2 Lectures St. Paul's: 9.18.'78, + 25th

I The Christian and Ethics.

Title: indicates relation between Xtian + Ethics.

Point of Departure: John 1:17 Moses: Law :: Christ: grace truth

Gal. 3:19 + Rom 6.20: Law is an addition to, something given for a special purpose. Christ came as though in natural issue from what had gone before. Literally: grace and truth became through J.C. Human being is now conditioned not simply by the opposition between the real and the ideal, disobedience and the law. Now human being is conditioned by the loving union of grace and truth, by divine favor and the reality of divine things. St John's view and conviction represents a quantum leap in human understanding - a leap from godforsakenness to the divinization of human nature.

The Christian must begin the enquiry from this perspective since it defines the essential Christian condition and mode of being. A Christian is one whose life is lived in consciousness, willing acceptance of divine favor and presents the reality, the truth in action of divine things. If we cannot attain to that perspective then we cannot actually commence our enquiry.

Grace and truth are here coordinate. The addition of truth here - one of the key words of the Fourth Gospel, grace only here + in vs. 14, 16, adds to St Paul's

contrast between the law and grace ~~[illegible]~~ an emphasis on the knowledge of God. Thus St John the Evang. introduces in one sentence the coordinate activity that grounds the Christian's ultimate measure for right action: God's love of the good sacrificially expressed in His grace and his love of the true revealed fully in the presence of Christ Jesus. No longer is man ~~[illegible]~~ reduced to contemplate only the images and shadows of divine things.

<u>Relation between intellect and will in classical Christian Thought:</u>

· Agreement of intellect and will constitutes free will — through intellect one is capable of reflecting on one's act
through will " " "
of setting oneself in motion of deciding on one's activity. (Spec. intellect-princ. of knowledge acting science) Conditions of moral act: spec. " " " Synderesis: wright, inclination of will in general conscience toward the good we desire for itself.

Comparison to naturalistic Thought:
Aristotelian ethics. Well-being consists in living out a whole life-time according to the best and most complete of the human virtues (Justice, courage, prudence, temperance). Happiness is not an end that transcends the moral life, since it need not be coordinate with divine will. Christian morality,

opens out on an infinite process.
Moral quality of an act: subordinating of the act to its end.
Act c̄ bad intention is never good
Act c̄ good intention is not necessarily good since quality of object aimed at combined c̄ quality of originating motive is required. Thus stealing food for a poor man is not a praiseworthy act, though the intention as such is good — object aimed at — to get food dishonestly — is not good.

→ John 8:11 f. Woman taken in adultery — seen legalistically she is condemned
On the strength of Jesus words to her she is not condemned even though not condemned.
Seen from the the standpoint of growth in grace and truth — The mercy of the divine is a present actuality which informs our passage continually and, if we will raises us, transfigures us from glory to glory II Cor. 3.18.

Lecture II The Xtian Ethics St. Paul's 9.25.'78

Lecture I led to the conclusion that for the Christian the criterion of right action is ~~either~~ found in a right understanding of the spiritual life, i.e., a life informed with grace and truth: Grace, insofar as divine energy is given freely and freely accepted; truth insofar as true thought is made visible in act.

Psychologically this is expressed by the proper career of free-will which chooses the good as an end in itself, for its own sake. Unless there is a harmony of intellect and will such a choice cannot be effected in action. Truth and harmony coincide here.

On the other hand, unless one freely chooses the good for its own sake intellect and will must oppose one another and I am left with a conflict of motives. Eg. Rom. 7.

Put simply the dilemma of Romans 7: Without the power to do so, I cannot apply my free choice well, yet unless I apply my free choice well I cannot spend the very power I need to start with.

Rom. 8. offers the solution: Possibility of life lived on 2 levels: —1) the compulsive or 2) the spiritual level v. 10-11; 14-30.

I Ching: Hex. 26 Holding fast to heavenly virtue, prereq. for innocence. On the other hand innoc. indispensable cond. for being able to hold fast to pristine heav. virtue:

Holding fast to one's original nat., which is movement in harmony with heaven enables one to be free of internal misfortune or disharmony; on the other hand being free of internal disharmony is the indispensable condition for being able to hold fast to one's original nature.

Hex. 25 Innocence, Wu² Wang 无妄 -

See 1) Misc. Notes 2) Comm. on Dec.

3 Sequence: see text (Chinese) - "by returning one does not behave recklessly" — once and for all (an ~~event~~ event taking place - or will take place - once + for all. Not a continuing action.

Hex. 24 Misc. notes: Return means "round about face" fan³.

→ return to orig. nature: Xst within.

Job: 3:23

Eliphaz 4:3-5 (reply)

Job's change 42:2-6