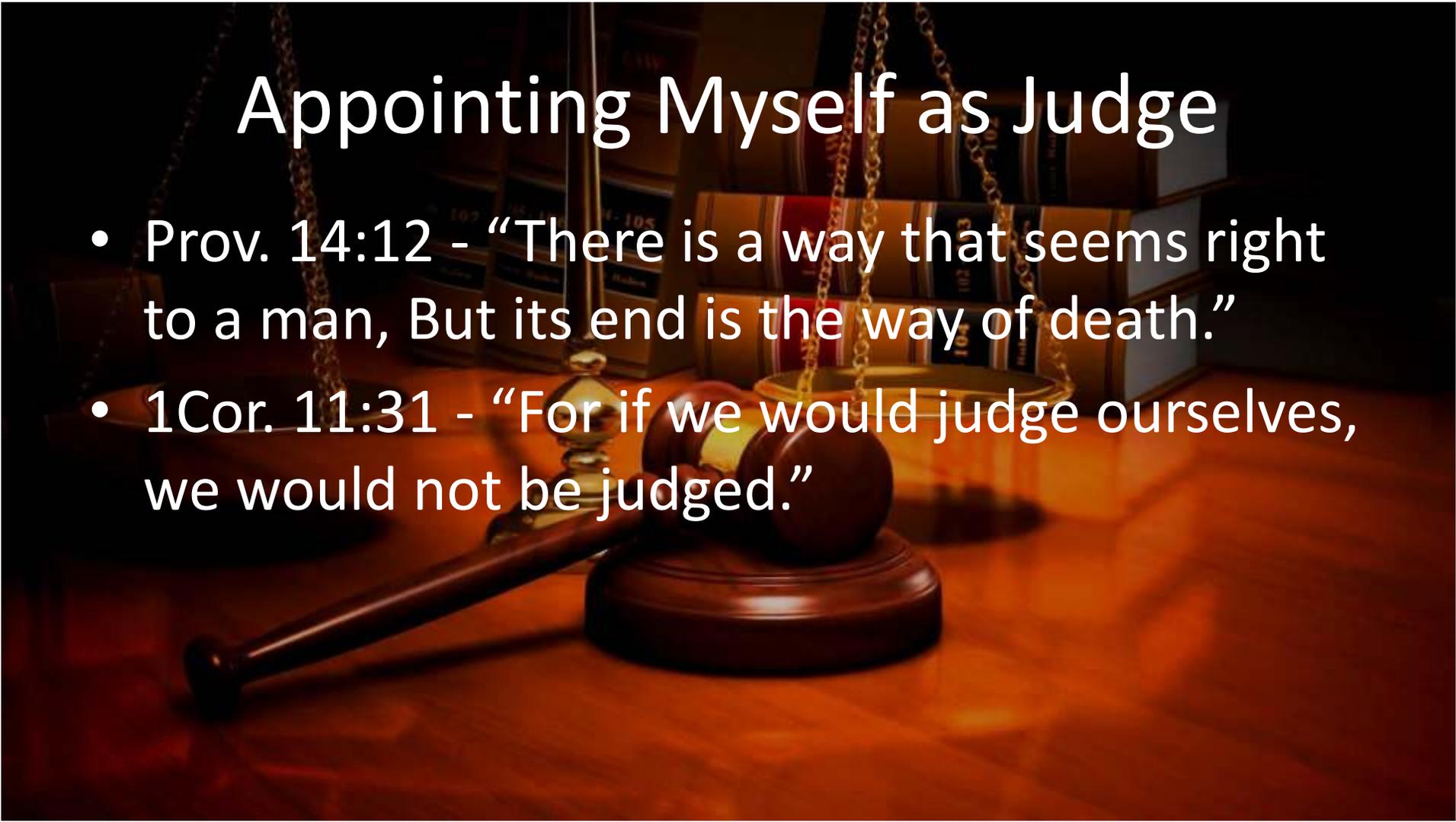


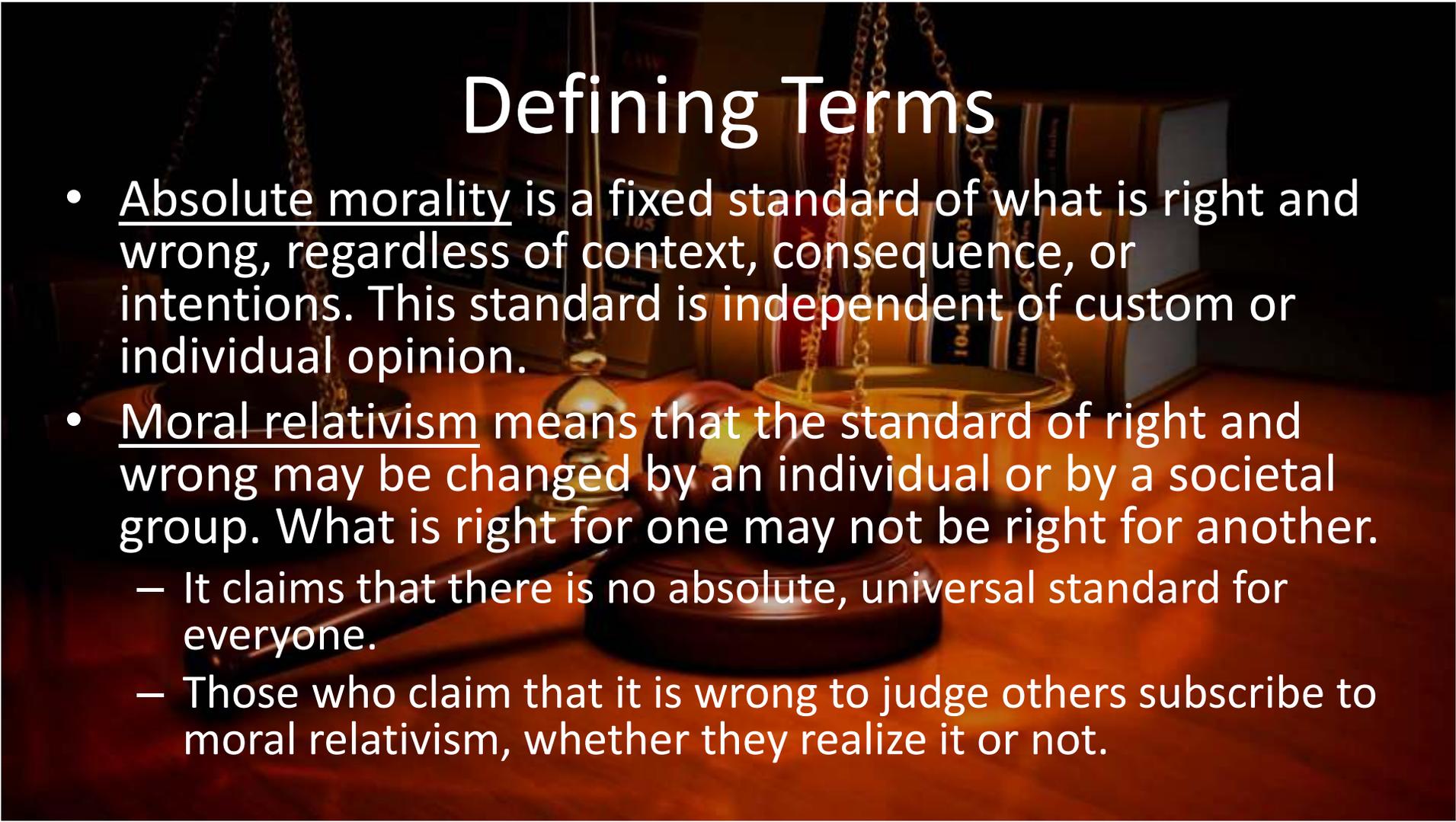
A wooden gavel with a dark handle and a light-colored head, resting on a stack of three law books. The books have gold lettering on their spines, including the word 'LAW' and numbers like '102-103' and '104'. In the background, a scale of justice is visible, with its pans and chains. The scene is lit with warm, golden light, creating a professional and serious atmosphere.

Appointing Myself as Judge



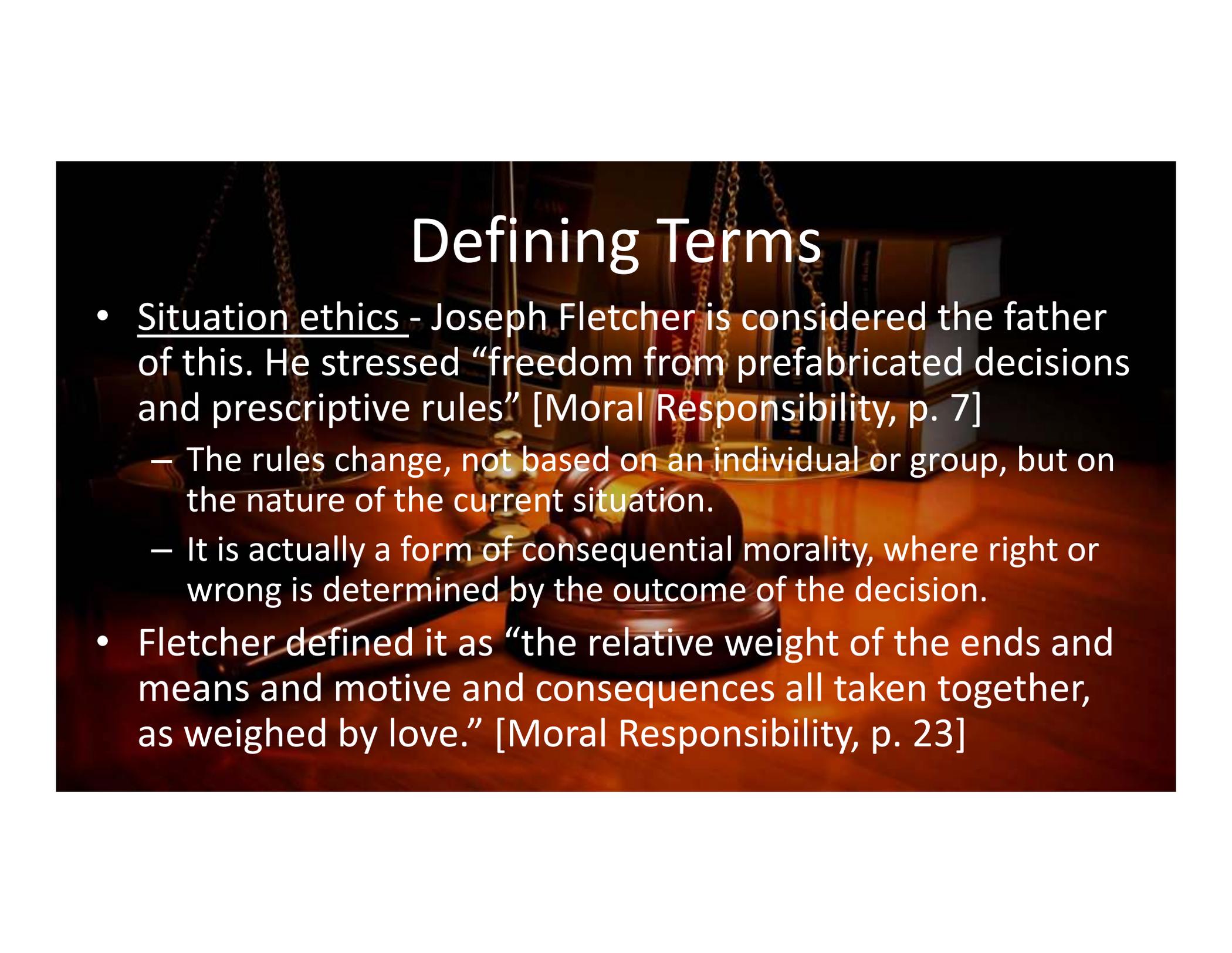
## Appointing Myself as Judge

- Prov. 14:12 - “There is a way that seems right to a man, But its end is the way of death.”
- 1Cor. 11:31 - “For if we would judge ourselves, we would not be judged.”

A wooden gavel and a pair of scales of justice are shown on a wooden surface. The scales are in the background, and the gavel is in the foreground. The lighting is warm and focused on the objects.

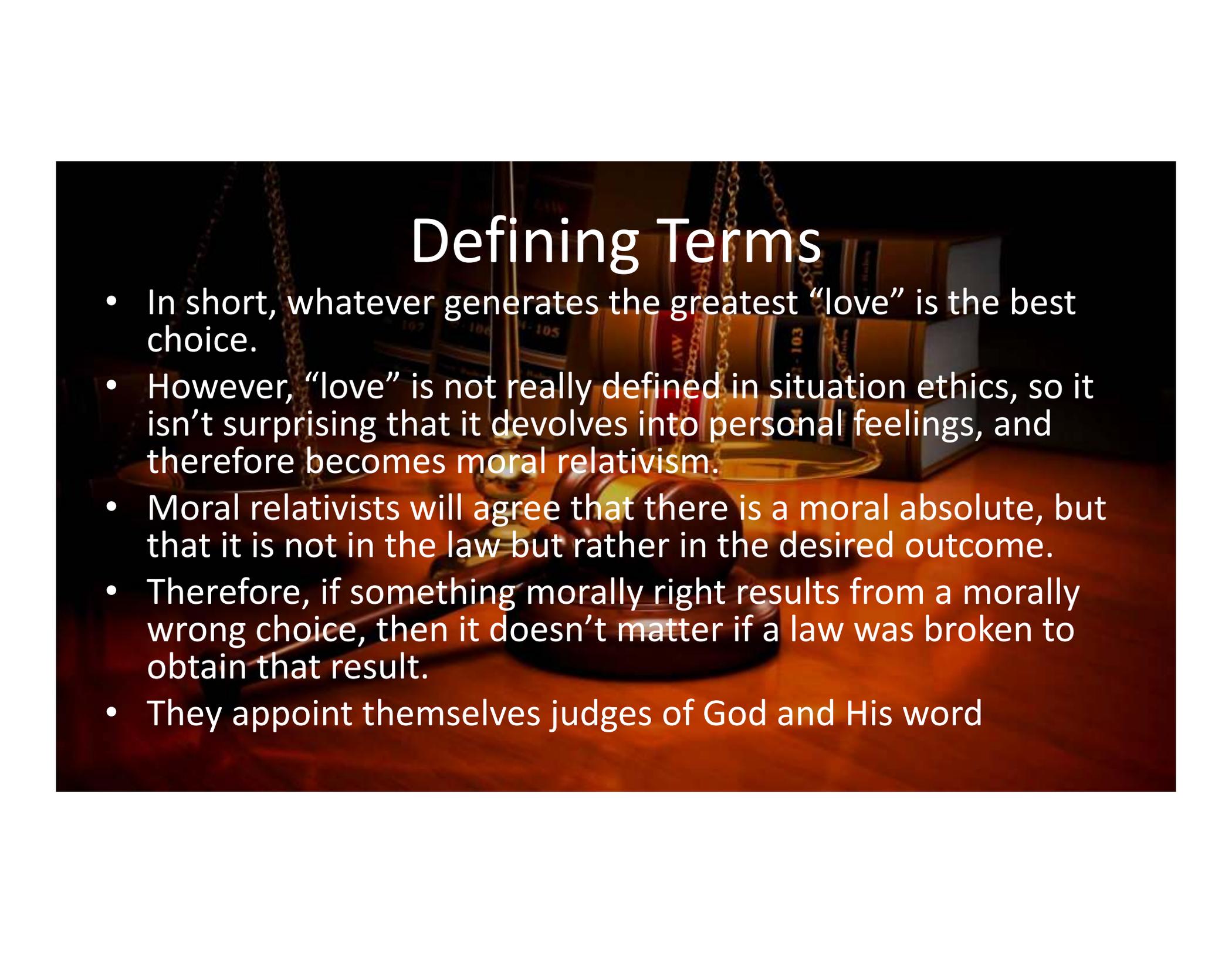
# Defining Terms

- Absolute morality is a fixed standard of what is right and wrong, regardless of context, consequence, or intentions. This standard is independent of custom or individual opinion.
- Moral relativism means that the standard of right and wrong may be changed by an individual or by a societal group. What is right for one may not be right for another.
  - It claims that there is no absolute, universal standard for everyone.
  - Those who claim that it is wrong to judge others subscribe to moral relativism, whether they realize it or not.



# Defining Terms

- Situation ethics - Joseph Fletcher is considered the father of this. He stressed “freedom from prefabricated decisions and prescriptive rules” [Moral Responsibility, p. 7]
  - The rules change, not based on an individual or group, but on the nature of the current situation.
  - It is actually a form of consequential morality, where right or wrong is determined by the outcome of the decision.
- Fletcher defined it as “the relative weight of the ends and means and motive and consequences all taken together, as weighed by love.” [Moral Responsibility, p. 23]



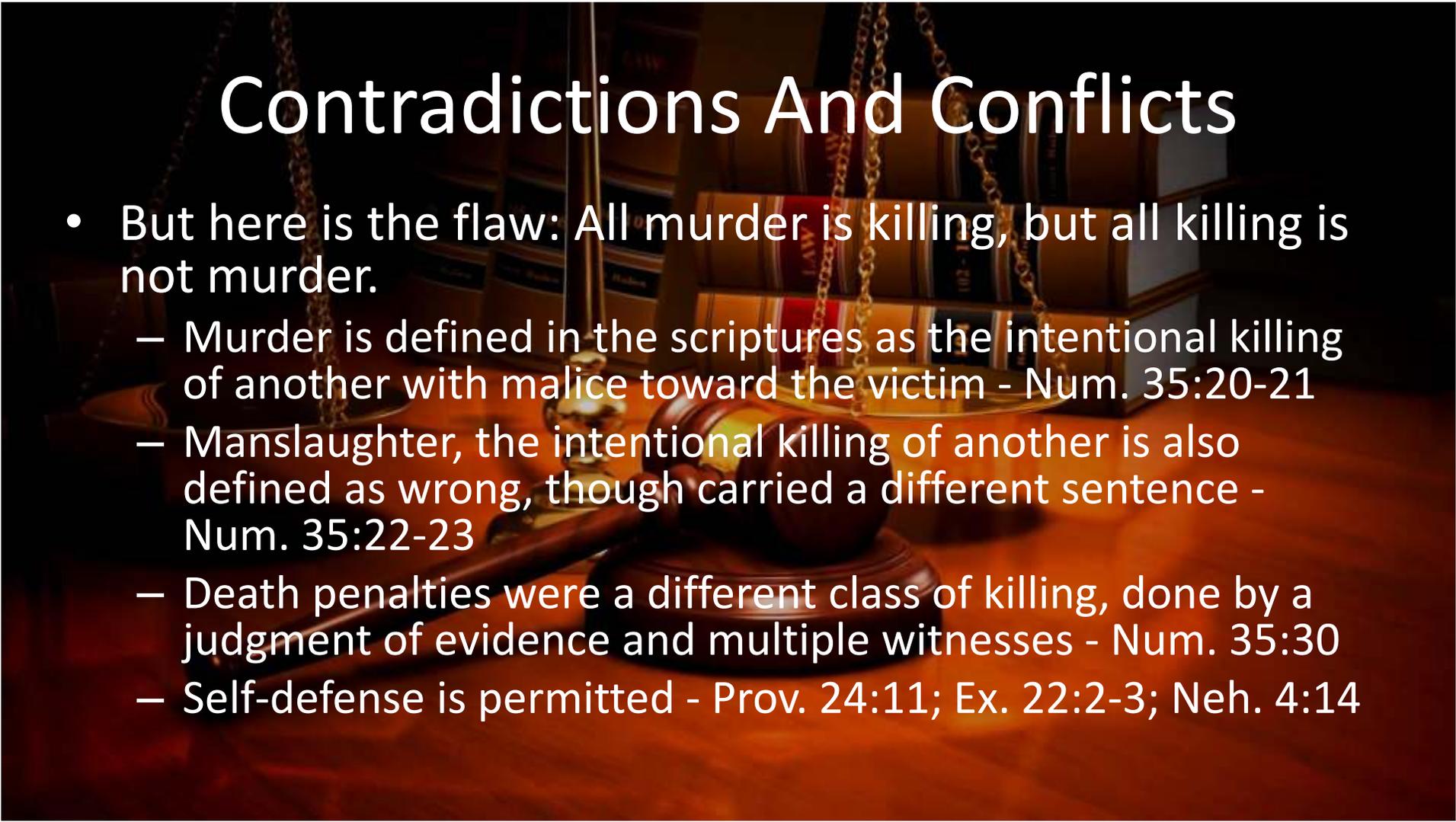
# Defining Terms

- In short, whatever generates the greatest “love” is the best choice.
- However, “love” is not really defined in situation ethics, so it isn’t surprising that it devolves into personal feelings, and therefore becomes moral relativism.
- Moral relativists will agree that there is a moral absolute, but that it is not in the law but rather in the desired outcome.
- Therefore, if something morally right results from a morally wrong choice, then it doesn’t matter if a law was broken to obtain that result.
- They appoint themselves judges of God and His word



# Contradictions And Conflicts

- Their reasoning is based on verbal gymnastics
- They argue that killing is sometimes right and sometimes wrong.
  - Murder, defined as immoral killing, is wrong
  - But a death penalty for a condemned murderer or killing in self-defense is right
- They then claim that lying is the same. It can be right or wrong based on the situation.



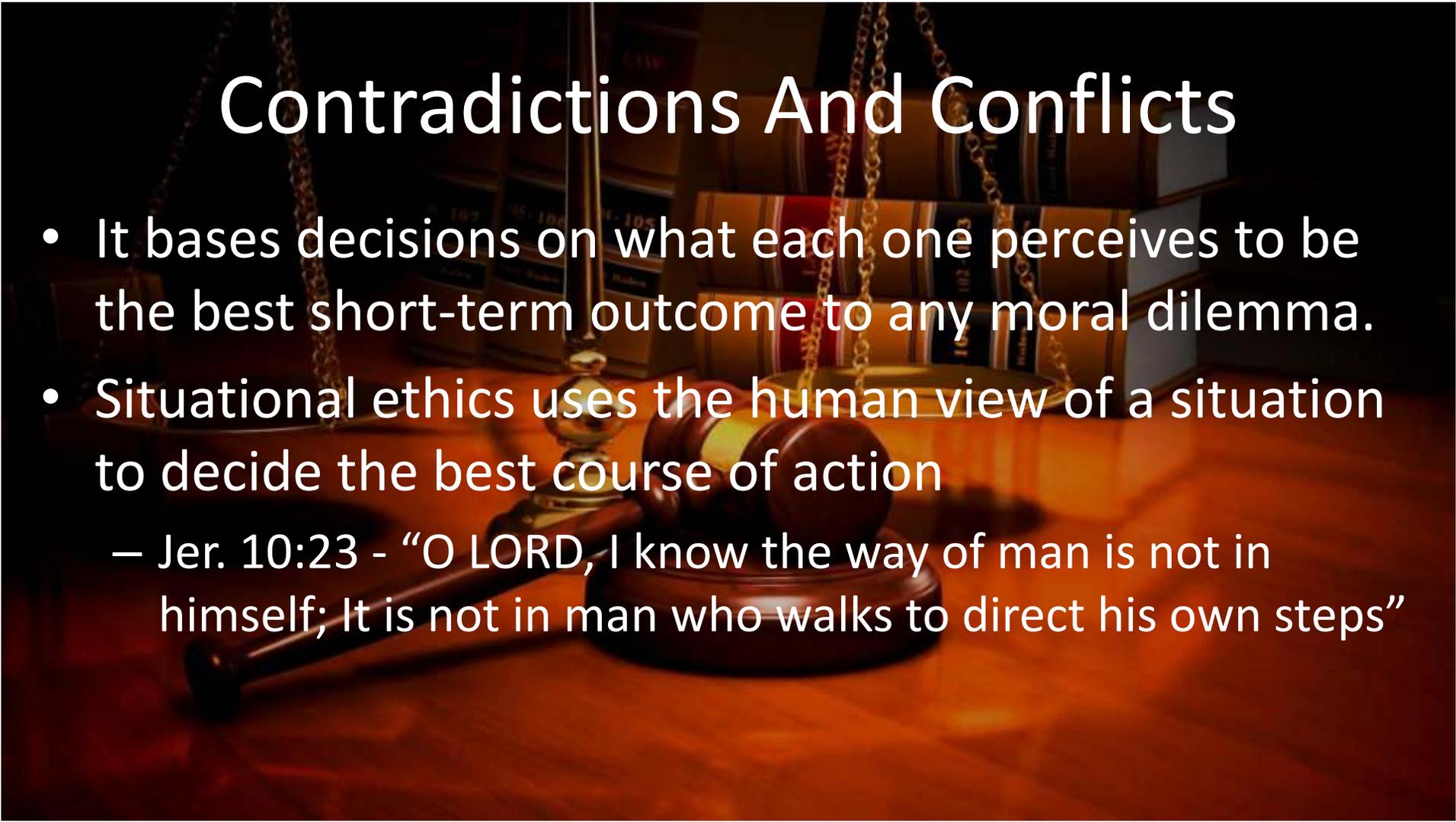
# Contradictions And Conflicts

- But here is the flaw: All murder is killing, but all killing is not murder.
  - Murder is defined in the scriptures as the intentional killing of another with malice toward the victim - Num. 35:20-21
  - Manslaughter, the intentional killing of another is also defined as wrong, though carried a different sentence - Num. 35:22-23
  - Death penalties were a different class of killing, done by a judgment of evidence and multiple witnesses - Num. 35:30
  - Self-defense is permitted - Prov. 24:11; Ex. 22:2-3; Neh. 4:14



# Contradictions And Conflicts

- Does the morality of taking a life change based on the situation? Yes, but the criteria is defined by God, not man
  - And within those criteria, right and wrong doesn't change
- But lying cannot be right or wrong because it is always defined as wrong
  - Rev. 21:8 - "...All liars shall have their part in the lake which burns with fire and brimstone, which is the second death"
  - Prov. 12:22 - "Lying lips are an abomination to the LORD, But those who deal truthfully are His delight."



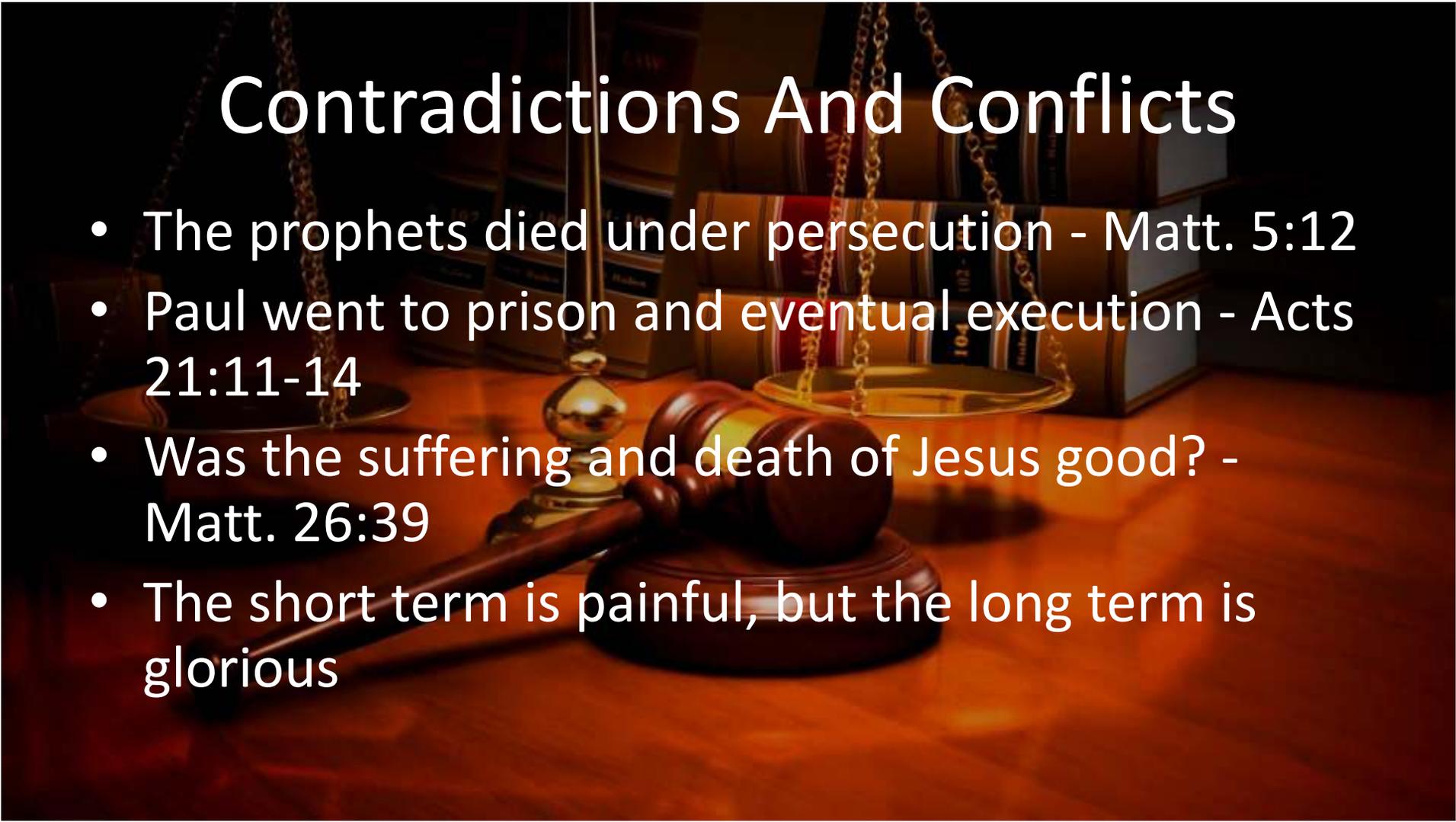
# Contradictions And Conflicts

- It bases decisions on what each one perceives to be the best short-term outcome to any moral dilemma.
- Situational ethics uses the human view of a situation to decide the best course of action
  - Jer. 10:23 - “O LORD, I know the way of man is not in himself; It is not in man who walks to direct his own steps”

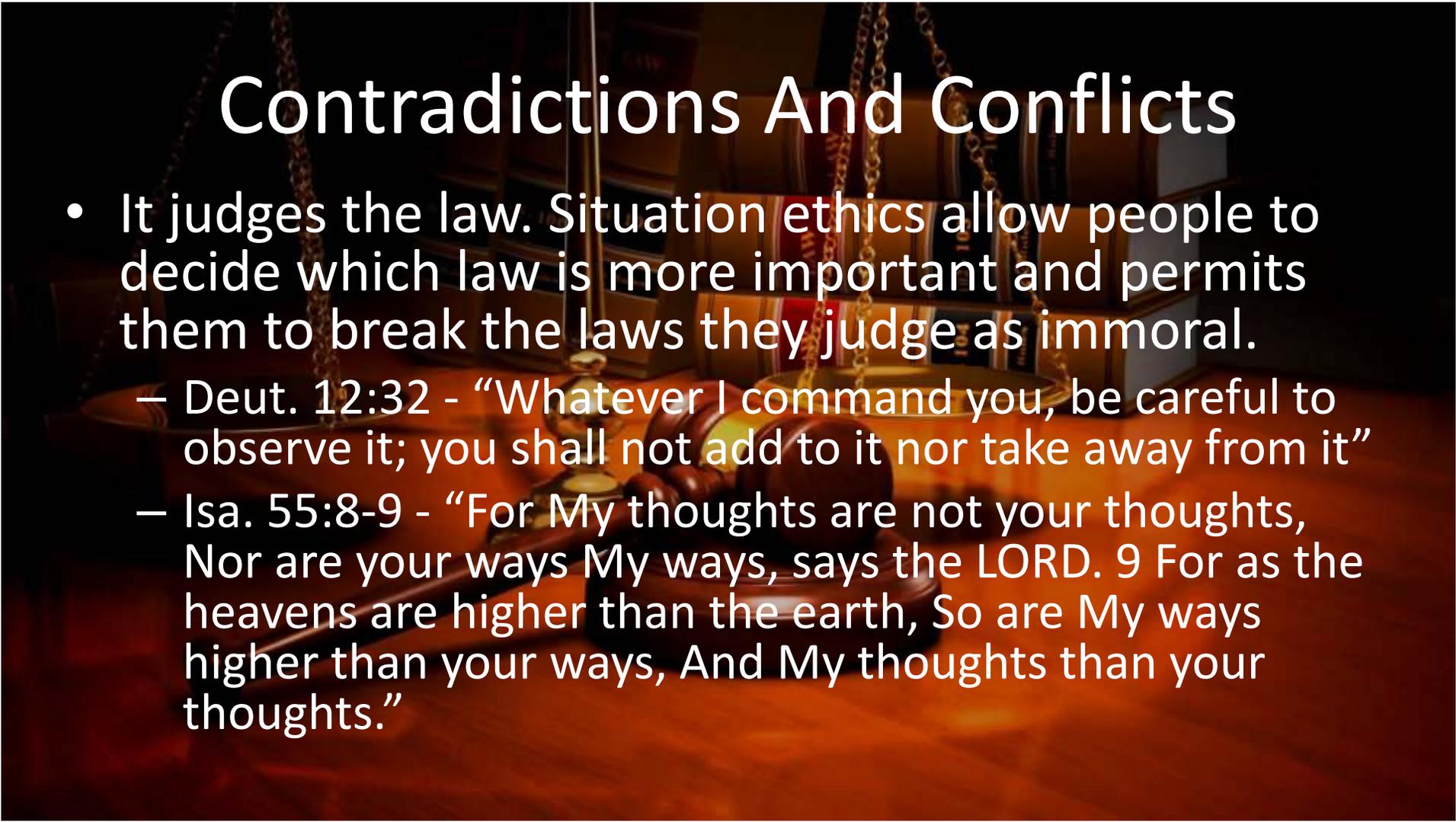
# Contradictions And Conflicts

- We have limited knowledge of situations. We might be able to guess at a few short term outcomes, but not long term results
- Who would deliberately choose hardship and persecution for himself or those he loves?
  - James 1:2-4 - “My brethren, count it all joy when you fall into various trials, 3 knowing that the testing of your faith produces patience. 4 But let patience have its perfect work, that you may be perfect and complete, lacking nothing”
  - Those who are trusting God for long term good rather than choosing sin for short term benefits

# Contradictions And Conflicts



- The prophets died under persecution - Matt. 5:12
- Paul went to prison and eventual execution - Acts 21:11-14
- Was the suffering and death of Jesus good? - Matt. 26:39
- The short term is painful, but the long term is glorious



# Contradictions And Conflicts

- It judges the law. Situation ethics allow people to decide which law is more important and permits them to break the laws they judge as immoral.
  - Deut. 12:32 - “Whatever I command you, be careful to observe it; you shall not add to it nor take away from it”
  - Isa. 55:8-9 - “For My thoughts are not your thoughts, Nor are your ways My ways, says the LORD. 9 For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.”



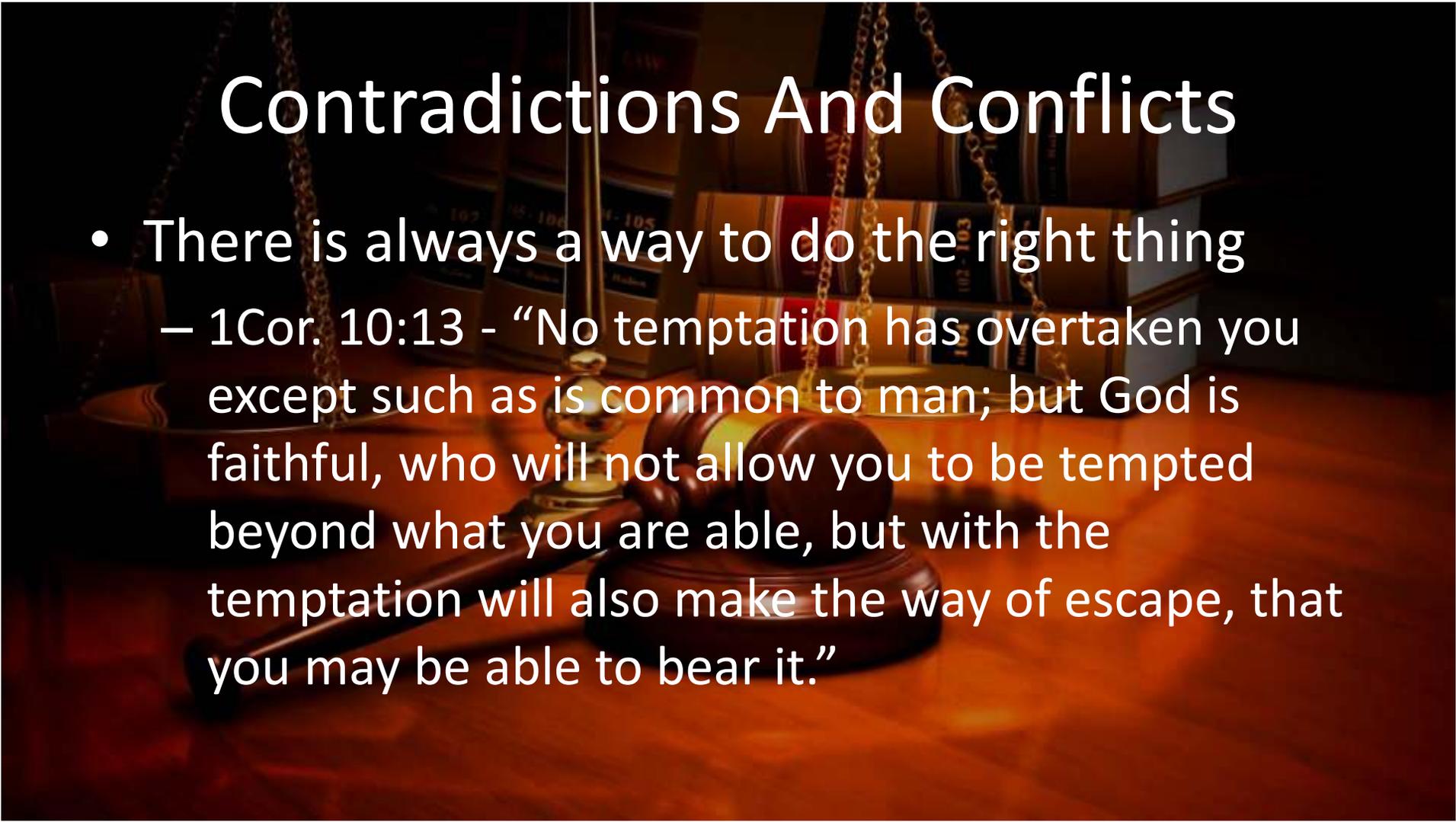
# Contradictions And Conflicts

- One sin is not worse than another
  - James 2:8-11
- Jesus taught that all truth is to be followed
  - Matt. 23:23
- It is better to suffer for doing good
  - 1Peter 3:17, 14



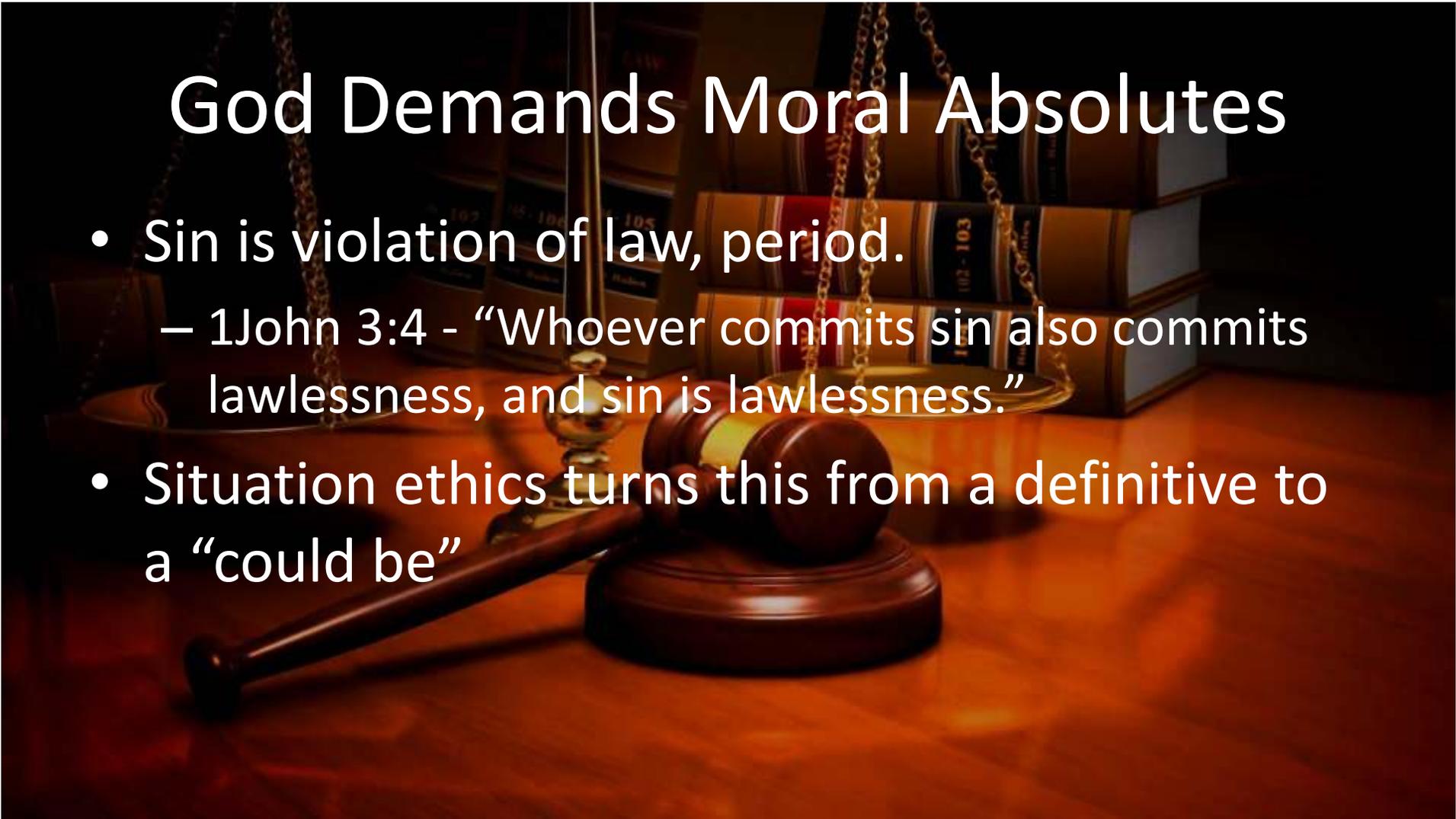
# Contradictions And Conflicts

- It sets up a false dichotomy or dilemma
- They assume that there only two choices:
  - Lying to protect the lives of those in your house or else they are killed
  - There is the option of saying nothing at all or talking about everything else but the lie
  - 1Sam. 16:2 - “And Samuel said, How can I go? If Saul hears it, he will kill me. And the LORD said, Take a heifer with you, and say, I have come to sacrifice to the LORD.”



# Contradictions And Conflicts

- There is always a way to do the right thing
  - 1Cor. 10:13 - “No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.”



# God Demands Moral Absolutes

- Sin is violation of law, period.
  - 1John 3:4 - “Whoever commits sin also commits lawlessness, and sin is lawlessness.”
- Situation ethics turns this from a definitive to a “could be”

# God Demands Moral Absolutes

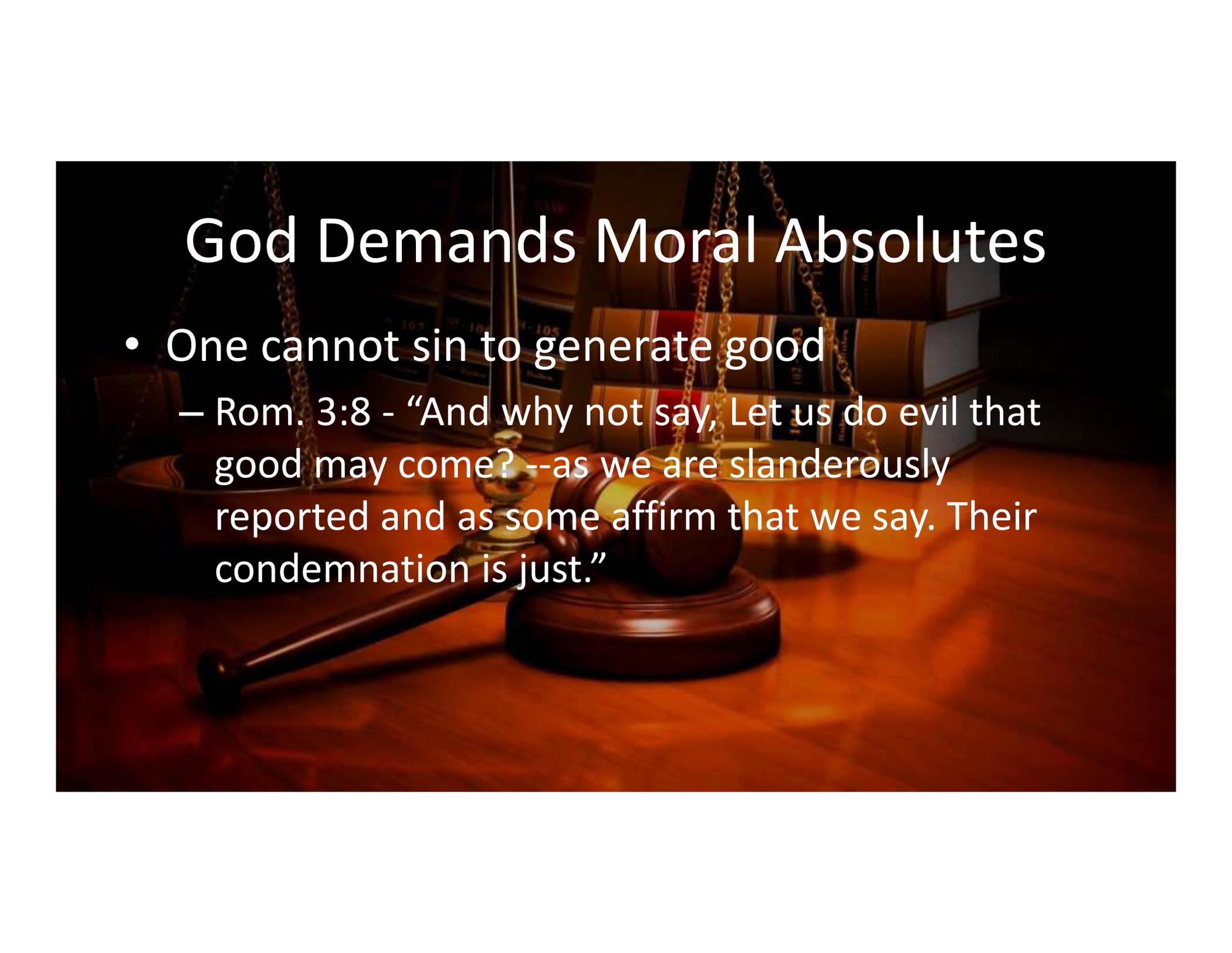
- 2Sam. 6:3, 6-7 - “So they set the ark of God on a new cart, and brought it out of the house of Abinadab, which was on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart. ... 6 And when they came to Nachon's threshing floor, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled. 7 Then the anger of the LORD was aroused against Uzzah, and God struck him there for his error; and he died there by the ark of God.”

# God Demands Moral Absolutes

- Does he let the Ark of the Covenant fall and possibly break, or does he touch it in violation of the law?
  - Num. 4:15 - “And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, when the camp is set to go, then the sons of Kohath shall come to carry them; but they shall not touch any holy thing, lest they die. These are the things in the tabernacle of meeting which the sons of Kohath are to carry.”
- Situation ethics say that touching it is a lesser infraction, and that both David and Uzzah’s intentions were good.
- By all intents and purposes in situation ethics, the infraction was justified, yet God ended Uzzah’s life.

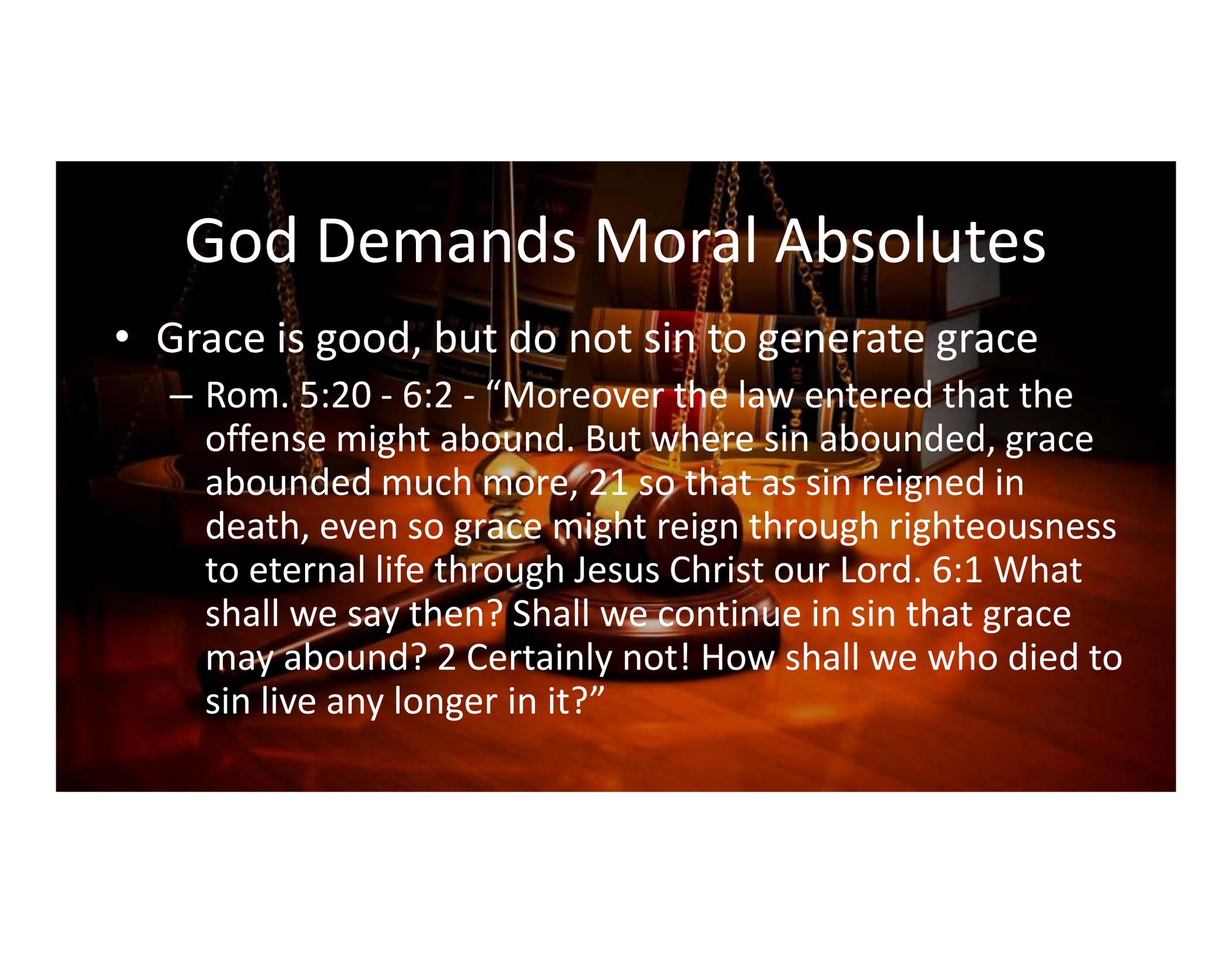
# God Demands Moral Absolutes

- They ignore the fact that if they had carried the ark as God ordered, none of this would have happened
  - 1Chron. 15:12-13 - “He said to them, You are the heads of the fathers' houses of the Levites; sanctify yourselves, you and your brethren, that you may bring up the ark of the LORD God of Israel to the place I have prepared for it. 13 For because you did not do it the first time, the LORD our God broke out against us, because we did not consult Him about the proper order.”
- The violation came when they put the ark on a cart; touching the ark was a consequence of the first sin. It is committing a second sin to correct the first sin.



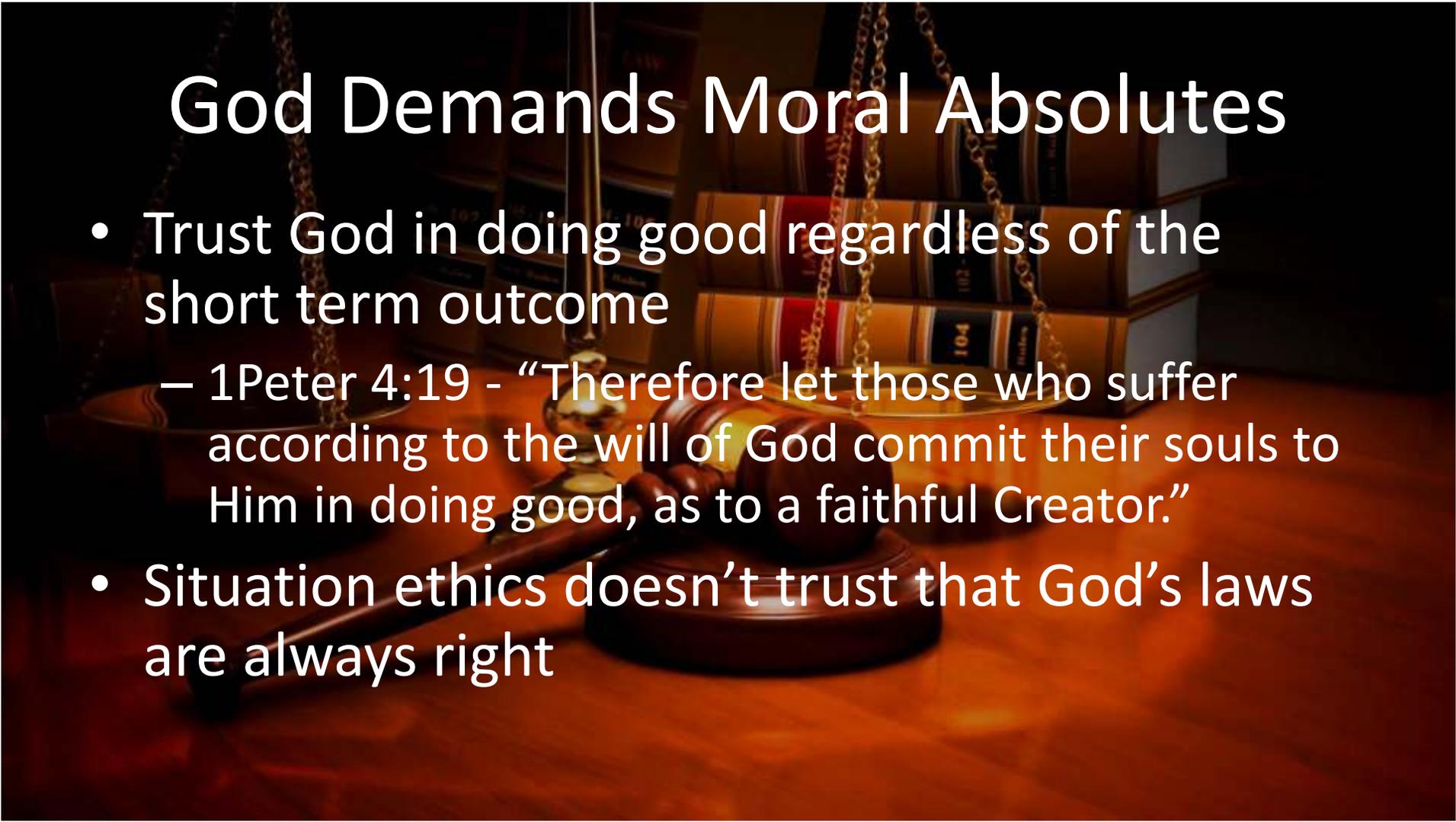
# God Demands Moral Absolutes

- One cannot sin to generate good
  - Rom. 3:8 - “And why not say, Let us do evil that good may come? --as we are slanderously reported and as some affirm that we say. Their condemnation is just.”



# God Demands Moral Absolutes

- Grace is good, but do not sin to generate grace
  - Rom. 5:20 - 6:2 - “Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, 21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord. 6:1 What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any longer in it?”



# God Demands Moral Absolutes

- Trust God in doing good regardless of the short term outcome
  - 1Peter 4:19 - “Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.”
- Situation ethics doesn't trust that God's laws are always right

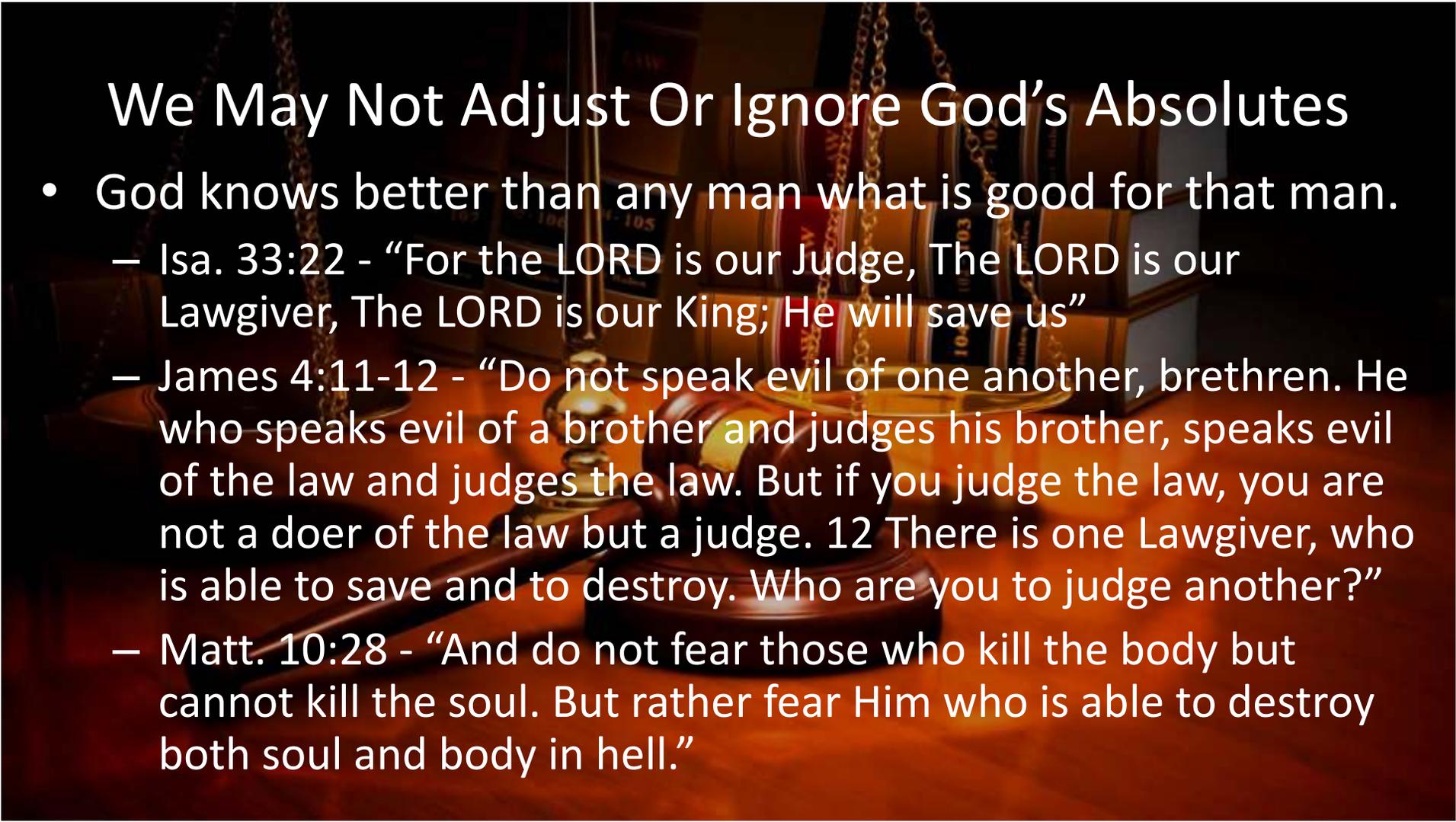
## We May Not Adjust Or Ignore God's Absolutes

- Gal. 1:6-10 - “I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, 7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ. 8 But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. 9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. 10 For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.”



## We May Not Adjust Or Ignore God's Absolutes

- Situation ethics is an arrogant attempt to judge God's laws and justify changing them to suit one's perceptions of their current situation.
- We must have more reverence for God than this
  - John 14:15 - "If you love Me, keep My commandments."



## We May Not Adjust Or Ignore God's Absolutes

- God knows better than any man what is good for that man.
  - Isa. 33:22 - “For the LORD is our Judge, The LORD is our Lawgiver, The LORD is our King; He will save us”
  - James 4:11-12 - “Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. 12 There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?”
  - Matt. 10:28 - “And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.”