I. SCHEDULE:
   
   A. Examination 2
   C. Homework/Reading Assignment “The Ring of Gyges”

II. STUDY QUESTIONS: Hill, Just Business, 11-65

   A. How does Hill respond to the advocates of a dual morality, that is one set of moral rules for business and a different set of moral rules for one's private life?

   B. Do you agree that holiness, justice, and love are the three fundamental moral principles in Christian ethics? Why or why not? If not what other principles would you add?

   C. What difficulties arise if any one of the three principles is followed and not balanced by the other two? What does Hill say is the result when holiness is not balanced by justice and love? If justice is not balanced by holiness and love? If love is not balanced by holiness and justice?

   D. How is Hill's understanding of love different from Joseph Fletcher's situation ethics as described by Hill?

III. TRUTH IN WORD: TELLING THE TRUTH.

   A. Mort Sahl said of the Reagan era: “George Washington couldn't tell a lie. Richard Nixon couldn’t tell the truth. And the present occupant of the White House can’t tell the difference.” This seems to be true of much of America and American business in the present time. What is a “lie”? What is “truth”?

      1. Illustrations: Ollie North, "I lied"; Reagan, "I don't remember"

      2. Defining “Lie.” All of the words that follow refer to statements or formulations that are misleading or contrary to fact (Hayakawa, Use the Right Word, 346-7).

         a. Lie. The most general of these terms, Lie is restricted to the conscious and deliberate intention to distort the truth.
b. **Rationalization.** The thought process by which one attempts to justify one's actions to themselves or others by consciously distorting the truth. A Nazi soldier might rationalize that it was not wrong for him to kill Jews because he was only following orders.

c. **Fib.** A euphemism for a lie. This word suggests a trivial, harmless, or forgivable lie. Example: “I can't go out with you on Friday because I have a previous engagement” (such as doing something I want to do).

d. **Prevarication.** A fancy euphemism for a lie. This word can have the special meaning of a half-truth. When Clinton said he was not alone with Monica in the White House, he meant that there were other people in the building somewhere. He never broke the drug laws of his country (he was in England). He never "inhaled" marijuana.

e. **Falsehood.** A less formal euphemism for lie. However, a falsehood may also be an incorrect statement, whether intentional or not. If I told you that you had an assignment due next week, but in reality we will not meet again for two weeks, that is a falsehood, but not a lie.

f. **Untruth.** A less formal euphemism for lie. Also, a fiction, perhaps never intended to be taken as true (things in a novel or movie).

3. **Why We Lie.** J. Budziszewski, a philosopher, provides one of the best models for understanding why people lie and how they descend into the state of living the lie (Os Guiness, *Time for Truth*, 118-119).

a. **Sin.** We lie because we have done wrong. The lie is a secondary sin brought in to assist the primary sin.

b. **Self-Protection.** “Lies are weaklings; they need bodyguards.” Each protective ring of lies breeds its own ring of lies.

c. **Habituation.** As Aristotle said, we become what we repeatedly do. A single lie may soon become a settled manner of life. We cross the border from lying to becoming a liar.
d. **Self-Deception.** The more we lie, the more we lose hold of the truth and we come to believe our own lies.

e. **Rationalization.** Believing our own lies, we give explanations other than the real reasons for all we do. We blame our weak grasp of truth on the weakness of truth itself (postmodernism).

f. **Technique.** The more accomplished we are as liars, the more lying becomes our craft.

g. **Morality Turned Upside Down.** “The moment lying is accepted rather than condemned, it has to be required. If it is just another way to win, then in refusing to lie for the cause of the company, you aren’t doing your job.” Living the lie replaces living the truth.

4. **What Should We Do?** Truth is not convenient. Truth is not user friendly; it requires thought. “God is light, and in him there is no darkness at all” (I Jn. 1: 5b).

a. **De-compartmentalize.** We live a split-screen life. Perhaps we feel it is right to lie at work to make a deal, but would never feel right lying to our mates, children, or mothers.

b. **Confess.** Admitting what the truth is (to another or to God), that we have fallen short, and realigning ourselves to the truth. G. K. Chesterton said, “When a man really tells the truth, the first truth he tells is that he is a liar.” We will never be totally true, thus we must be committed to realignment.

c. **Community.** Accountability (business, church). Augustine said, “but my true brothers are those who rejoice with me in their hearts when they find good in me, and grieve for me when they find sin. They are my true brothers, because whether they see good in me or evil, they still love me.”

d. **Be the Truth.** We must embody the truth: Kierkegaard said, “the truth consists not of knowing the truth, but in being the truth.” We must know it and do it.

B. **Christianity on Lying.** The Christian tradition is divided into two camps concerning the issue of telling the truth.
1. **Sometimes Lies are Acceptable.** Several ancient writers claim that sometimes we may tell a lie if the cause was just or necessary (Clement of Alexandria, Origin, John Chrysostom).
   
   a. *Luther* allowed for “helpful lies” for those with altruistic motives.
   
   b. *Some modern Christians*, such as Dietrich Bonhoeffer (Who was Bonhoeffer?) and Os Guinness, allow for lies on some occasions (he mostly stands for telling the truth). For instance, he cites the examples of Hebrew midwives lying to Pharaoh in order to save their children (*Time for Truth*, 17).
   
   c. *Others appeal* to Rahab’s lies to the officials of Jericho about the spies.

2. **Lies are Never Acceptable.** Others, such as Augustine, Calvin, and Wesley argue that it is always wrong to lie, even when it is inconvenient or dangerous. Augustine compared “just lies” to “chaste adultery” (both are oxymorons) However, Augustine did believe in levels of punishment for lying (Hill, *Just Business*, 114). He would punish selfish liars more that altruistic liars.

C. **Bible.**

1. **Nature of God.**
   
   a. *NIV Heb 6:18:* God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.
   
   b. *NIV Num 23:19:* God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?
   
   c. *NIV Rom 3:3-4:* What if some did not have faith? Will their lack of faith nullify God's faithfulness? 4 Not at all! Let God be true, and every man a liar. As it is written: “So that you may be proved right when you speak and prevail when you judge.”

2. **Satan’s nature:** John 8:44, “The father of lies”; cf. Gen 3
3. **People.**

a. **Expectations**

(1) *NIV Rev 14:5:* No lie was found in their mouths; they are blameless.

(2) *NIV Eph 4:25:* Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body.

(3) *NIV Col 3:9:* Do not lie to each other, since you have taken off your old self with its practices.

b. **Warnings**

(1) *NIV Rev 21:8, 27:* 8 But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars— their place will be in the fiery lake of burning sulfur. This is the second death.” 27 Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

(2) *NIV 1 Cor 6:9-11:* 9 Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders 10 nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. 11 And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

(3) *NIV Jer 9:4-9:* 4 "Beware of your friends; do not trust your brothers. For every brother is a deceiver, and every friend a slanderer. 5 Friend deceives friend, and no one speaks the truth. They have taught their tongues to lie; they weary themselves with sinning. 6 You live in the midst of deception; in their deceit they refuse to acknowledge me,"
declares the LORD. 7 Therefore this is what the LORD Almighty says: "See, I will refine and test them, for what else can I do because of the sin of my people? 8 Their tongue is a deadly arrow; it speaks with deceit. With his mouth each speaks cordially to his neighbor, but in his heart he sets a trap for him. 9 Should I not punish them for this?" declares the LORD. "Should I not avenge myself on such a nation as this?"

**c. Business:**

1. **Illustration:** Depression story of the butcher, the housewife, and the chicken

2. **NIV Lev 19:35:** Do not use dishonest standards when measuring length, weight or quantity.

3. **NIV Prov 11:1:** The LORD abhors dishonest scales, but accurate weights are his delight.

4. **NIV Isa 1:23:** Your rulers are rebels, companions of thieves; they all love bribes and chase after gifts. They do not defend the cause of the fatherless; the widow's case does not come before them.

5. **NIV Isa 5:23:** 5:23 who acquit the guilty for a bribe, but deny justice to the innocent.

4. **Exceptions? Some questions are unfair:** “Baby, do I look fat in this dress?” “Do you think she’s attractive?” Or, how would you answer a wife-beater whose wife has taken refuge in your house when he comes to the door and asks, “is my wife here?”

a. **Midwives (Exod. 1:15-21).**

1. **NIV Exodus 1:15-21** 15 The king of Egypt said to the Hebrew midwives, whose names were Shiphrah and Puah, 16 "When you help the Hebrew women in childbirth and observe them on the delivery stool, if it is a boy, kill him; but if it is a girl, let her live." 17 The midwives, however, feared God and did not do what the king of Egypt had told
them to do; they let the boys live. 18 Then the king of Egypt summoned the midwives and asked them, "Why have you done this? Why have you let the boys live?" 19 The midwives answered Pharaoh, "Hebrew women are not like Egyptian women; they are vigorous and give birth before the midwives arrive." 20 So God was kind to the midwives and the people increased and became even more numerous. 21 And because the midwives feared God, he gave them families of their own.

(2) Instead of committing infanticide, these women told Pharaoh that the children were born before they arrived. This may have been partially true. They did nothing, but is this deceptive? Whatever, God blessed them.

b. **Rahab (Josh. 2:4-7).**

(1) **NIV Joshua 2:4-7** 4 But the woman had taken the two men and hidden them. She said, "Yes, the men came to me, but I did not know where they had come from. 5 At dusk, when it was time to close the city gate, the men left. I don't know which way they went. Go after them quickly. You may catch up with them." 6 (But she had taken them up to the roof and hidden them under the stalks of flax she had laid out on the roof.) 7 So the men set out in pursuit of the spies on the road that leads to the fords of the Jordan, and as soon as the pursuers had gone out, the gate was shut.

(2) Rahab lied about the spies. Some contend she is praised for this in the NT (Heb. 11:31; James 2:25)

(a) **NIV Hebrews 11:31** By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.

(b) **NIV James 2:25** In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?

(c) She is praised for her faith, her hospitality, and for
sending the spies home another way. But not for her lie (she was a pagan at the time).

c. **Samuel (1 Sam 16:2).**

1. **NIV 1 Samuel 16:2** But Samuel said, "How can I go? Saul will hear about it and kill me." The LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.'

2. Did God tell Samuel to lie? No, simply to tell Saul part of the truth.

d. **Elisha (2 Kgs. 8:10).**

1. **2 Kings 8:10:** Elisha answered:
   
   a. "Go and say not \( [\text{NIV}] \) \( [\text{NIV}] \) 'You will certainly recover'; for the LORD has revealed to me that he will in fact die." or

   b. "Go and say to him \( [\text{NIV}] \) \( [\text{NIV}] \), 'You will certainly recover'; for the LORD has revealed to me that he will in fact die."

2. Did God sanction the prophet to lie? God’s role is not mentioned here. God would not tell his prophet to lie, but (a) the prophet might give his own advice that seemed right; or, (b) the Hebrew text may be corrupt. The MT has \( [\text{NIV}] \) \( [\text{NIV}] \), i.e., “not” whereas other Hebrew texts and several ancient versions have \( [\text{NIV}] \) \( [\text{NIV}] \), i.e., “to him”.

3. **Conclusions.** If the stories of the midwives and Rahab are examples of acceptable lying, then they are only in cases of life being threatened. Thus, they cannot be extended to business situations in which you might get fired or sued. However, I am skeptical that lying was right in either of them.

**IV. THE VALUE OF TELLING THE TRUTH**
A. **Augustine said**, “speech was given to man, not that he might therewith deceive one another, but that one might make known his thought to another.”

B. **Appears Foolish:** Some seem to view telling the truth as an assured way of being a loser in life. Truth is for suckers. If you tell the truth you get punished. If you tell the truth you get embarrassed.

C. **Actually Wise:** If you tell lies, you get punished if you get caught. The punishment for lying and getting caught is often greater than the punishment for telling the truth.

D. **Advantages:**

1. **Poor Memory?** You do not have to keep up with what you have said.

2. **Accuracy and Efficiency.** Imagine that you were going on a vacation to the Grand Canyon. You are given a map that sends you eastward from Montgomery toward the coast of Georgia. Then, you catch a rainbow to Atlantis in the mid-Atlantic. Take a left at Never Land, pass Xanadu on the right and there you are. What's the problem with this map? The map does not correspond to the territory it is supposed to describe. In life, truth is our map to reality. Speech, and actions, for that matter should be straightforward.

3. **Truth and Respect (in the Business Environment).** If people are afraid to tell the truth, opportunities to improve a business can be lost. In a recent book, Tom Peters interviewed 3 of the top CEOs who were recognized as masters at company renovation: Jack Welch (GE), Mike Walsh (Union Pacific Railroad), Percy Barnevik (Asea Brown Boveri). One of the eleven qualities to which they attribute their success is “a visceral affinity for truth.” The ability to handle the truth, get at the truth, and apply their findings. Furthermore, we show respect for another when we tell the truth. People will not tell the truth in an environment in which they are not respected and truth is not respected (Tom Chappel; *I-Thou*, Morris, 27). An owner cannot afford to go without the honest feedback of his employees.

4. **Knowledge and Truth (in the Business Environment).**

   a. **Sharing Information.** Truth is the foundation for trust. Suppose in
my household, I held all of credit cards, checks, had only my name on the saving accounts balanced the checkbook and did not tell my wife the exact amount of money we had. Would she trust me? She would think I thought she was untrustworthy (a moron) or that she might think I was untrustworthy (buying things I shouldn’t). The same can be true in a business environment. Is it better to give an employee all the information necessary to complete their task or to withhold information until the last moment? Thomas Hobbes (1588-1679) said, “knowledge is power.” This is true, but some bosses interpret this as, the one who holds the knowledge has the power (need-to-know basis). Sometimes, sharing knowledge increases its power. An executive’s power is significantly linked to the power of his company (i.e., to the collective power of the people who work in the company). Illus: Several candles can be lit from one candle, which is left undiminished.

b. **Dealing With Problems.** Businesses need to root out waste and inefficiency. When a problem arises, one of the biggest wastes of time is the time spent by speculation, gossip, and rumor. People don’t work as well when plagued by worry about the state of the company or what the boss thinks about their performance. Tom Morris tells of a friend of his whose Job for GE was to tell businesses that were under-performing that they must improve or be shut down. He found that the most effective procedure was to tell the companies why he was there, what the problem was, and what they would have to do to improve. Despite the fact that it was hard to hear the truth, he encouraged them and gave them their best shot to survive. His contemporaries often didn’t do this, which resulted these businesses losing morale, gossip, and decreased publicity. *James B. Millar, founder of Miller Business Systems and Business Interiors* has one of the highest customer retention rates among similar companies in the country. He stresses that when problems arise that will affect the customer, “Go to the customer with the truth” and “Nothing but the truth will do.” Tom Morris tells his own story of how his order was lost at a restaurant. The manager finally came out and confessed that they had lost his order in the kitchen (rather than lying and trying to cover because they were busy). This turned Morris from a one time customer into a regular one.
c. **The Double Power Principle.** Simply stated, “to the extent that something has the power for good, it has corresponding power for ill. Most of the time, it’s up to us how we use that power.” Examples: nuclear energy (nuclear medicine or weaponry); institutional religion (care for the sick or Spanish Inquisition); airplanes (travel to see your folks or crashing it into a skyscraper).

**Truth is powerful.** Truth can also be abused. It can be delivered in an inappropriate tone or place. It can do irreparable damage. Jesus tells us that if we have something against someone we should go to them first in private (not a public confrontation). Paul tells us to “speak the truth in love.”

1. “All cruel people describe themselves as paragons of frankness” Tennessee Williams.

2. “Thanks to words, we have been able to rise above the brutes—and thanks to words, we have often sunk to the level of demons,” *Aldous Huxley*

3. “Straightforwardness, without the rules of propriety, becomes rudeness,” *Confucius*

4. The truth should be delivered in the context of love, holiness, and justice. Suppose your boss has had a brainstorm and is about to make a major mistake. How do you approach him?

5. **Truth and Lies:**

a. **The Price of Deception.**

1. “I’m sick [of this job] today.”

2. “It was shipped last week.”

3. “The check is in the mail.”


5. “I’m coming down with something; we’ll have to
reschedule the meeting.”

(6) “I can’t go any lower than that or it will break me.”

(7) “I have another buyer who is about to close at that price.”

(8) An employee sees you lie, they may also feel the power of the lie. This might even lead to lying within the business. This destabilizes the business and creates an atmosphere of distrust.

b. **World views.** Rene Descartes (1596-1650), the father of modern philosophy, Blaise Pascal (1623-1662), and Thomas Reid (1710-1796) all believed that the Creator gave us an instinctual affinity for truth. Note that children as a rule will tell the truth and will believe a lie until they get old enough to pick up on the deception of others and imitate it. Purported truths turn out to be falsehoods, we are duped over and over again, leading us to mistrust people. Within a family, society, or business, such distrust requires tremendous energy, self-protection and suspicion. A defensive posture. If you lie, you harm yourself even if you don’t get caught. You lie and expect the same of others to the extent that you lie. You suspect them.

c. **Always Tell the Truth?** No. Some truths are better left unsaid, but do not lie.

V. **THE POWER OF TRUTH.** 1989 marked the collapse of the Soviet Empire. It fell without a shot being fired. How? In 1966, Aleksandr Solzhenitsyn, gave a public reading at the Soviet Union’s Laserev Institute. Instead of reading from one of his novels, he launched into a blistering attack on censorship and the KGB. Every word scorched the air like gunpowder. The people longed for the truth to be said. Thus began the Velvet Revolution. The Soviets could be toppled in one of two ways: physical force, which was impossible for a handful of dissidents, or moral force, the belief that truth would outweigh the lies, propaganda, and terror of their opponents. They won. As Solzhenitsyn put it, “one word of truth outweighs the whole world.”

VI. **STUDY QUESTIONS:** Read and Study next time the handout, "The Ring of Gyges," as well as specific sections from Rae/Wong. Be prepared to answer:
A. **The Ring of Gyges:**

1. Name the ancient book in which this story is told

2. Name the author of this book

3. Summarize the plot of “The Ring of Gyges.”

4. What point is Glaucon trying to make by telling this story?

5. What sort of problems would you foresee yourself having if you were presented with such a ring? How would you feel if you knew someone else, such as your enemy, had access to such a ring?

B. **Albert Z. Carr, “Is Business Bluffing Ethical?” Rae/Wong, Beyond Integrity, 3rd ed., 86-94**

1. According to the author, what sorts of activities fall under the heading of "bluffing"? In this article, does the author favor the use of the "bluff" or not? What are his reasons for his position?

2. What can one learn about the nature of business by comparing it to poker?

3. Defend or reject the following statement: “business ethics should not be expected to match that of private ethics (religious ethics).” In other words, is business ethics more like the rules of a game of poker or like religious ethics?

4. What is industrial espionage? Is it stealing or is it like peeking at your opponents cards during a poker game? Defend your position and give the basis for why it is right or wrong.

5. Respond to the following statements (make certain to put them in context): "we don’t make the laws, we keep them" and "a sudden submission to Christian ethics by businessmen would bring about the greatest economic upheaval in history."

C. **Case 8:3 "Banking: Truth Telling or Compassion?" Rae/Wong, 3rd ed., 348-349.**
1. Is it ethically appropriate to omit the information about the owner's credit card debt on credit assessment for the sake of the dealer's survival as a business? Are the number of jobs potentially saved worth omitting the information?

2. How strong is your obligation to your employer when you don't agree with what will likely be their decision? How do you balance compassion for the dealer with your covenant obligation to your employer.