I. SECOND CLASS MEETING SCHEDULE:

A. Examination 1
B. Reading/Discussion of “Natural Law” and “The Moral Animal.”
C. Lecture 2: A Christian Ethic (Holiness, Justice, Love), Hill, 11-65; Rae/Wong, Part 2, 143-272

II. Discussions prior to Exam 1:

A. Discussion of Lewis’ “Natural Law,” and “We Have a Right to be Uneasy”.

1. What sort of everyday argument does Lewis make for the existence of natural law (i.e. a standard of right and wrong)? People on the street

2. How does Lewis respond to the claim that the law of nature is not uniform, for it depends on the beliefs of different cultures at different times? Have different cultures, yet similar morals

3. How does he deal with those who claim there is no right or wrong? Personally offended, their actions do not match their statement.

4. What two points are made at the end of section one? Do you agree with them?

   a. Human beings, all over the earth, have this curious idea that they ought to behave in a certain way, and cannot get rid of it.

   b. They do not in fact behave this way. They know the Law of Nature; they break it. These two facts are the foundation of all clear thinking about ourselves and the universe we live in.

5. Some Objections

   a. What problems does Lewis find with herd instinct? What makes you choose one instinct (to help the herd) over another (self-preservation)? What tells you which to choose? If it is a matter of nature, why is the stronger impulse sometimes set aside? Moral law
b. What problems does Lewis find with the proposal that Moral Law is a social convention? How can a stronger impulse be set aside? Math learned or discovered (a) all cultures, (b) improvements in morality?, if so, then we assume a standard.

6. **The Reality of the Law:** What does Lewis mean when he says the "Law of Human Nature tells you what human beings ought to do and do not?"

7. **What Lies Behind the Law?**
   a. What are the two possibilities for what is behind the law? *Materialists and religious*
   b. According to Lewis, what is the role of science? What are its limitations? *It observes, but cannot answer “Why?” (P. 33)*
   c. What is the Life-Force philosophy and what are the problems with it? "Mind" = God; the alternative is that “something without a mind 'strives' or has 'purposes.'”

8. **We Have Cause to be Uneasy.**
   a. Why is it fallacious to view religion as setting the clock back (=going back to the Middle Ages)? Is progress always a good thing? *The clock could be wrong. Not if you are progressing the wrong way.*
   b. What two clues do we have about the Somebody behind the universe? Which of the two is better information and why is that so? *Mediate and immediate*

9. Why is it that the Moral Law gives us no ground for thinking the Somebody is “good”? What does he mean when he calls "goodness" either the great safety or the great danger? *It is based on your response to it. Thinking of God as only soft or sympathetic.*

B. **Discussion of Wright's "The Moral Animal"**

1. Why is Darwin's theory of group selection, as an explanation for the evolution of morality, today considered inadequate? *How would good
traits like sympathy or nobility win out over traits like selfishness in the short run.

2. What, in broad outline, is the new theory, and what are its advantages as a way of explaining the survival of animals possessed with moral feelings and moral norms of interaction? Natural selection would favor the evolution of moral beings, particularly in groups which felt strong kinship loyalties, and expanded in an ever "expanding circle." Stated precisely, an individual who maximizes his friendships and minimizes his antagonisms will have an evolutionary advantage, and selection should favor those characters that promote the optimization of personal relationships.

3. What is the prisoner's dilemma? Two prisoners are told that if they confess and blame their counterpart, they will get off free, or shorten their prison terms. However, if they do not confess and name their counterpart they face a much longer prison term.

4. What is the genetic proliferation and what role does it play in evolution? Genes directing altruism towards altruists. This would benefit the group and push evolution. What is reciprocal altruism and why is it effective as a strategy for survival? Do unto others as they do unto you.

5. The moral animal doesn't explain:
   a. Moral behaviors that are not rewarded (e.g., self-sacrifice) or observable (lust).
   b. "Oughtness" rather than what "is" (cf. Lewis).
   c. Shame, guilt, etc.
   d. If some moral acts are programmed, why do we feel the need to resist them?
   e. The golden rule ("do unto others....") goes beyond human self-interests.
C. **Defend the premise of R/W (p. 17):** "Ethics that emanate from a divine source may also enhance a moral commitment, contribute to a deeper sense of moral identity, and address the 'moral motivation' (why be good?) question in a more compelling fashion."

III. **INTRODUCTION: A CHRISTIAN ETHIC (HOLINESS, JUSTICE, LOVE)**

A. In the last unit, we talked about natural revelation (natural law).

B. Part of your exam and our discussion today has been on the concept of "morals" ("Moral Animal")

C. **Definition of Natural Law:**

1. "An innate sense of right and wrong."

2. **Oughtness:** But also, there is a sense of "oughtness." "The world is this way, but it ought to be another way."

D. **Special Revelation:**

1. Although God gave moral law, these laws all hark back to the nature of God.

2. E.g., we are told to be holy, for he is holy; to love because he first loved us.

3. Thus, the ethical commands of Scripture are not arbitrary, random notions God has thought up to torture us.

4. Rather, they are rooted in the in the character and nature of God: the primary love, holiness, and justice.

E. **Objections:** There are several objections to a Christian business ethic.

1. **Naïve:**

   a. Many regard Christian ethics as naïve.

   b. Christian ethics are regarded as mindless rule-keeping.
c. True, there are certain rules in Christianity, but for the most part, both Jews and Christians are guided by principles found in Scripture.

2. **Irrelevant:**
   a. Many view the Bible as an ancient book, no longer relevant to contemporary culture or business.
   b. As Lewis puts it, Christian morality is viewed as trying to set back the clock to the Middle Ages.
   c. However, if the clock shows the incorrect time, is it not best to set the clock back? If the Bible has the most sensible ethic of business, is it not best to follow it?

3. **Impractical:**
   a. Some view it as unworkable within the context of business.
   b. Christian principles leave a person open to being used as a doormat, of being taken advantage of, of not being able to go after the big opportunities with every trick in their arsenal.
   c. Without lies, bluffing, or deception, a business person is being asked to compete with others with both arms tied behind his or her back.
   d. But then, what does Jesus mean when he tells his follower to be as wise as serpents and as harmless as doves?
   e. Is it not possible that such ideas as honesty, truthful advertising, honoring promises/contracts, or not speaking evil of a competitor in business, or politics, can fare quite reliably in publication competition.

4. **Too Difficult:**
   a. It seems to go against our nature.
b. Yet, we are called to be “salt and light” in the world. Many Christian leaders have succeeded:

(1) *Bruce Kennedy (former CEO of Alaska Airline)* – 12 successive years profitable years.

(2) *William Pollard (CEO of ServiceMaster)* – a billion dollar company based on the belief that everyone in it from top to bottom bears the image of God.

(3) *S. Truett Cathy (Founder of Chick-Fil-A, Inc.)* – "Admittedly, closing all of our restaurants every Sunday makes us a rarity in this day and age. But it's a little habit that has always served us well, so we're planning to stick with it. Our founder, Truett Cathy, wanted to ensure that every Chick-fil-A employee and restaurant operator had an opportunity to worship, spend time with family and friends or just plain rest from the work week. Made sense then, still makes sense now"— [http://www.chickfila.com/Closed.asp](http://www.chickfila.com/Closed.asp) (September 21, 2007)

**IV. THE FOUNDATION OF CHRISTIAN ETHICS.**

**A. The Imitation of God.**

1. The foundation of Christian ethics in business is not rules, but the changeless character of God.

2. Just as the creator of a machine best understands its inner workings and how to care for it, so God best understands what makes us tick and how we will function best (in all aspects of our lives).

3. One of the great themes of scripture is that of the *imitation of God*.

4. We were created to emulate God.

5. Theologians usually distinguish between the characteristics of God that cannot be imitated by people (omniscience, omnipresence, omnipotence) and those that can (holiness, justice, love).
6. Christianity assumes that ethics (the study of human character) logically follows theology (the study of God's character). Behavior consistent with God's character is ethical—that which is not is unethical.

B. **Other Systems:** This approach is different from human-based ethical systems, which generally focus on:

1. **Egoism:** promotion of individual pleasure via material goods or career success

2. **Utilitarianism:** The option that best maximizes pleasure and minimizes pain for all involved

3. **Deontological reasoning:** The keeping of moral rules such as “Don't harm others”).

4. Christian ethics do not necessarily reject all of these values and in fact overlaps with them on occasion.
   a. The major difference rests in its central priority.
   b. While concerned with human happiness and the fulfillment of ethical obligations, such things are not its ultimate goal.
   c. Rather, it prizes the life that seeks to emulate God's character.

V. **THE NATURE OF GOD:** If being ethical in business is reflecting God's character, then the critical question becomes “What is God like?”

A. **Natural revelation** tells us that God is creative, moral, orderly, and artistic.

B. **Special revelation**, Scripture, goes much further, focusing on God's self-revelation as recorded in Scripture and through his Son Jesus Christ.

C. **The Big Three:** Three divine characteristics that have direct bearing on ethical decision-making are repeatedly emphasized in the Bible: God is *holiness*, God is *justice*, and God is *love*. 
1. **Intertwined in God:**

   a. Because these three qualities are so intertwined, we could combine these to say that God is holy-just-loving.

   b. They function as checks and balances, much like the three branches of government (*judicial*, *legislative*, and *executive*).

2. **Intertwined in Christians:** Christian ethics requires all three to be taken into account when decisions are made.

   a. **Holiness**, when disconnected from justice and love, drifts into hypercritical legalism (record-keeping).

   b. **Justice** that loses its anchor in holiness and love produces harsh outcomes. In justice, there is never an exception to the rule; "rules are rules."

   c. **Love** when it is orphaned lacks an adequate moral compass. It becomes relative and obscene.

   d. **Each of the three contains a vital ethical ingredient:**

      (1) Christian ethics does not involve "either/or" analysis—as if we could choose between holiness, justice and love—

      (2) Rather a synthesis in which all three conditions must be met before an action can be considered moral.

      (3) Each, like a leg on a three-legged stool, balances the other two.

   e. Christianity operates on the notion that ethics logically follow theology.

      (1) Behavior consistent with God's character is ethical. Behavior not consistent with God's character is unethical.

      (2) Therefore, the foundation of Christian ethics is the changeless character of God.
That character can be summarized, as above, in terms of holiness, justice and love.

D. Ethics and Image:

1. Created in Image: The relationship between ethical behavior and God's character is first seen in scripture in man's creation in God's image. "Then God said, 'Let us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.' So God created man in His own image; in the image of God He created him; male and female He created them" (Genesis 1:26-27).

2. Following in the Image: The implication of that truth is clearly expressed in the New Testament. “Therefore be followers of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints" (Ephesians 5:1-3). "Followers" in this passage translates a word from which we get "imitate" or "mimic."

E. What is God Like? If being ethical is "imitating" God's character, then the question again arises, "What is God like?" Again, the characteristics repeatedly emphasized in the Bible are holiness, justice and love.

1. Example: Little Boy Draws a Picture of God:

2. Holiness (Apartness):

a. Of God: Holiness is usually considered the chief attribute of God. It is the characteristic of God that undergirds all else, the most inclusive of the attributes. In the Old Testament, "holy" comes from a root that means "to cut off, to separate, to exalt." When Israel enters into a covenant relation with God it is declared that they must be holy simply because he is holy. "For I am Yahveh your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy" (Leviticus 11:44). Holiness is God's otherness, his transcendence, his separation from the world of his
creation. He is apart from the other gods, imaginary gods. "Who is like You, O LORD, among the gods? Who is like You, glorious in holiness, Fearful in praises, doing wonders?" (Exodus 15:11). He is apart from his creatures. "To whom then will you liken Me, Or to whom shall I be equal?" says the Holy One (Isaiah 40:25).

b. **Of Things and People:** Then we see that things or people are considered holy when set apart or devoted to God. Belonging to God, they are holy because he is holy.

1. **Land:** The ground upon which Moses was standing when he received the visit from was holy because of God's presence. "Then He said, Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground" (Exodus 3:5).

2. **The Tabernacle.** The tabernacle, the ark of the covenant, the vessels of the tabernacle, the priests, the sacrifices, the Sabbath—all are declared holy because they are set aside and dedicated to God who is holy.

3. **The People.** God's covenant people, the Hebrews, were holy because they were his. "The LORD will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the LORD your God and walk in His ways" (Deuteronomy 28:9). "And you shall be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be Mine" (Leviticus 20:26). They are set apart, holy to God, for he is set apart, holy. God as the Holy One does not remain in himself, but gives effect to his holiness out of himself. He does it by instituting a separation in the world, choosing a people out of the world, and putting the stamp of this separation on his people. Israel shall be holy, for Israel's God is holy.

3. **Holiness (Ethical):**

a. **OT (Isa. 6).** When we arrive at the Psalms and the prophets, it is clear that God's holiness is an ethical apartness, an ethical
transcendence, an ethical separateness. This is especially clear in the writing of the prophet Isaiah, the great prophet of holiness. No where is it more clear than in the graphic vision comprising his call and commission in chapter 6. “In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!" (6:1-3). In this display of holiness and glory Isaiah realized his own sinfulness and the sinfulness of the people among whom he was living. The ethical element in holiness is apparent in his observation of his own dreadful condition. “So I said: Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts” (6:5). From this point on in the book Isaiah's favorite terms for God are Holy One (10:17) and the Holy One of Israel (10:20).

b. **NT.** The idea of ethical apartness is just as profound in the New Testament. Peter demands holy living for Christians and grounds his declarations in Old Testament scripture. Christians are to live as children of obedience “not conforming yourselves to the former lusts, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy" (I Peter 1:14-16). As Israel was once God's chosen race and holy nation, Christians now constitute God's chosen race and holy nation. “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light” (I Peter 2:9). Throughout the New Testament epistles Christians are called “saints,” which is nothing but a translation of a Greek term meaning “holy ones.”

c. **Conclusion.** Holiness is the source of the other moral attributes of God, justice and love. Holiness is the regulating principle of his nature, for it conditions and limits the exercise of the other attributes. For example, Amos the prophet of righteousness or justice, bemoans the fact that God's holy name is profaned by
immoral living (2:7). Isaiah, the great prophet of holiness, declares Israel to be a “people laden with iniquity, A brood of evildoers” who “have provoked to anger The Holy One of Israel” (Isaiah 1:4). He instructs them to “Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow” (Isaiah 1:17).

d. **Application of Holiness to Business.**

(1) **Holiness at Work.**

(a) **Zeal for God.** The object of business is to make money. This means that we must make God our highest priority. He comes before our boss, company, career, advancement, money.

i) **Lk. 18:24:** “How hard it is for those who are wealthy to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

ii) **Matt. 6:24:** “No one can serve two masters; for 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 God and wealth.”

iii) **1 Tim. 6:7-10:** “For we have brought nothing into the world, so we cannot take anything out of it either. If we have food and covering, with these we shall be content. But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. For the love of money is the root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.”
When money or business becomes more important, then it is wrong, it is idolatry.

(2) **Purity.** Example: group wants to claim more on your travel expenses than they spent, because the company owes it to them (overtime). What would you do? (Ex: Tom)

(a) **Ethical Purity.** Skewing financial reports, manipulation of contract terminology, maligning others (inuendo or outright). (Ex: Ways of raising money in elections)

(b) **Sexual Purity.** Sexual jokes (diminish women; think of your daughters, mother, sister being thought of that way), flirting, inappropriate touching, or sleeping your way to the top. Would you work for a business if you found out they were working with the mafia, or served as a front for a drug ring, or sold pornographic material? (Ex: Ukrainian Missions–Bibles as bribes)

(c) **Purity of Purpose.** Back to the example. Must be willing to tell the truth, do what is right, even at the risk of being shunned.

(3) **Accountability.** What comes around goes around. 2 Cor. 7:1.

(4) **Humility.** Humility or meekness is not weakness. As head of a company or a committee, one need not feel that he is the only one who knows anything. If one is not willing to listen to employees and customer, he will lose out on opportunities to solve problems and to build a spirit of teamwork and a sense of ownership in the company.

e. **Problems with a One-Legged Stool (Holiness).**
Legalism. The Pharisees, the Church police. Some folks are very rule oriented. Failure to keep to the rules results in punishment. The treatment of employees according to the rules, ends up turning them into clock-punchers. As cogs in the machine. Commitment and morale will be low.

Judgmentalism. Judgmentalism occurs when someone keeps a list of infractions and revisits them at a later time. They only remember the bad stuff. On the other hand, they also have a difficult time living up to their own standards and end up living a lie (hypocrisy). They are “holier than thou” at least on the outside.

Withdrawal from Society. If one wanted to, they could argue that business is evil and to participate in it is to be in collusion with the world. For instance, selling leather goods, fur coats, pharmaceuticals, or meat is wrong because animals suffer and are killed in order to produce these products. You can't trade with certain countries because of their record of human right's violations. Some companies exploit their workers. But, Jesus expected us to be salt and light, to be in the world but not of the world. Can we not make the business world captive to Christ and serve as an example of holiness?

Justice. Justice and righteousness are synonyms in the Bible. Both terms are widely misunderstood. In our day justice has come to mean “my rights.” And righteousness often stands for stuffy legalism paraded by religious people. But in the Bible the root of the term refers to whatever “is as it should be.” Both the Old Testament and New Testament words contain the idea of conformity to a standard. What does that mean when we say God is righteous or just? That he plays according to the rules? No, not exactly. God made the rules. He not only defines what is moral; he is the source of morality. He is not only righteous or just; he is concerned that his people also be righteous and just.

a. Of God. Again, we are reminded that holiness is the most basic attribute. By the justice of God we mean that phase of the
holiness of God which is seen in his treatment of his creatures. Repeatedly these qualities are ascribed to God.

(1) **Nehemiah 9:33.** “However You are just in all that has befallen us; For You have dealt faithfully, But we have done wickedly”

(2) **Psalm 89:14.** “Righteousness and justice are the foundation of Your throne; Mercy and truth go before Your face”

(3) **Isaiah 45:21.** “Tell and bring forth your case; Yes, let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I, the LORD? And there is no other God besides Me, A just God and a Savior; There is none besides Me”

(4) In this attribute he has instituted a moral government in the world, imposed just laws upon the creatures, and attached sanctions to it.

(5) In the sanctions he executes his laws bestowing rewards and punishments.

b. **Of Humans.** An important passage with regard to man's imitation of God's is **Micah 6:6-8.** “With what shall I come before the Lord, And bow myself before the High God? Shall I come before Him with burnt offerings, With calves a year old? Will the Lord be pleased with thousands of rams Or ten thousand rivers of oil? Shall I give my firstborn for my transgression, The fruit of my body for the sin of my soul? He has shown you, O man, what is good; And what does the Lord require of you But to do justly, To love mercy, And to walk humbly with your God?”

c. **Application of Justice to Business.**

(1) **Rights and Duties:** towards God, employees, employers, competitors, customers. The right of one is the duty of another. The communities' right to clean air and water
corresponds to a business’ duty not to pollute. A woman’s right not to be sexually harassed corresponds to my duty not to harass her. A Muslim employee’s right not to be discriminated against is my duty to treat him fairly. Duties are broken into negative and positive injunctions. The negative duties are not to injure another. The positive are duties we owe those who have not been harmed (false advertising, price fixing, industrial espionage). We should not run a motorist off the road, but are we obligated to help someone stranded on the side of the road? (duties to support good deeds in the community? Extending credit or loaning money to business partners?)

(a) **Procedural Rights.**

i) **Impartiality.** The decision maker should be impartial (no nepotism in business; no acceptance of bribes; 1 Sam. 8:3). Col. 4:1 “Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.” Let’s suppose the boss knows that his nephew is the better choice for a position than another employee. If he promotes his nephew, he is going to be accused of nepotism. If he does not, he is not putting the best person in the job. How could he be just in dealing with this? (allow people competent to decide to make the decision).

ii) **Fair and Adequate Evidence.** An employer should exercise caution in firing an employee hastily for theft, disloyalty (Alma Mater dilemma), or incompetence (Stockyard) on the word of an employee or circumstantial evidence. Principle of two witnesses (Deut. 19:15; 1 Tim. 5:19). Also, it is just to allow all those involved to give their side of the story. It would be unfair to
fire a person without telling them why or hearing what they have to say.

iii) **Equal Protection.** Non-discrimination. Lev. 19:15. Justice is blind to race, sex, religion, and socio-economic status. This goes for hiring practices (too male and too pale). Sexual harassment should not be tolerated just because someone has more “power” or because a male can intimidate a female. In a tattle-tale scenario, a Hindu or Muslim might be more truthful than a Christian. Don't assume; check the facts.

iv) **Substantive Rights.** Substantive rights are what Procedural rights seeks to protect. Some are universal (bodily protection, to be told the truth, to receive a fair wage for work done). Others may be specific to the law of a particular country (citizenship, copyright/patent protection). Suppose a terrorist organization creates an effective delivery system for smallpox. The outbreak is imminent and unavoidable. In the US, the major pharmaceutical company for creating the vaccine jacks up the price to 100 times what it would ordinarily cost. Only the very wealthy can afford it. According to the rules of capitalism, has any law been violated? No fraud, no illegal behavior. Is this their obligation or is it the government's obligation to impose a fair price? According to the law of God, would they be obligated to lower the prices so that all could afford them and avoid the coming plague? What obligation does an employer have to his employees? Do workers have a right to medical insurance, to get off when a family member is ill. What obligation does an
business have to the community and the poor (Deut. 15:1-11)?

v) **Merit.** Cause and effect. You work hard, you deserve to reap a reward (Prov. 29:18; Gal. 6:7). You are lazy, you deserve little or nothing (2 Thess. 3:10). A CEO works hard and gets a huge salary. Her employee works hard, but will not get payed as much. However, a CEO probably does not deserve to get payed 100 times what a worker does. Don't allow for the blame game to enter in. Some people have better bodies and minds. Some have had more opportunities than others. But, that is no excuse for not working hard. Football, karate, = brain damage, but I am still going to try to improve my teaching and continue to learn. You may have started with little in terms of education, but look at the boat people who come from Vietnam, learn the language, buy a Hardees, and make it big in about 10 years. Hard work deserves to be rewarded.

vi) **Contractual Justice.** If your employment were based on your ability to meet a quota each month, and you failed to meet it, your dismissal would not be unjust. If you knew the conditions ahead of time, agreed to them, but did not meet them, this is just (and hard). God's covenant with Israel had conditions, which when not met, resulted in exile. Cf. Matt 20:1-16, Parable of Laborers in the Vineyard

vii) **Compensatory Justice.** When any of the above are violated, then justice demands compensation. If you pollute, you clean the environment and pay the people down wind
or stream. If you create a tire that is
defective, you pay for the family for the
injury or loss of life of the customer. If you
steal information from a rival company, you
pay up or go to jail.

(2) **Dangers of a One Legged Stool (Justice).**

(a) **Harsh Results.** It gives you what you deserve
without a second chance. Paul and John Mark
(Acts 15:37-40). Should a company be unyielding
in terms of its sick leave policy? Is room for
exception ever present?

(b) **Condemnation.** Holiness and justice combine to
condemn us (justly). There is nothing wrong with
these attributes, for they are God's attributes. The
problem lies in our inability to perform perfectly.
Thus the need for the third leg of the stool: love.

5. **Love.**

a. **Of God.** Like holiness and justice, love is not something
incidental to God; it is part of his very nature. “*God is love*” (I
John 4:8).

b. **Of Humans.** The principle of imitation of God's attributes by his
creatures comes into play here as well. Since God is love, every
one that is born of God loves also. “*Beloved, let us love one
another, for love is of God; and everyone who loves is born of God
and knows God*” (I John 4:7). Because love is of the nature of
God it must be expressed; this expression is found in the cross.
“For God so loved the world that He gave His only begotten Son,
that whoever believes in Him should not perish but have
everlasting life” (John 3:16). We might say that love is the
attribute of God which moves him to self-communication with his
creatures. “*By this we know love, because He laid down His life
for us. And we also ought to lay down our loves for the brethren*”
(I John 3:16).

c. **Application of Love to Business.**
(1) The Aspects.

(a) Empathy. Heartfelt concern for employees and for the customer is not out of place in the business world. Imagine having to fire a relative or friend for incompetence. Would you try to make this a publicly humiliating experience or try to save them further embarrassment? Would there be instances in which a customer would be allowed an extension in paying a bill?

(b) Mercy. Acting in behalf of others. When relationships are broken, mercy helps us to forgive and repair them if possible. Love for enemies is also a part of the Christian business ethic. God showed mercy to humanity by taking the initiative to repair the broken relationship through the death of Jesus. We pray for our enemies and return good for evil. This is not naïve love, for Jesus tells to be cautious about situations (swine; serpents and doves). Should someone malign or cheat us, we do not respond in kind, but we confront in love. Perhaps adopt caution with that person in the future.

(c) Self-Sacrifice. Perhaps a person would vacate an office for a disabled peer, perhaps a spouse would move for the advancement of their mate's career.

(2) The Danger of the One Legged Stool (Love).

(a) Narrow Focus (Justice and Holiness too). Lying for another person so that they won't get caught. Love by itself, focusing on my friendship with another, might cause me to do it, but justice and holiness (truth vs. lying; zeal for God) temper my actions.

(b) Ambiguity. Dilemma of which is the most loving act. Should a doctor give a heart to the next person
on the waiting list or to his brother who just entered the hospital? Should a pizza delivery man speed to please the customer, boost profits, and collect more tips for his family or go the speed limit out of his concern for other drivers and his own life?

(c) **Doormats.** Doesn't love put us at the mercy of others, even our enemies? Is it love to lie and cover up for another? Is it loving to your company to let them lose money? Is it loving for someone to ask you to go against your conscience? Is it loving to let someone develop a bad habit that may end up having worse consequences in the end? Is it love not to discipline your children when you know they are wrong? Heb. 12:5-11. Is it love to lie to your friends and yourself about your mate's alcoholism and not help them? The Golden Rule will help here: if I would feel it unethical to ask another to cover up for me, then I should not do it for them.

6. **Conclusion.** In summary, these three divine characteristics are repeatedly emphasized in the Bible and have a direct bearing on ethical decision-making. God is holiness, justice and love and man is instructed to imitate God's attributes.

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VI. **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?