

became the basis of Nazism, which thrust the world into the agony of the Second World War. Nietzsche spent the last years of his life in a state of mental derangement. He influenced many who still look upon man's existence with pessimism and futility.

Karl Marx, with his intimate friend and helper Friedrich Engels, utilized the basic ideas of Anselm Feuerbach and developed the theory that man is what he eats. This materialistic philosophy was combined with Hegel's dialectic to produce what came to be called Marxism and has come to claim a third of the population of the world in its several different expressions. Communism has a world-wide appeal chiefly because of the critical physical circumstances in which the masses of the Third World live.

Secular humanism is another contemporary philosophy which tends to ignore man's spiritual nature. Proponents of this movement insist that man is adequate within himself and can solve his own problems. They claim that all there is to existence is in this life; man need not be concerned about the after life. There is no supernatural power, nor is there need for it.

These are three of the modern movements that tend to oppose the basic teachings of the Bible as they relate to man, his nature, and his need. Let us take a look at what the Bible says.

Man's creation in the image of God

The first chapters of Genesis have to do with the creation of the world, animal and plant life, and man. The biblical account of man's creation is beautiful and poetic. The method which God used is not clear, but it is clear that man is both material and spiritual. 'And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul' (Gen. 2:7). This verse affirms that God is the author of human life and that man's existence is a result of a deliberate act of God. One aspect of man's divine image is the capacity to have dominion over the rest of creation, 'And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth' (Gen. 1:26). We should not try to force the word image to refer to physical similitude of God; rather it has to do with man's spiritual nature.

Greek thought divided man into three component parts: body, mind, and soul. For them the body was the prison of the soul, and only at death was the soul liberated from this corporal limitation and freed to soar to its intended heights. This idea crept into Christian theology also, and many theologians have debated the dichotomy-trichotomy (two or three parts) issue during the course of history. Today there is a greater emphasis on man as a unitary being. Man's nature and functions should not be compartmentalized. Man whom God created is good, just as He pronounced it so. Since man is a part of material creation, his body will perish through the natural process of decomposition. But the non-material part of man is given eternal existence.

Man has the capacity for ethical discernment, which is another distinction between him and the animals. His intellectual capacity is superior, and his personality is more

FILL IN THE BLANKS.

Friedrich Nietzsche held a p_____ and f_____ view of man's existence and declared that God was dead. He proposed that a 'super man' could be produced by selecting proper specimens of men and controlling r_____. This view became the basis of N_____.

(pessimistic, futile, reproduction, survival, Nazism)

Three men who held the theory that man is what he eats are _____, _____, and _____. This philosophy, combined with Hegel's dialectic, came to be called _____.

(Compare your answers with the text.)

S_____ h_____ insists that man is adequate within himself and can solve his own problems. This philosophy also ignores man's s_____ nature.

(Compare your answers with the text.)

Three modern movements that oppose the basic teachings of the Bible as they relate to man, his nature, and his need are _____, _____, and _____.

(Compare your answers with the text.)

The Genesis creation account indicates that man is both m_____ and s_____; that God created h_____ life; and that man was created in God's i_____. To be created in God's image has to do with man's s_____ nature and not his p_____ similitude to God.

(material, spiritual, human, image, spiritual, physical)

Greek thought divided men into three parts: _____, _____, and _____.

(body, mind, soul)

Today there is a greater emphasis on man as a _____ being.

(unitary)

developed. He has a variety of emotions and a diversity of possibilities in the use of his intelligence, physical facilities, and spiritual nature. The fact that man is in God's image means that man potentially can become more and more like God. This possibility is to be man's goal. To the degree that he is able to achieve this goal, he is able to find fulfilment and have a sense of satisfaction about life.

Man's sin

Genesis 3 contains the account of man's sin, which was a wilful act of disobeying the instructions God had given. It was an act of egoism; man thought his judgement was as good as God's. His rebellion was an act of recklessness in which he risked Paradise for momentary pleasure. He exercised his God-given freedom in a way that brought disintegration and ultimate destruction upon him. His freedom led him to rebel against God and His order. And history reflects this rebellion in relationships between individuals, groups, nations, and the entire world. Man in his egoism does not want to be subject to anyone—not even God. His rebellion against restrictions brings much suffering and conflict.

Many today insist that man's problems are not serious. They say that with some education and guidance he can live a fruitful and harmonious life. His failings are due to his maladaptation to his environment. With a few corrective measures, man can solve his problems. But how do you solve the problems of hunger, housing, ignorance, disease, and hopelessness? The solutions are basically spiritual since the problems are spiritual. If the problem of egoism, which is at the root of all evil, could be solved, there would be a greater possibility of coming to grips with all the other ills of the world.

Natural man resists limitations. The limitations that God places upon man are for his own good. In a sense, they contribute to man's freedom—obedience and submission to God's basic laws lead to ultimate freedom. 'Ye shall know the truth, and the truth shall make you free' (John 8:32). Upon accepting God's pathway, man recognizes that it leads to freedom and not slavery.

These thoughts have to do with personal ethics because they are basic to responsibilities to oneself and others. The world is *theocentric* (theocentric means that the world centres in God rather than in man), and God's sovereignty will ultimately triumph. But man has a great deal of latitude within this sovereignty, and he needs to exercise his freedom in ways that enrich life for himself and others. It is in the expression of this freedom that man has opportunities to bring blessings to others.

Love in Human Relations

The personal duty to love

The Old Testament says, 'Thou shalt love thy neighbour as thyself' (Lev. 19:18). Whether this commandment is emphasizing more the need for a love for oneself or a need to love one's neighbour has long been debated. Both are necessary, and extremes are dangerous. Some love themselves to the point of having no time for others. Others lose themselves in service to their fellow-man to the point of morbid self-abnegation (unwholesome self-denial). The Mosaic Law attempted to awaken God's people to an interest in the widows,

FILL IN THE BLANKS.

Genesis 3 indicates man's sin was a wilful act of _____ God's _____. It was an act of egoism: man thought his _____ was as good as God's.

(disobeying, instructions, judgement)

Man has a great _____ within the _____ of God, even though the world is _____. He needs to use this freedom in ways that _____ his life and the life of _____.

(latitude, sovereignty, theocentric, enrich, others)

TRUE OR FALSE?

1. Morbid self-abnegation is a wholesome outcome of service to one's fellow-man. _____
2. Extremes in either love of oneself or service to one's neighbour is dangerous. _____

(1. False, 2. True)

the orphans, and the poor. As one loses himself in service to others, he tends to put self-respect in its proper perspective.

Jesus summarized all the duties of man in both the Old and the New Testaments in one statement:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.

(Matt. 22:37-39; Mark 12:30-31)

In this declaration there are three broad areas of responsibility: love for God, love for one's neighbour, and love of oneself. Love for God is fundamental. From it love in other realms is possible. Some have suggested that love is the supreme good, and, in his book *Basic Christian Ethics*, Paul Ramsay suggests that all the other demands of Jesus are unified in love. Henlee Barnette says that the nature of the Christian ethic is that the principle of the will of God is operant through love and the power to achieve this goal is through the Holy Spirit.²

The principle of love for one's neighbour is seen clearly in the story of the Good Samaritan. In this passage, Jesus taught the need for love in human relations. The Samaritan, who had received no love from the Jews, was the hero; he was able to give love unconditionally. His love was not dependent on race, colour, or economic or social standing in the community. Jesus answered the question 'Who is my neighbour?' with a response that includes anyone in need. The nations of the world are coming more and more to accept this fact. After hurricane Fifi struck Honduras, multitudes of people of different nations spontaneously responded to help people whom they had never seen.

Paul also gave an immortal passage concerning love in 1 Corinthians 13. He did not describe *eros*, which is physical love based upon physical attraction, nor *filia*, which is the love expressed between brothers. Rather, he spoke of *agape*, the highest type love which is most like God's love—unconditional, unlimited, and unassuming.

In Paul's day, much emphasis was placed upon spiritual gifts. In Corinth some of the Christians had come to feel that the gift of tongues was the most important gift. Even today there are groups that place a high premium upon this gift. The question of tongues has become a divisive issue within some denominations. Other gifts Paul mentioned were prophecy, the capacity to interpret prophetic declarations, faith that would enable one to perform miracles, and successful business abilities. Some were engaged in ascetic activities in order to prove their dedication to the Lord.

Paul did not reject any of these gifts as expressions of one's service to God and one's fellow-man. But he did point out that all of them must be expressed in a spirit of love or they would be ineffective. Paul then attempted to illustrate some of the characteristics of love:

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

(1 Cor. 13:4-7, RSV)

²Henlee H. Barnette, *Introducing Christian Ethics* (Nashville: The Broadman Press, 1961), p. 101.

FILL IN THE BLANKS.

Jesus' summary of the Ten Commandments in Matthew 22:37-39 indicates there are three dimensions of love. They are love of _____, of _____, and of _____.

(God, one's neighbour, oneself)

Three Greek words expressed differing kinds of love. *Eros* expressed _____ love; *filia* expressed love _____; and *agape* expressed _____ love. God's love is that expressed as _____.

(Compare your answers with the text.)

LIST SOME DESCRIPTIONS OF LOVE FOUND IN 1 CORINTHIANS 13:4-7.

(Compare your answers with the text of 1 Cor. 13:4-7.)

Paul was expressing his belief that love is required for achieving the supreme good. If we have genuine love, then we will have the other Christian qualities that will contribute to a happy and meaningful life.

James put love into practical terms when he said that if we see someone in physical need we must be willing to help him with the material things that he needs (2:16). If one sees no need to help in these circumstances, how does the love of God dwell in him? The practical expression of Christian faith is made in acts of kindness to those in need.

John also emphasized love, 'Beloved, let us love one another: for love is of God' (1 John 4:7). He challenges us not to 'love in word, neither in tongue; but in deed and in truth' (1 John 3:18). The entire epistle is full of references to the need to love one another. To practise this counsel would eliminate many conflicts in the Christian community and would make it possible to win a much larger number of people to Christ.

Self-love

The interpretation of Jesus' statement, 'Thou shalt love thy neighbour as thyself' (Matt. 22:39), is controversial. Did Jesus mean that one should love himself? If so, how do we reconcile this statement with the call to deny self, 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple' (Luke 14:26). Matthew used terms which are not as strong when he said, 'He that loveth father or mother more than me is not worthy of me . . .' (10:37). Ellicott explained these two passages to mean that 'where two affections come into collision, the weaker must give way; and though the man may not and ought not to cease to live, yet he must act as if he hated—disobey, and it may be, desert—those to whom he is bound by natural ties, that he may obey the higher supernatural calling'.³

The author of this book has reflected a great deal upon the meaning of these two basic teachings of Jesus—the need to have a healthy self-regard for oneself and at the same time the need to deny oneself in order to serve God. A lot of self-denial is founded in an unhealthy concept of self which may be a result of any number of traumatic experiences in the early years of life. When the attitude self-denial is the fruit of inferiority feelings, guilt, or *masochism* (an abnormal sexual passion characterized by pleasure in being abused by one's partner, or any pleasure from being abused or dominated), it may be more harmful than helpful. When it is the deliberate and voluntary action that results from *agape* (love), then self-denial is a beautiful act. Certainly egoism is a great problem today, and probably egoism has its roots in the privation of basic needs in the first years of life. One who has not had these basic needs met develops an insatiable (the incapacity to feel satisfied) thirst for attention, recognition, and personal satisfaction of goals. On the one hand, he manifests an attitude of self-abnegation, and on the other hand he strikes out against everyone else. There is a lack of congruence about his life. Thus, this author has concluded that the first step towards fulfilling what Jesus meant, when He said that in order to follow Him one must deny himself, is a basic attitude of acceptance of and appreciation for the person that one is.

FILL IN THE BLANKS.

James put love into p _____ terms and said we must be willing to h _____ someone who has p _____ n _____.

(practical, help, physical needs)

John challenges us to love 'in _____'.

(deed and in truth)

How does Ellicott reconcile these two statements of Jesus?

'Love thy neighbor as thyself.'

'He that loveth father or mother more than me is not worthy of me'

(Compare your answers with the text.)

FILL IN THE BLANKS.

M _____ is pleasure in being abused or in being dominated by another person. Self-denial may wrongly arise from that feeling or from feelings of i _____ or of g _____. Self-denial is a beautiful act when it is a deliberate, voluntary expression of a _____ (l _____).

(Masochism, inferiority, guilt, agape, love)

The author thinks Jesus' teachings can be followed by having a basic attitude of _____ and _____ for the person that one is.

(acceptance, appreciation)

³Charles J. Ellicott, ed., *Ellicott's Commentary on the Whole Bible*, 8 vols. (Grand Rapids: Zondervan Publishing House, 1954), 6:64.

Ethicists are divided on this problem of self-love. Some emphasize the need for self-denial, for daily killing all selfish desires, and for suffocating instinctual needs. Others emphasize the importance of an adequate concept of oneself; that one is justified in meeting his own physical and emotional needs and in affirming one's abilities and virtues.

John Calvin said, 'We are not our own; therefore let us, as far as possible, forget ourselves and all things that are ours.'⁴ Calvin emphasized the evil tendencies in the individual and said that to find something in ourselves worthy of love would be a very grave sin.

Kant followed the idea of Calvin and emphasized the need to hate oneself. He said that self-love cannot be a virtue. The individual is to find his greatest happiness in fulfilling his duty. He does leave room for the possibility of exercising personal interest in certain circumstances as a means of fulfilling one's duty.⁵

Anders Nygren, bishop of Lund, wrote a book, entitled *Agape and Eros*, which has often been quoted on this theme. He presents the contrast between *agape* and *eros* in the four dimensions of love. He says that there is no *eros* in God's love for man; rather it is *agape*. In man's love for God, *eros* enters into the picture, since it is the need and human desire to look for satisfaction in God. Also *agape* towards God is central. In the dimension of love for one's neighbour, there is a great contrast between *eros* and *agape*. *Eros* loves one's neighbour, not for the good of the neighbour, but in order to ascend more towards God. On the other hand, *agape* towards the neighbour is for the good of the neighbour without other considerations.⁶

Agape and *eros* are very different in their expressions in the fourth dimension, which is towards oneself. All self-love, according to Nygren, is *eros* because *agape* is impossible towards oneself. It is possible to speak of *agape* towards the ideal self which is a spiritualized concept of self. Nygren says that Christianity does not recognize self-love as a legitimate expression of love.⁷ Many would differ with this point of view.

Aristotle and Spinoza said that self-love is a virtue and not a vice. The Greeks had very little appreciation for the humble person because they looked upon him as weak and unassuming. Stirner and Nietzsche emphasized that love and altruism are expressions of weakness and self-denial and are signs of degeneration. They insisted that love for others and love for oneself cannot be present at the same time in the same person. They reasoned that it is more realistic to have love for oneself than love for others.

Others have a point of view which is between these two extremes. They emphasize the part of Jesus' statement which has to do with love for one's neighbour *as oneself*. Augustine was one of the first to indicate that love for ourselves is an expression of God's love in us. Knudson argues that if man has a divine soul in him then he needs to love it. Man should have

FILL IN THE BLANKS.

Some ethicists emphasize the need for _____ in response to this problem; others see the importance of an _____ of oneself.

(*self-denial, adequate concept*)

Calvin says it is a grave _____ to find anything worthy of _____ in oneself.

(*Compare your answers with the text.*)

Kant said that self-love cannot be a _____.

(*virtue*)

Anders Nygren says that Christianity does not recognize self-love as a legitimate expression of _____.

(*love*)

Aristotle and Spinoza said self-love is a _____ and not a _____. Stirner and Nietzsche said love for others is an expression of _____, _____, and _____; they thought it is more realistic to love _____ than others.

(*Compare your answers with the text.*)

FINISH READING THIS PARAGRAPH ON THE NEXT PAGE AND DO THE EXERCISE THERE.

³John Calvin, *Institutes of the Christian Religion*, 2 vols., trans. John Allen (Philadelphia: Presbyterian Board of Christian Education, 1928), 1:619.

⁴Immanuel Kant, *Critique of Practical Reason and Other Works on the Theory of Ethics*, trans. Thomas Kingsmill Abbott (New York: Longmans, Green, and Co. Ltd., 1909), pp. 126, 165, 186.

⁶Anders Nygren, *Agape and Eros*, trans. Philip S. Watson (Philadelphia: Westminster Press, 1953), pp. 211-9.

⁷*Ibid.*, p. 217.

a healthy concept of his own self. If he does not have it, he cannot love God and his neighbour.⁸ L. H. Marshall states that Jesus does not demand a complete elimination of self-love; He rather demands that this self-love be subordinated to love for God and for one's neighbour.⁹ Exaggerated self-love is that which leaves no place for love for God or for others.

Psychologists emphasize the importance of having an adequate concept of oneself. They find the roots of many emotional ills in feelings of inferiority or of unworthiness. But they also recognize the other extreme—that one needs to be able to forget himself in order to have his maximum effectiveness in his work and to have maximum emotional health.

Eric Fromm insists that self-love and love for others are not *antithetical* (opposite of each other).¹⁰ On the contrary, a healthy self-love is usually present in the person who has the capacity to express great love for others. He says that there is a great difference between self-love and egotism. Egotism is not love because the egotist is not capable of loving himself or others. He insists that man is happiest when he has positive regard for himself and thus is able to love others in a free manner.

Robert H. Bonthius, in *Christian Paths to Self-Acceptance*, illustrates the manner in which different Protestant groups deal with the problem of self-acceptance. One chapter is devoted to the Catholic pathway and another to the psychotherapeutic approach to self-acceptance. (*Psychotherapy* is the treatment of mental or emotional disorders.) Bonthius insists that religious groups need to consider the psychotherapeutic value of an adequate self-acceptance.

The apostle John quoted a commandment from Jesus which is perhaps basic in this area, 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another' (John 13:34). God's love for us is the measure that we are to use in our love for others. The example of His love serves as a basis for seeing worth in ourselves and for wanting to follow His example in love for others. This love for others may be a means of reaching those who are not yet Christians. As they see love expressed in practical ways, they recognize that it is God's love working through Christians. Thus it can be concluded that Christ's commandment to love God with all one's heart, mind, soul, and strength, and to love one's neighbour as oneself means to give the proper amount of love in the three dimensions: God, neighbour, and self.

Duties Towards Oneself

One has the duty to develop all his abilities to the maximum in order to serve God more effectively. Jesus gave the parable of the talents to illustrate this fact (Matt. 25:14-30). Paul gave the same challenge, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service' (Rom. 12:1). A life of service to God and one's fellow-man leads to a sense of fulfilment and meaningfulness.

⁸Albert C. Knudson, *Etica Christiana*, trans. Juan L. Groves (Mexico: Casa Unida de Publicaciones, n. d.), p. 178.

⁹L. H. Marshall, *The Challenge of New Testament Ethics* (London: The Macmillan Company, 1950), p. 33.

¹⁰Eric Fromm, *Man for Himself* (New York: Holt, Rhinehart, and Winston, 1947), pp. 119-41.

FILL IN THE BLANKS.

Augustine said self-love is an expression God's _____ for us. Knudson says man must have a healthy concept of himself before he can love _____ and his _____. Marshall says self-love should be _____ to love for God and one's neighbour.

(love, God, neighbour, subordinate)

Psychologists emphasize the importance of an _____ of oneself.

(adequate concept)

Eric Fromm says that self-love and love for others are not _____ (_____).

(Compare your answers with the text.)

The treatment of mental or emotional disorders by psychological means is _____.

(psychotherapy)

The commandment which Jesus gave His disciples to _____ is basic to resolving the problem of self-love and self-denial.

(love one another as he loved them)

Matthew 25:14-30 illustrates the fact one has the responsibility to develop all his _____ to the maximum in order to serve _____ more effectively.

(abilities, God)

The care of the body

The Christian has the duty to take care of his body. He should observe the rules of health to keep his body in good condition, physically and mentally. This duty includes proper eating habits, regular exercise, adequate sleep each night, and the avoidance of those things which are harmful to the body, such as alcohol, drugs, nicotine, and over-indulgence in eating or other activities. If one is not in good health, he will be limited in how well he can serve the Lord.

Agape-love requires that one properly care for himself so as to achieve the highest possible development of one's potentialities for the sake of service to God and man. Such concern and care of self turns out to be more of a duty to God than to self.¹¹

This care for self also means that one will make an effort to prepare himself in the best way possible for his work or profession. He will seek work that will give him the greatest personal satisfaction, in accordance with the activities that contribute most positively to the enrichment of human life. One has a right to possess sufficient material possessions in order to live normally. He should not become anxious to possess this world's goods as ends in themselves but to advance the Kingdom more effectively.

The right to life

A problem closely related to the care of one's body is that of suicide. Does one have a right to take his own life? Are there circumstances in which it is better to cease to live than to continue living? Are there extreme cases of incurable illnesses which should give freedom to the individual to exercise his will about the continuation or the termination of life? These are questions which cannot be answered categorically with a sweeping affirmative or negative answer because there are always extenuating circumstances. Years ago when one had an incurable disease, he usually died more quickly than today. With modern drugs, a patient may be kept alive even though there is minimum hope of recovery. With machines which can fulfil the functions of some of the vital organs of the body, there is a much greater possibility of prolonging life, even though it involves suffering.

Doubtless, many people pass through experiences of mental or physical frustration and suffering in which they feel that death would be a release. This contemplation may be a fleeting thought, or it may become an obsession with them. To take one's life is to frustrate God's plan. Not every person who has thoughts of suicide would give serious consideration to carrying out the action. However, one who continually and repeatedly thinks about terminating his life needs help because of the problems which overwhelm him or because of the disturbances which surround his style of life. Help from an interested person might cause one to view matters differently and to change those aspects of life which cause frustration.

The Christian way of life offers people many meaningful activities which will contribute to their sense of purpose in life. If one can be made to feel that his life is contributing something positive to humanity, he receives a great motivation for living. To encourage some people to lose themselves in service to others is to help them experience meaning in their lives.

FILL IN THE BLANKS.

The Christian has the duty to take care of his body because, if he is in poor health, he is _____ in how well he can serve the _____.

(limited, Lord)

The Christian not only has the duty to take care of his body but he also has the right to _____.

(life)

The right to live also involves the problem of suicide. To take one's life is to frustrate God's _____.

(plan)

Having _____ activities contributes to a sense of worth and of _____ in life.

(meaningful, purpose)

¹¹Barnette, *Christian Ethics*, p. 106.

Suicide is not the unpardonable sin. We need to help people to see that the shame which is usually experienced by the family members of a suicide victim, although understandable, is unnecessary and harmful. These people need to have someone in whom they can confide and who will help them to work through the trauma of this tragedy.

The right to life implies the responsibility to defend oneself when his existence is threatened. Emil Brunner refuses to concede that one may take the life of another in self-defence, but Henlee Barnette says that the system of justice demands that the Christian take measures to protect himself when it is necessary.¹² The right of self-defence cannot be questioned, but this right does not mean that one has to kill in order to defend himself, his family members, or his possessions. In many places there is adequate protection by the police to guarantee at least a measure of safety and security. Each person has a right to experience a normal amount of a feeling of security.

The need to grow

The Christian will want to continue to develop intellectually in order to keep up with advances and thus be of greater use in his service. One can systematize his independent study by choosing areas in which he wants to progress and selecting materials that will best help in this project. He should strive to keep abreast of what is happening in his field of specialization. Also, he should have an interest in other major fields and make an effort to be conversant in them.

The emotional life of man needs to be fed and developed. He needs to come to grips with crippling feelings of inferiority, unworthiness, and guilt and thereby be able to function at the maximum level of his ability. He needs a variety of activities which will give him opportunities to express humour, serenity, and love. When he faces special problems or crises, he needs to have someone in whom he can confide for help. That person with an empathic ear can help one to gain a new perspective and move ahead in his life.

The spiritual life of man deserves more attention than the majority of people have been willing to give to it. Some people get so involved in the organization and machinery of the church that they do not experience the joy in Christian service which is available to them. In the home, there should be opportunities for all members of the family to get together for a time of praise and communion with God. In private devotions, one has the opportunity to open his heart and life to God and to put into proper perspective those forces which press upon us daily. These devotions will be a great blessing to every person and will give his life a perspective that will be creative.

Conclusion

Man, created in the image of God, is of supreme worth before God and has infinite capacities to develop personally and socially. He also can make the societies in the world better places for inhabitation. In order to achieve these goals, he needs to experience a personal regeneration which comes about through faith in the redeeming work of Christ. This experience is the basis for establishing good relations with oneself, with others, and with God.

TRUE OR FALSE?

1. Suicide is the unpardonable sin. _____
2. Family members of a suicide victim often feel unnecessary shame. _____
3. Someone in whom to confide is needed for the family to be able to recovery from the tragedy of suicide. _____

(1. False, 2. True, 3. True)

FILL IN THE BLANKS.

The right to live includes the right to self-_____.

(defence)

The Christian needs to grow by continuing to develop _____.

(intellectually)

The Christian needs to grow e_____.

(emotionally)

The Christian should grow s_____. This could be through s_____, family time for p_____ and c_____ with God, or time spent in opening his heart to God in personal d_____.

(spiritually, service, praise, communion, devotions)

¹²Barnette, *Christian Ethics*, p. 107.

There needs to be a healthy respect for oneself, one's abilities, and one's worth, without which one cannot function successfully. If one lacks this, he may polarize in the other direction and become an egotist and be completely enveloped in his own world. Selfishness leads to frustration and failure.

Man has many privileges, but they all carry with them responsibilities before God and others. Each one should accept the gift of life as a treasure to be used in the wisest manner and to produce the greatest amount of fruit for the benefit of mankind.

FILL IN THE BLANKS.

Selfishness leads to _____ and _____.

(Compare your answers with the text)

Home Study Exercise

Basic assignment (Levels 1, 2, and 3). Do the following exercise.

1. Match by drawing lines from the names to the view or views that identify them.

Charles Darwin

Man is what he eats

Anselm Feuerbach

God is dead

Karl Marx

Theory of evolution

Soren Kierkegaard

A super race

Friedrich Nietzsche

Count Leo Tolstoy

2. Define *secular humanism*.

3. How is the word *image* to be interpreted in Genesis 1:26?

4. How did the Greeks view man?

5. According to this study guide, egoism is at the root of all evil. Explain.

6. Name three dimensions of love expressed in Matthew 22:37-39.

7. Describe the three kinds of love expressed by the following Greek words.

eros _____

filia _____

agape _____

Which kind of love is most like God's? _____

8. When is self-denial a meaningful act?

9. How are Christian ethicists divided on the problem of self-love?

10. What position did the following people take on the problem of self-love?

John Calvin _____

Anders Nygren _____

Aristotle _____

Friedrich Nietzsche _____

Augustine _____

Eric Fromm _____

11. What areas of responsibility does Matthew 22:37-39 include?

12. What does Matthew 25:14-30 teach?

13. Explain Romans 12:1.

14. What does taking care of one's body have to do with service to God?

15. List the duties that one has towards oneself.

16. What areas of man's life should be developed continually?

Supplementary assignment (*Levels 2 and 3*). Read pages 101-10 in *Introducing Christian Ethics*, and do the following exercise.

1. What does Barnette see as a crucial issue in Christian ethics? Why?
2. Discuss the relationship of love as the basic ethical principle and the Spirit as the enabling power for Christian living.
3. Name the apparent problems in the doctrines of self-love and selfless love.
4. Explain what Barnette means by 'Self-denial in the theological sense is not self-destruction but true self-realization.'

Advanced assignment (*Level 3*). Do the following additional exercise based on the above reading assignment.

1. Interpret 1 Corinthians 6:13, 19; 14:20; Philippians 2:12.
2. What is the relationship of agape-love and self-love?
3. Write at least one page reconciling the concepts of self-love and selfless love in the Christian life.

Seminar Discussion

1. What is the role of self-denial and self-love in the Christian life? Which of these types of love is central to Christian ethics? Does selfless love rule out duty to self?
2. What is the Christian view of suicide and self-protection?
3. How does your culture view Christian humility, feeling, and emotion? If your culture views these characteristics as weaknesses, how can you communicate the gospel and the Christian ethic effectively?