society.

(For example Golola hugs Mugula after victory, talk’s sweet things about him).

- You don’t fear the loser.

(iv) Self sacrifice

Sports teach us the value of sacrificing personal conveniences for the good of others. Achieved sports people go through hardships in order to win trophies for institutions and the country .this can reduce the urge to destroy institutions and schools.

(v) Team work harmony.

Through sports, people can learn to work in groups or teams instead of everybody being himself and God for everybody

(Players are fighting for their place in the team under this pressure of wanting to win the Euro 2012 tournament and they care more about themselves than about the team :Twenty years ago there was a “we” culture now, there is the “me” culture.

(ARSENE WENGER ON WHY VAN PERSIE MIGHT NOT HAVE SHONE TO THE EXPECTATIONS OF HIS FANS IN EURO 2012)

(vi) Resilience

Sports inculcate in people a resilient virtue. a runner left behind three or four cups does not give up but runs up to the end in order to improve his or her performance

- ❖ Academics need resilience (kulemerako)
- ❖ Quitters never win, winners never quit (marathon life –have you ever read and complete a book?
- ❖ Resilience in marriage and relationships.
- ❖ Positive thinking activates brain cells.

(vii) SELF CONTROL

Sportsmanship teacher self-control. The body wants rest but the spirit pushes on sex –the body sees, wants, lusts, but the mind is train to resist.

(viii) TIME MANAGEMENT

Sports provide us all with a positive ways of spending our free time. Not drinking in the morning.

ETHICAL ISSUES IN SPORTS

Why sports appear evil to some people?

- (i) Sport becoming a substitute religion
 - ❖ “In Arsene we trust’s in God we trust
 - ❖ “Giroud the God”
 - ❖ Maradona deified
 - ❖ “Some say God, we say shankley” (liver pool fan 1971)
- (ii) Unhealthy competition.

How can a Christian compete Christianly in a predominantly run Christian environment?

- ❖ Unhealthy competition involves :-

- ❖ “A win at all cost mentality”
- ❖ Fouling your opponents deliberately to hurt them and to have your way.
- ❖ Bringing referees , umpires
- ❖ Employing forms of witchcraft to win matches.
- ❖ Unfair play => mistreating guest opponents to weaken them.
- ❖ Using drugs for example cocaine, marijuana to boost and enhance performance.
- ❖ Healthy competition =meeting together to the best out of each other and not the worst
Cf Latin “compete”
- ❖ Believers should never view opponents as enemies but as partners, who bring out their best in all areas.
- ❖ Believers must compete with the mind of Christ i.e. of love, humility 1 Corinthians 2:16, Philippians 2:5

(iii) Over commercialization of sports

This encompasses viewing the value of sports solely in monetary term.

As a result it is getting more expensive to participate in sports –the simplicity and the game is killed gradually.

Sporting activities that don’t attract huge profits for ekinywa are dying off.

Emphasis in star players who attract monetary profits at the expenses of those who don’t

(iv) Pervasive practices associated with sports. For example:-

- ❖ Gambling –sports betting
- ❖ Hooliganism
- ❖ High risky /dangerous sport that do not value human life and definably.
- ❖ Violence

BIBLE AND SPORTS (BIBILICAL VIEW OF SPORTS)

1 Corinthians 9:24 -27 sports is meant to include into participants the value for God and for Christian ministry. Sports must render to the following priority.

- (i) Service to God
- (ii) Service to Nation
- (iii) Service to club
- (iv) Service to self

BIBLICAL VIEW OF SPORTS

- ❖ Play is a gift from God and is as normal as part of a person's life as eating or sleeping. Play is woven into the fabric of humanity as God's image bearer.
- ❖ Play is an anticipated social activity of God's people and is part of the anticipated consummation of the kingdom of God. The city streets will be filled with boys and girls playing there
2 Corinthians 8:5.
- ❖ In the New Testament analogies are drawn from a sport to the Christian life. This can be called the illustrative purpose of sports.
For example: - 1 Timothy 4:8
1 Corinthians 9:24-27
Philippians 3:12-14
Hebrews 12:1-3
Biblical values in sports
- ❖ Godliness = physical training is valuable but not as valuable as training in Godliness i.e. The ultimate value of sports is Godliness (1 Timothy 4:8)
- ❖ Ministry: training for games (1 Corinthians 9:24-27) compares with training for ministry. Sports are meant to inculcate into participants the value of serving and other people.

Discipline and holiness

In Hebrews 12:1-3 we urge to a deportment a sportsman attitude of self-discipline by running the race of faith, unentangled by sin.

- ❖ Perseverance. Hebrews 12:1-3
- ❖ Focus: Hebrews 12: 1-3

ETHICAL ISSUES IN SPORTS

1. Sports becoming a substitute religion for example "some say God, we say Shankley" (Liverpool coach 1971) one banner at the Liverpool, Arsenal match 1971

"In Arsene Wenger we trust" banner at Arsenal vs Wolves' match 2011

2. Sports' becoming an end in it, without minding about the values it intends to communicate.
3. Engendering a "win at all costs" mentality
 - ❖ Rules are not adhered too.
 - ❖ Resorting to witch craft
 - ❖ Full play
 - ❖ Bribing referees and umpires
 - ❖ Ill-treating the guest's team.
 - ❖ Use of drugs (performance enhancing steroids)

II SCOPE AND DIMENSION OF SPORTS

Sports as drama

It is observed that sports are dramatic in one way or the other. Sport is an organized play area as a public arena where the more interesting aspects of human life are enacted. Some of these aspects include competition, teamwork, risk taking, aggression and defense, winning and losing like drama, sports mirrors all what we may want to know about life. Such obstacles and challenges are characteristic of real life. And way to success and victory is always confronted them. A true competitor should not look at the obstacles and think of quitting because "quitters never win and winners never quit."

Therefore whether consciously or not, the lessons of sports will help to orient us to the world. To any person brought up with sportsmanship spirit, obstacles present an opportunity for creativity and hard work.

We gain from the dramatic lessons of sports that victory is sweeter when attained from well utilized potentials of hard work and creativity. Today's dependence syndrome which manifests itself in sitting back and wait for donations and aid is alien to the values which sports seek to inculcate.

In conclusion, sports and what we are fold about sports and gives much learning about real life drama or a form of play which we early or learn is important. Come to value and link to real life situations.

Sports as ministry

Sports can also be said to be a ministry because essentially they are meant to inculcate into participants the value of God and others. For this very reason, St. Paul in 1 Corinthians 9:24-27, compares sports with training for ministry. Sports should be a ministry that builds contact with the local community for evangelism, mission, and discipleship, and sensitization on significant social issues such as HIV/AIDS, environmental concerns etc. any true sportsman should be

conscious of the fact that by participating in sports we ought to render service in the following hierarchy of opportunity:-

- (i) Service of God
- (ii) Service of the nation
- (iii) Service to the club (team)
- (iv) Service of self.

This hierarchy implies that in sports we consider God first, national interests second. Then our club or team interests third and lastly but not least, our personal interests. In true sports we serve to please God, nation, club first and not primarily to serve our personal interests.

LEADERSHIP

What is leadership?

The ability to influence those one whom is leading by guiding, directing, motivating, presiding, empowering, encouraging and showing the way by example.

Leadership is noble call to serve not to load over the subjects or electorale. It is not power over others but empowerment of others. A leader is one who guide, shows the way by example and enables all the members to exercise their varying gifts and to participate fully in serving God and their nation.

DIFFERENCE BETWEEN LEADERS AND LEADERSHIP POSITION

One of the leadership challenges today is the non-deliberate confusion between leaders and leadership position .where this confusion exists, the result is having:

1. Non leaders in leadership position.
2. Leaders being denied leadership position and being suffocated by non-leaders occupying the leadership position.

The ideal is to have:

1. Leaders in leadership position.
2. Leaders serving to their level best even when a leadership position has been denied

NB.

You do not have to occupy a leadership position to be a leader.

FOUNDATION STONES OF LEADING

According to Professor Michael Ndaula Ssenyimba there are four major foundation stones upon which leadership is constructed.

- i) **Ability to influence or inspire change process.** Leading is a process of moving. A leader is a mover of people. A good leader must have the management that attracts people to feel that they want to go where you are going. Leader must bring followers to the part of being “shocked”(e.g animal farm)
- ii) **Creating or stimulating a desire for change.**

A leader creates a desire in people to want to change that is, to move into a higher level e.g the Holy Spirit is a leader who creates in us a desire to change from sin to righteousness. A leader must motivate and inspire the followers with in the belief that recovery is possible with the available resources.

iii) **God centered values (base) every good leader must have value base.** A value base is the philosophy or philosophy of set values which are not negotiable. Value base consist of things worth defending and worth dying for the non-touchable.

iv) **Effectiveness and transparency towards managing a change process.** Leader manages the change process infectively and transparently. The change process involve planning, organizing, directing, controlling and evaluating. The leader must be good at this .A leader must plan by setting both long and short term objectives

A LEADER'S MEANS OF INFLUENCE

Still professor Michael Ssenyimba helps us with a few means of a good leader may employ to influence his /her follower

Character

This consists of the leaders' behavior and moral conduct is one of the most desired characteristics of leaders .leadership flows out of who you are, not out of what you do.

If people buy into your character, they will buy into your leadership program.

- ❖ Absence of moral values in leadership can turn on otherwise good leader into disaster.
- ❖ The absence of moral values in the faults everything else (peter Drucker)
- ❖ Our moral authority loins us the respect and trust of those we lead
Proverbs16:12 good leaders are Abhor wrong doing of all kinds: sound leadership has a moral foundation.
- ❖ Therefore the leaders behaviors must be consistence with the expectation of his
Leadership responsibility e.g.

Leadership style

The leadership style you apply in a given situation may help or damage your influence e.g

- ❖ Democratic
- ❖ Autocratic
- ❖ Authoritarian
- ❖ Beaucratic
- ❖ Despotic.

Good track record

If you have had a negative track record in your previous record encounter you may fail to influence subjects

Giftedness

Possessions of some unusual gifts can be a useful avenue of influence e.g. Wilson Begembe and mama agape.

Resources

Every leader must have resources, both human and non-human that help him to exert influence

Expertise

Reverence

Grooming: Our leaders must be groomed by God and by human mentors

Power base e.g. military force, legitimacy

Does a leader cheat in exams? (The of responsibility is higher)

- ❖ Does he or she sleep a round women/ men (powers corrupt some leaders into sexual permissiveness?)
 - ❖ Does he or she stir up violence, commotion, conflicts, strikes etc.?
- NB:

Respect is earned by found character.

- ❖ People perception. How a leader perceive his or her followers determines how much he or she may influence or not influence them e.g. some leaders perceive their followers negatively as cheap, poor, peasants, ignorant, burdensome etc. .this breeds tension and persistence between the leader and his followers

- ❖ What a leader regards as important?

What you essentially regard as important may facilitate or hinder the degree to which you influence e.g.

What do you regard as important?

- ❖ The people you lead.
- ❖ The task
- ❖ The benefits you get

E.g. Nelson Mandela regarded the equal liberation of his people as more important from all the rest

- ❖ Communication ability and gifts. Leaders who are good at communicating can influence their subjects easily

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