

Roots Of Morality And Ethics Are In The Keeping Of The Way

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A passage in Genesis chapter 8 verse 21 holds an indictment against every human for having a heart with every inclination is to do evil. Jeremiah 17:9 echoes the Genesis declaration with “the heart deceitful above all things and desperately wicked.” This presents a tall order for men in and of himself to determine a good and right way for the decisions he must make. Until a time when man receives a new heart, his present seat of all volition and conscious resolve, bereft him of trustworthy values other than the self directed path his deceitful heart provides.

The search for this illusive path of the good and right way is the underlying topic of chapter 3 in Christopher Brooks book *Urban Apologetics*. Tracking the development of moral and applied ethics from sages of the pre western past, to the influential artist and politicians within the post moderns and relativist groups of the present; Brooks affirms and confirms in the midst of centuries

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of learning and philosophical thought, a societal void of “intellectual uncertainty” about finding the good and right way persist. The final sections of chapter 3 refreshingly remedy the dilemma, as Brooks recognizes the regeneration of the heart of man through the belief in Christ. For Christians who obtain the transformation and purport to looking to God to determine good from bad as well as how to apply his knowledge to guide our daily actions; find solace in the concept of Divine Command ethics. The author quotes Psalm 19: 7-9 as a declaration of God’s moral character traits found in his word. When looked at properly, a way to be reliable, perfect, right, clean and truthful is God’s offering to those of Genesis 8:21 God’s heart transformation promises the sharing of his own character to be with and in men as treasure, highly desired over any other thing worthy of keeping.

Divine Command ethics Christians; objectively share the traits given to them with one another. God in recognition of himself as the source of good and right moral agency, in his redemption of depraved man has put forth his own ethic by the giving of his word. As such Christ is the ethic of God.

The moral way established solely by God and his accompanying ethic to serve the man who diligently seeks it is expressed in detail in a few verses of Psalm 119 also.

Long before the “Euthypro horns dilemma,” the horns of ALEPH had this to say: “Blessed *are* the undefiled in the way, which walk in the law of the Lord.” Here it is clear that the moral way is the law of the lord and the blessed are the happy ones whose ethic is to abide and walk in the law of the Lord.

The next significant stanza of the same psalm speaks of the happy ones prayer; in verse 33 which has the sound pleading; Hey!

“Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end. Here again the morals of God Statutes are shown to be treasured and the ethic for man is the vow to keep them.”

Finally stanzas 105 and 106 of Psalm 119 show a sworn statement to maintain an ethic that follows *none* other than a God directed path.

“Thy word is a lamp unto my feet and a light unto my path. I have sworn and I will perform it, that I will keep thy righteous judgments.”