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THE LOCAL CHURCH: APPLYING THE MORAL AND 
ETHICAL IMPLICATIONS OF THE GOSPEL

BY

GREGORY W. CLEMENTS

A Project-Dissertation submitted in partial fulfillment of the requirements for the degree of

DOCTOR OF MINISTRY

ASBURY THEOLOGICAL SEMINARY

1982

Approved by: Harold R. Zuhn

Department: Philosophy of Religion

Date: December 30, 1981
ABSTRACT

The writer has observed through sixteen years of Pastoral ministry that Southern Baptist churches are not emphasizing the horizontal implications of the gospel. That is, the leaders of Southern Baptist churches do not give adequate assistance in helping their members apply the moral and ethical implications of the gospel. Therefore, this study considers the application of the moral and ethical implications of the gospel in a local Baptist church in Sardis, Georgia. The problem considered is: Will the critical consideration of specific ethical issues from a biblical perspective, through a variety of means, equip Christians to make proper decisions in any ethical situation?

This project includes a Bible study of the biblical principles of ethical decision-making, a contextual study, and a contextual survey. These are the three major phases of the research. The theoretical framework is confirmed by the results of the biblical study, that is, fourteen principles which give biblical perspective to ethical decision-making.

The biblical study consisted of a search for principles (which relate to moral and ethical decisions) deduced from five basic biblical concepts: (1) God, (2) man, (3) sin, (4) the world, and (5) salvation. Fourteen principles were deduced. This set of fourteen principles forms a framework for measuring ethical decisions.

The contextual study was a year long study at the Sardis Baptist church, in Sardis, Georgia. It had seven components: (1) a study of Pauline ethics, (2) a seminar on abortion, (3) a film series on family relationships, (4) a sermon series based on Jesus' ethics, (5) a seminar
on pornography, (6) a sermon series based on Paul's ethics, and (7) a Christian Life Conference.

A contextual survey was used to measure knowledge, experience, and attitudes of a group of volunteers (from the Sardis Baptist Church) in regard to ten specific ethical issues. The survey was composed of: (1) a pre-test (before the exposure to the contextual study), (2) a post-test (after exposure to the contextual study), and (3) responses to hypothetical case studies dealing with ethical issues.

The researcher discovered a marked increase of knowledge in the group after the contextual study. A slight improvement in attitudes was indicated by the group's responses on the Attitude Inventory. A slight decrease was measured for the Experience Inventory. Two out of the three case studies indicated a transference of biblical principles from the ten specific ethical issues to new ones.

It was concluded that the contextual study represents a viable means for changing attitudes and for moving people from a concrete biblical example modus operandi to one of biblical principles. It was also found that people do make transference of principles to new ethical situations. It was also shown that when a specific issue was considered from a biblical perspective, an appropriate decision was made; that is, appropriate, when considered in the light of the fourteen biblical principles.
ACKNOWLEDGEMENTS

It is with gratitude that I make acknowledgements of only a few of the special persons in my life. There are many others but to the following I am especially indebted.

The people of the Sardis Baptist Church in Sardis, Georgia were willing to go on a pilgrimage with their "preacher". They were the laboratory. They were a source of joy.

Ten members of that church served me as a Congregational Reflection Group. They were my encouragement. They pushed me "on" at numerous junctures. They knew how to congratulate and how to condole. They rendered an important, tangible ministry to me, personally and professionally.

Doctor Wayne Goodwin and Doctor Harold Kuhn were indeed my "teachers". They were at times my adversaries, and at times my advocates. They walked with me from a position of character and discipline. They have enhanced my mind and ministry beyond measure.

Doctor Bobby Adams was my inspiration. He carefully planted seeds and stood back to watch them grow. His righteousness while under life's extreme pressure was noted by me and benefited me.

David T. "Deacon" and Grace Smith of Fort Gaines, Georgia were my examples. They overwhelm me with a desire to be like them.

And the last shall be first. My wife, Carol and our children, Brian, Michelle, and DeAnna were my enablers. My children have approved their "daddy" by understanding the time and money he borrowed from the family for his Doctor of Ministry Degree. Carol's support was relentless. Her approval was extraordinary. Her love was obvious. And her typing was professional.
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Chapter one

INTRODUCTION

This study will consider the application of the moral and ethical implications of the gospel in a local Baptist church in Sardis, Georgia. The intent of the gospel is more than the establishment of man's1 right relation to God. The gospel also intends to establish man's right relationship to man. The right relationship to one's neighbor can only be established when the ethics and morality inherent to and implied in the gospel are applied.

This writer has observed through sixteen years of pastoral ministry that Southern Baptist churches are not emphasizing the horizontal implications of the gospel.2 This lack of emphasis may be illustrated by an experience this researcher had in a deacons' meeting two years ago. Para-mutual betting was being considered by Georgia's legislature. The researcher introduced this subject at a deacons' meeting after articles had appeared in the Christian Index (Georgia Baptist Convention Newspaper) and the Augusta Chronicle. The consensus of the deacons was that "if people want to gamble, that is up to them". Two of the twelve deacons felt some responsibility to other people living in Georgia but the rest

1The writer uses the terms man and men throughout this study to refer to mankind or individuals regardless of sex. This is done in full awareness that males and females must relate to God and other persons.

2The writer has served three churches since seminary graduation in three different Baptist Associations. The Bethel, Merritt, and Hephzibah Baptist Associations have a combined membership of 81 churches. The Sardis Baptist Church is the only one of the 81 that has given any special emphasis to studying issues of morality or ethics.
felt that the church should concern itself with "winning the lost to Christ" (by which they meant evangelism).

Issues like abortion, pornography, television, homosexuality, and drug abuse are addressed everyday by courts, congress, special interest groups, editorial columnists, and comedians. And, although denominational pronouncements are made regularly, this writer has seen little emphasis placed on a specific moral or ethical issue at the local church level. Baptist Sunday School lessons also fail to address moral issues.

This researcher has observed that Southern Baptist churches do not give adequate leadership to their members in helping them apply the moral and ethical implications of the gospel. Southern Baptist churches normally emphasize vertical relationships (between man and God) instead of horizontal relationships (between man and man). These Baptist churches do not appear to be equipping individual Christians with biblical guidelines for moral and ethical decision making and behavior.

In all fairness, this writer must state that his deep conviction is that Southern Baptist churches do well in equipping individual Christians with biblical guidelines for evangelism. However, when matters regarding the establishment and maintenance of vertical relationships are emphasized while ignoring matters regarding the establishment and maintenance of horizontal relationships, a serious imbalance in the full intent of the gospel is the result.

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3 The annual meetings of the Southern Baptist Convention and the various state Baptist conventions produce resolutions and pronouncements on matters of moral concern. See convention minutes of these Baptist bodies.

4 The writer has read, studied, or taught a Southern Baptist Sunday School lesson for youth or adults almost weekly for the past sixteen years.
Statement of the Problem

The problem to be considered by this study is: Will the critical consideration of specific ethical issues from a biblical perspective, through a variety of means, equip Christians to make proper decisions in any ethical situation? This problem is studied in the context and within the scope and limitations cited later in this chapter. An affirmative answer to this question in this context will provide the researcher with a means for moving people toward a balanced response to the horizontal as well as the vertical aspects of the gospel.

Questions arise in answering the fundamental question listed above. These questions include: (1) are proper decisions made when an ethical issue is considered from a biblical perspective? (2) Does the collage of various subjects (abortion, pornography, alcohol, television and movie, etc.) considered through various means make a difference in the attitudes of those persons considering the issue? (3) Does this approach change a person's perceptions from a concrete biblical example model to a biblical principle model? and (4) Do people make a transference of principles to other ethical situations?

It is a conviction of this writer that mere pronouncements on moral and ethical issues is no longer sufficient. It is time for Southern Baptists to address these issues with action. Action comes only from those Christians equipped with biblical principles which enable them to make appropriate decisions and follow up with appropriate behavior. This experiment seeks to verify a means for equipping Southern Baptists with biblical principles.

Theoretical Framework

The investigation of biblical materials was confined to a
search for principles which would form a perspective on Christian ethics. These principles were deduced from five basic biblical concepts: (1) God, (2) man, (3) sin, (4) the world, and (5) salvation. These five concepts and principles deduced from them become the theory through which the research is conducted. The same criteria are used in the design of the contextual study and the contextual survey. Three respected academicians in a theological setting had previously told the researcher that these five basic concepts constituted a sufficient base for a perspective on Christian ethics.5

A number of presuppositions governed the writer's approach to this study: (1) that human behavior is to a large extent directed by moral values; (2) that moral values are acquired by experience, environment, example, and instruction; (3) that moral values can be communicated; (4) that one's grasp of moral values can change; (5) that moral values which are distinctively Christian are based on the example and teaching of Christ as expressed in the New Testament; (6) that there are sufficient principles in Scripture to equip a person to make decisions about ethical and moral issues (see chapter three); and (7) that moral behavior and social action which confront immorality are the normal responses from those whose human behavior is directed by Christian moral values.

These presuppositions are further influenced by three crucial views: (1) the writer's view of the Bible (it is authoritative); (2) 

---

5Dr. Donald Joy, Professor of Human Development at the Asbury Theological Seminary, said this verbatim in a personal conversation on July 24, 1978. Dr. Lawrence Wood, Professor of Systematic Theology at the Asbury Theological Seminary said this in essence in a lecture to the Doctor of Ministry Seminar on January 29, 1979. Dr. Harold Kuhn Faculty Advisor to the researcher, said essentially the same thing in a personal interview on January 11, 1980.
the writer's view of his culture (Southern, rural, United States); and

(3) the writer's view of his denomination (strong, evangelistic, biblical).

The definitions of several key words or phrases will further identify the framework from which this study was conducted:

1. The word "church" will normally refer to any local Southern Baptist Convention congregation. It will, at times, refer specifically to the Sardis Baptist Church. It will occasionally, though rarely, mean a denomination or even the universal church. The context in which the word "church" is found will make explicit its meaning.

2. "Ethics" will mean a study of, or application of a set of principles of human conduct which enables that conduct to be called good or bad, right or wrong.

3. The term "Christian ethics" will refer to the exploration of the moral example or teaching of Jesus Christ, with a view to application of these, to the demands of individual and societal life and the actualization of them by the Holy Spirit.

4. "Moral values" will refer to any belief held by an individual to be right or wrong. It refers to one's accepted standard of conduct which directs moral behavior.

5. "Social action" will mean an attempt to set right a situation involving social injustice or immorality.

6. "Application" will refer to the employment of the moral and ethical implication of the gospel. It will not refer to the application of Christ atoning power in the life of an individual.

**Delimitations of the Study**

The empirical investigation involved a one-year contextual study conducted at the Sardis Baptist Church in Sardis, Georgia. This study consisted of a year's emphasis on the moral and ethical implications of the gospel which included an examination of selected moral issues. The contextual study components were: a study of Pauline ethics, a seminar on abortion, a film series on family relationships, a sermon series on Jesus' ethics, a seminar on pornography, a sermon series on Pauline ethics,
and a Christian Life Conference.

A survey was utilized and included: pre-testing an experimental group (before the contextual study), post-testing the same group (after the contextual study) and comparison of this sample with another sample (unexposed to the contextual study) known as the control group. The pre/post tests (knowledge, experience, and attitude inventories) and the hypothetical case studies were designed by the researcher.

Since the people of the Sardis Baptist Church are most responsive to the authority of the Bible, it was decided to focus this study solely on the biblical perspective along with a contextually based behavioral modification program. Therefore historical, psychological, theoretical, social, or philosophical considerations are beyond the scope of this research.

**Review of Related Literature**

An enormous amount of literature and research material exists in the area of Christian social action and morality. Literature which bears directly on this research (from the standpoint of practical application) is not as plentiful. The literature considered germane falls into four categories: general works, case studies, models for social action, and group testing. Each of these categories was reviewed.

**General Works**

General works are plentiful but few of them are comprehensive. One comprehensive work is the three volume work of Helmut Thielicke entitled *Ethics* (1969). Volume I is entitled *Foundations*. Volume II concerns politics, society, war, peace, church and state, the message of the church to the world, etc. and is called simply *Politics*. The
third volume is largely personal and is entitled Sex. Thielicke's three volume work is extensive. It is helpful to give an orientation to the entire field of Christian ethics. Volume I leans heavily on the concepts of God and man. Chapter nine of volume I was especially helpful in laying a foundation for principles deduced from the biblical concepts of God and man. Chapter twenty-four of the same volume gave excellent material relating to the world and man's relation to it. Thielicke's third volume proved to be most helpful in designing the contextual study (marriage, divorce, family relations, abortion, pornography, and homosexuality), and even the contextual survey instruments.

Otto Piper produced an extensive work in 1970 called Christian Ethics. Piper as well as Thielicke holds that the Christian message has direct relevance on man and society at this time. Piper's theological foundations, similar to those of this writer, were helpful in developing a perspective for Christian ethics. Piper approaches his development from: (1) man, (2) the world, (3) time, (4) salvation, and (5) revelation while this writer approaches it from: (1) God, (2) man, (3) sin, (4) the world, and (5) salvation. As was the case with Thielicke, Piper provided excellent background information. Chapters three, four, and six were especially helpful in the writer's foundations, but were of little help in the design of the contextual study. The overall framework for this research was strengthened by Thielicke and Piper having similar basic concepts.

Two works which would supplement the above cited general works are: Ethics and Society (1966) by Richard T. DeGeorge and Scripture and Social Action (1966) by Bruce D. Rohtjen. DeGeorge's work is somewhat philosophical in nature. He deals primarily with
conceptual analysis in an attempt to make clear the meanings of basic terms. Rohtjen's *Scripture and Social Action* does not prooftext to substantiate a position in favor of social action. Instead he attempts to make modern application of the 2000 year old writings. He also analyzes the Christian doctrines which lead us into social action. Even though both of these books make worthy contributions to the field of ethics in general and Christian ethics in particular they were not of special value in the design of the contextual study nor the contextual survey. They were, however, helpful as background materials.

Another aspect of general Christian ethics is personal ethics. Four widely used resources are: *Christian Personal Ethics* (1957) by Carl F. H. Henry, *Ethics in a Christian Context* (1963) by Paul L. Lehman, *Moral Issues and Christian Response* (1971) edited by Jerslid and Johnson, and *Deeds and Rules in Christian Ethics* (1967) by Paul Ramsey. Henry and Lehman agree that philosophical answers are not satisfactory answers for society's questions. Lehman, and to some extent Ramsey, put their personal ethics in the context of koinonia. Henry put his in the context of the word (revelation) of God, that is, the Bible. *Christian Personal Ethics* is by far the most extensive of these books on personal ethics. *Moral Issues and Christian Response* is developed in five areas: (1) social action, (2) sex, (3) minority groups, (4) war and conflict, and (5) bio-medical. This allows for easy reference as well as quick conceptual grasp. These books were not overly helpful in establishing the foundational framework of this research, but they were especially helpful in conducting the contextual study. Henry's book was used as additional reading for members of the Contextual Study experimental group. It was also used several times as a quick reference during the course of the study. This was
particularly beneficial during the study of Paul's ethics and both sermon series. These general works on Christian ethics were of special value to this research in providing and building a base-knowledge of the field. Thielicke and Henry combined would create a sufficient base for Christian ethics as far as this study is concerned if the others were not available. The comprehensive works by Thielicke and Henry were of most value by keeping the various ethical issues closely related to the Scripture.

Case Studies

Literature (case studies) related to social action and moral issues falls into two categories: (1) cases where specific moral issues were considered, and (2) congregational case studies. These congregations had either organized for social action or succumbed to opposition which arose when they attempted to organize.

The thrust of this research centers around ten specific moral issues studied by the Sardis Baptist Church. Three books report a procedure which was similar to the procedure used by the Sardis Baptist Church. These books are: Crisis in Morality (1964) edited by C. W. Scudder, Monday Morality: Right or Wrong (1980) by Edward Wakin, and Crucial Problems in Christian Perspective (1970) by Henlee Barnett. The particular value of these books is that they examine specific issues and practical approaches to confronting these issues. Barnett's book and Scudder's book (editor) were the most valuable. Barnett considers eight issues while Scudder considers nine. Since both books are products of the 1960's and are both from the Southern Baptists' perspective, there is some overlapping. The contextual study and the contextual survey were both aided by these two books. Chapters dealing with sex morality,
homosexuality, and race relations of Scudder's book were of special value here. Help came from Barnett's analysis of drugs, alcohol, and race relations.

The second type of case studies dealt primarily with congregations who faced social issues. The important feature of these case studies was that organization for social action always causes conflict. The Schizophrenic Church: Conflict over Community Organization (1960) by Robert Lee and Russell Galloway is an example. It is a book of case studies of the churches of the San Francisco Presbytery showing how each reacted to the "Alinsky controversy", which stemmed from Saul David Alinsky's controversial organization of the poor and oppressed in urban areas.

Another example of this approach is treated in Struggle for Integrity (1969) by Walker Knight. This recounts events of the Oakhurst Baptist Church in Decatur, Georgia when the neighborhood around the church was in racial and economic transition. The case is well written and gives vivid details of the way in which the church met different racial and economic culture situations with the gospel. Less valuable to this study but worth mentioning is Rocking the Ark (1968) by Grace Ann Goodman. This book contains nine case studies of churches in social action: the churches are not identified. Though existing case studies were helpful, none having enough similarities to Sardis and the Sardis Baptist Church to cause the researcher to significantly alter the original experiment were found.

Models for Social Action

Numerous books are devoted almost entirely to models for social action. These models form a smorgasbord from which the church may choose.
The most extensive list was that by Bill Pinson in "The Role of the Church in Changing Society" (Review and Expositor, 1971). Pinson's list of sixteen models is from the least active position to the most active position with narrow perimeters for each model. Pinson's list is: (1) evangelism, prayer and Bible study, (2) education, (3) ministry, (4) setting of example, (5) symbolic protests acts, (6) martyrdom, (7) mediation, (8) supporting of nonchurch related social action programs, (9) working with institutions with high potential for social change, (10) lobbying and political pressure, (11) strikes and economic boycotts, (12) investment or reinvestment of church reserves, (13) legal action, (14) marches and demonstrations, (15) civil disobedience, and (16) destruction of property. Others run the same gambit but take larger increments, resulting in five to seven models.

Two handbooks are available and are most helpful. Pinson wrote Applying the Gospel (1975) which is a practical and usable approach for congregational involvement. Dieter Hessel's handbook A Social Action Primer (1972) is for social action groups operating from within the framework of Christianity. Hessel enumerates seven models for social action: (1) social service and dialogue, (2) vicarious clergy involvement, (3) support of projects, (4) community center, (5) community action, (6) issue-probing; policy influencing, and (7) corporate initiation. Hessel indicated that conflict was inevitable. In another book by Hessel Reconciliation and Conflict: Church Controversy over Social Involvement (1969), he proposes reconciliation and conflict utilization when organizing for social action. In Religion and Social Conflict (1974) Robert Lee says conflict is inevitable so endure it. In another book, The Schizophrenic Church (1969) he simply asserts that
conflict is always present.

Direct intervention can be seen in *Fire and Blackstone* (1969) by John R. Fry. A model of denominational pronouncements is exemplified by Stotts and Deats in *Methodism and Society: Guidelines for Strategy* (1962). Probing social issues, which is little more than respectable agitation, is the style used by the Sardis Baptist Church test group in this research.

Each of these books which enumerate various models and definitions was helpful. They were invaluable in making distinctions in the various approaches to social action and in indicating the motivation for these actions. Perhaps the most help in this area came from Bill Pinson. His sixteen models enabled the researcher to see the detailed movement from the least active to the most active social involvement. His book *Applying the Gospel* was one of the motivations for this entire experiment. It caused the researcher to catch a vision for what could actually be accomplished by Christians in a context such as Sardis, Georgia. These books helped the researcher conceptualize the theoretical framework through which this experiment was actually conducted.

**Group Testing and Social Research**

The model for social action chosen by this researcher is "issue probing". The technique is group testing-teaching-testing. Little research is available on methods of group testing for social action.

Jeffery K. Hadden draws two conclusions in *The Gathering Storms of the Church* (1969). He concludes that liberal theology normally manifests itself in social action; this is normally not the case for churches influenced by conservative theology. Sometimes conservative
theology manifests itself by defective forms of social action, as has been the case with some forms of liberal social action.

Harold Quinley, "The Dilemma of an Activist Church: Protestant Religion in the Sixties and Seventies", *Journal for the Scientific Study of Religion* (1974) has also uncovered several elements. First, most laymen refuse to go along with the ethical actions of their leaders. The result is a decline in money and members. Secondly, it is clear that many Protestant clergymen possess a set of religious and social beliefs which involve them in social action. Thirdly, the dilemma of "worldly" versus "churchly" Christianity will continue into the foreseeable future. Fourthly, the social action of liberal Protestant churches will not bring on the demise of either local congregations or denominations, a result of denominational pluralism.

One group-testing technique similar to this research was found. L. Don Duvall has written *Teaching Christian Values and Moral Issues in the Local Church* (1975). This is a report of a group testing-teaching-testing in the First Baptist Church of Bainbridge, Georgia. Duvall concludes that group testing is effective for attitudinal change and social action. Dr. Duvall's work was most helpful in designing the contextual survey for this research. His research is different in that he was attempting to develop a curriculum on ethical issues. He was not attempting to develop principles for ethical decision-making, nor was he attempting to test for transference of principles.

Contrast of Related Literature to this Research

A search of related literature revealed that books in the field of Christian ethics are often too general or too specific. This research attempts to develop a perspective on Christian ethics which
is comprehensive but at the same time concise. Perspectives on Christian ethics can be found but they appear to be incomplete to this writer. One example of this is John Macquarrie's *Three Issues in Ethics*. He attempts a complete system from a humanistic approach. He tries to find common ground between Christian ethics and non-Christian ethics. He ignores the distinctives of Christian ethics by beginning with the concept of man instead of beginning with God. This research will produce a perspective thought to be both comprehensive and concise. It is the researcher's intent to develop ethical criteria whereby appropriate decisions can be made about any given situation. This perspective on ethics flows from the basic biblical concepts of: (1) God, (2) man, (3) sin, (4) the world, and (5) salvation.

**Summary**

An introduction to the problem under consideration opened this chapter. The problem was then stated. It is: Will the critical consideration of specific ethical issues from a biblical perspective, through a variety of means, equip a Christian to make proper decisions in any ethical situations?

The theoretical framework listed several perspectives and definitions from which the research was conducted. The thrust of that section however was identifying the basic theory used. This basic theory is the biblical concepts of: (1) God, (2) man, (3) sin, (4) the world, and (5) salvation. Principles which form a perspective on Christian ethics will then be deduced from those five concepts.

The second half of this introductory chapter was a review of literature related to this research. This review moves from general works to specific works. The value of each book reviewed was identified.
It will be necessary to delineate the design and administration of this experiment before actually reporting the results. The experimental design and administration follows in chapter two. Chapters three, four, and five will consist of the report of the results of the biblical study, the contextual study, and the contextual survey respectively. Analysis and interpretation will be found in chapter six of this work.
Chapter two

THE DESIGN AND ADMINISTRATION OF THE EXPERIMENT

The experiment was designed after the researcher was enrolled in the Doctor of Ministry program at the Asbury Theological Seminary in the Spring of 1978. Persons having input into the experimental design were: the researcher, the pastor of the Sardis Baptist Church; the Congregational Reflection Group (CRG), a representative committee of ten persons from the Sardis Baptist Church whose function was to assist the pastor in design and administration of the experiment and to serve as a liaison between the pastor/church and the seminary; Dr. Wayne Goodwin, Director of the Doctor of Ministry degree program at Asbury Theological Seminary; and Dr. Harold B. Kuhn, Professor of Philosophy of Religion at Asbury Theological Seminary and Faculty Advisor to the researcher.

The CRG first met on September 14, 1978. The experiment was discussed from the beginning. An internalized hypothesis was finally verbalized by the pastor in late winter. The hypothesis was: communicating moral values by examining specific ethical issues will increase understanding and application of the gospel.

The CRG and researcher met monthly during the first year. By the close of the twelfth meeting on September 13, 1979 the experiment was designed. The group decided the experiment would involve a biblical study by the researcher, a contextual study in the church, and a contextual survey of an experimental group.
A Biblical Study

The purpose of the biblical study was to locate principles in the Old and New Testaments which influence moral and ethical decisions and behavior. These principles would form a perspective on Christian ethics. The Congregational Reflection Group suggested that the researcher do four things in regard to the biblical study: (1) take a block of time away from pastoral responsibilities for the study, (2) consult a theological library, (3) make a systematic study of scriptural admonitions and scriptural examples which bear on ethical and moral behavior, and (4) deduce principles from this study which would be applicable to any ethical or moral issue.

The researcher spent a study leave in the B. L. Fisher library of the Asbury Theological Seminary in July 1981 for this biblical study. The study enabled the researcher to bring together biblical principles in an organized perspective on Christian ethics. This perspective was the result of all the previous educational endeavors and pastoral experience, coupled with the intense Bible study. Three consultations with Dr. Wayne Goodwin during this study were helpful in the reporting of the biblical study as well as the overall experiment.

The issue before the researcher was "how does one make a systematic study of scriptural admonitions and scriptural examples which bear on ethical and moral behavior?" The researcher recalled that three knowledgeable persons had all told him essentially the same thing about "how to get at" any biblical or theological subject. The three professors had said "consider the issue in the light of the five concepts of: God, man, sin, the World, and
The researcher consulted dictionaries of theology and dictionaries of New Testament theology under the headings of "God", "man", "sin", "the world", and "salvation". Dictionaries were the primary sources of this study since they provide concise overviews of each entry. The researcher also recognized that even though entries in theological dictionaries may be brief, they represent scholarship and serious investigation.

The study produced fourteen principles which create a systematized perspective on Christian ethics. Each of these principles may influence moral and ethical decisions and behavior when taken seriously. These fourteen principles and the entire results of the study are presented in chapter three of this report.

A Contextual Study

The CRG and researcher designed the contextual study to include: (1) a study of Pauline ethics, (2) a sermon series based on Pauline ethics, (3) a sermon series based on Jesus' ethics, and (4) the examination of ten "specific ethical issues". The didactic and sermonic materials were left to the discretion of the pastor. On September 13, 1979 a list of 98 possible "specific ethical issues" had been formulated (appendix A, page 105). In a three hour meeting that evening the CRG and pastor carefully selected ten issues to become the basic topics for the contextual study (appendix B, page 106).

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1Dr. Lawrence Wood, professor of Systematic Theology at the Asbury Theological Seminary said this in essence in a lecture to the D. Min. Seminar on January 29, 1979. Dr. Donald Joy, professor of Human development at the Asbury Theological Seminary, said this verbatim in a personal conversation on July 24, 1978. Dr. Harold Kuhn, Faculty Advisor to the researcher said essentially the same thing in a personal interview on January 11, 1980.
The selection process was by discussion and balloting. The 98 possible "specific ethical issues" had been accumulated over several months by members of the CRG. A mimeographed list was distributed to each member of the CRG by the researcher. Each possible issue was briefly defined and discussed. Each member of the CRG was asked to circle those which he/she believed would be beneficial for study. The group's recorder listed the top twenty on a chalk board. Each person was asked to limit his/her choices to 20-25 responses. Two further ballots by voice narrowed the list to ten topics.

The ten topics chosen were: abortion, alcoholism, pornography, homosexuality, marriage, divorce, drug abuse, television and movie sex and violence, race relations, and family relationships. Seven of these topics were arranged into a three day Christian Life Conference. The contextual study had seven components. The administration of these seven components will follow.

A Study of Pauline Ethics

The church met for a total of eight hours in a Bible study taught by the researcher. The sessions were conducted on four consecutive nights for two hours each night. (February 24-27, 1980). The Epistle of Paul to the church at Ephesus was used as a basis. Two supplemental texts were used. They were: Ephesians: God's New People, and Ephesians: Pattern for Christian Living. Ethical positions of Paul were considered.


Items considered included: lying, stealing, malice, slander, bitterness, anger, honesty, and productivity. It turned out that an inordinate amount of time, in one session, was given to the consideration of anger. This four night study took place in the large assembly room of the church's educational building.

Abortion

The group met again for four one-hour sessions (March 9, 16, 23, and 30, 1980) to consider the issue of abortion. The researcher presented biblical, theological, medical, and political materials relating to abortion and led the group discussion. Each of the four hours was divided between presentation of materials and group discussion. Twenty minutes were used by the researcher to present material and forty minutes were used for group discussion. The researcher gathered materials for presentation from agencies, doctors, books, films, and current events. 4

Family Relationships

On seven consecutive Sunday evenings in April and May of 1980

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Physicians consulted were Dr. Harvey Sanders and Dr. Shelly Griffin, 304 Jones Ave., Waynesboro, GA. 30830 and Dr. Jack Hudson, 2525 Peach Orchard Rd., Augusta, GA. 30903


Reports of current events were taken from U.S. News and World Report, Washington, D. C.; Christianity Today, Carol Stream, IL; The Augusta Chronicle, Augusta, GA.
the church studied family relationships. The evening worship hour was utilized by viewing the seven episode film series "Focus on the Family" by Dr. James Dobson. The films were viewed in their numbered sequence (one each Sunday evening) with brief discussion led by the researcher after each film. The films were viewed and the discussion held in the sanctuary of the Sardis Baptist Church.


A Sermon Series Based on Jesus' Ethics

The experimental group, along with the entire church, was exposed to a study of the ethics of Jesus as revealed in the Sermon on the Mount. The researcher preached eighteen sermons from chapters five, six, and seven of Matthew's Gospel. These sermons were preached on Sunday mornings between April and September of 1980. The researcher made frequent references to the ongoing experiment as he dealt with ethical and moral issues from the perspective of the Sermon on the Mount.

Pornography

The same format for this topic was used as had been used for the topic of abortion. The group met for an hour, on four consecutive Sunday evenings.

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evenings in August of 1981. The researcher used the first one-third of each hour to make a presentation defining the issue. The remaining two-thirds of the hour was used for discussion by the group (led by the researcher). The materials presented consisted of biblical, theological, political, and legal ramifications of the issue of pornography. The researcher gathered materials for presentation from the District Attorney, books, and current events. 6

A Sermon Series Based on Paul's Ethics

During November of 1980 and January and February of 1981 the researcher exposed the church to Pauline ethics by a thirteen sermon series on the Philippian letter. Again this was a Sunday morning series. It stressed the ethical issues raised in Paul's letter to the Christians at Philippi. Issues considered in the context of this sermon series included: death, discord, affliction, quarrels, humility, truthfulness, honesty, justice, purity and reputation.

Christian Life Conference

On January 11, 12, and 13, 1981 the church conducted a Christian Life Conference. The resource person for this conference was Dr. Bob Adams. Dr. Adams is professor of Christian Ethics at the Southwestern

6 Statements by Marion Cotton, District Attorney, Burke County, Georgia, personal interview, Waynesboro, Georgia, August 4, 1980.


Reports of current events were taken from: U. S. News and World Report, Washington, D. C.; Christianity Today, Carol Stream, IL; The Augusta Chronicle, Augusta, GA.
Baptist Theological Seminary located in Fort Worth, Texas.

On Sunday morning, January 11, Dr. Adams preached a sermon concerning God's expectations of man in ethical and moral areas and man's response to God's expectations. The remainder of the allotted time was divided into five 75 minute sessions. Each session was used to consider one of the original "selected" topics.

The topic of "Television and Movie Sex and Violence" was considered on Sunday evening. The two sessions on Monday evening dealt with alcohol/drug abuse and homosexuality. The two sessions on Tuesday evening covered race relations and marriage/divorce.

The format for each of the five sessions was: first a twenty-five minute presentation by Dr. Adams, a ten minute response by the researcher, and a forty minute group discussion led by Dr. Adams.

The contextual study was conducted over a one-year period. Some of the components were conducted simultaneously, e.g. sermon series in progress while another component was being conducted in the evening. The results of the contextual study are reported in chapter four of this work.

A Contextual Survey

The researcher and the CRG decided that the survey would have seven parts to it. These parts were: (1) the design of the pre/post test, (2) the procurement of volunteers to be known as the experimental group, (3) the administration of the pre-test to the experimental group, (4) the administration of the post-test to the experimental group, (5) the design of "case studies" concerning issues other than the ten "specific ethical issues", (6) the procurement of a control group, and (7) the administration of the "case studies" to both groups.
The Design of the Pre/Post Test

The Pre/Post test was designed in the twelfth, thirteenth, and fourteenth meetings of the CRG. This task was left largely to the researcher, however, the CRG did critique the instrument during development. The intention of the test was to measure knowledge, experience, and attitude toward each of the ten "selected" issues. The researcher designed the Knowledge Inventory (appendix E, page 109), the Experience Inventory (appendix F, page 111), and the Attitude Inventory (appendix G, page 114), with some help from Dr. Donald Duvall. Dr. Duvall also helped with the design of the Personal Data Sheet (appendix D, page 108).

The Procurement of Volunteers

The CRG distributed an information sheet (appendix C, page 107) to the congregation of the Sardis Baptist Church on November 19, 1979. This sheet gave a description of the experiment and the CRG asked for volunteers. Twenty-five volunteers were desired. Twenty-eight volunteered for the experimental group, however, only twenty-one completed all of the components of the experiment.

The Administration of the Pre-test to the Experimental Group

The pre-test was administered by the researcher to the experimental

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Personal interview, Brunswick, Georgia, November 13, 1979, and telephone interview, Bainbridge, Georgia, January 16, 1980.

8 This group of volunteers contracted with the CRG for a year's Christian Ethics study including pre and post test. This group is believed to be relatively typical southern, white, rural, conservative, active Baptist churchgoers.
group on two consecutive Sunday evenings. On Sunday, January 20, 1980, the group met for an hour in the large assembly room of the educational building. One half hour was used for orientation. The other half hour was used to complete the demographic sheet (appendix D, page 108) and the Knowledge Inventory (appendix E, page 109).

The experimental group was seated at tables. The researcher instructed the group to answer each question accurately and with a quick response. Complete anonymity was assured for each member of the experimental group. The researcher read each statement under each of the ten topics with the preface "I know". Each respondent would then either mark with a pencil check or not mark, whichever was appropriate.

On January 27, 1980 the Experience Inventory (appendix F, page 111) and the Attitude Inventory (appendix G, page 114) were administered. The same procedure, as described above for the Knowledge Inventory, was used.

These data were collected and tabulated the following week. The data and tabulations were stored until after the post-test had been administered. The post-test data were also collected and tabulated the week after the administration of the test. Actual comparison of pre-tests with post-tests was then possible.

Administration of the Post-test to the Experimental Group

The experimental group met on Sunday evening February 1, 1981 for an hour and one half. The three inventories were again completed (appendices E, F, and G, pages 109, 111, and 114). The researcher administered the post-test in the same way and with the same instructions as indicated for the administration of the pre-test.
The Design of the "Case Studies"

The researcher wrote three hypothetical case studies (appendices H, I, and J, pages 118, 120, and 122). These case studies concerned issues not considered in the list of "selected" topics. The cases were about euthanasia, interracial marriage, and the use of law suits. These were designed to measure the "transference" of principles from the examined topics to new ones. Each person was asked to respond to the questions attached to the case studies. (see appendices H, I, and J, pages 118, 120, and 122).

The Procurement of a Control Group

The researcher and CRG asked the Reverend Kirk Loyless, Pastor of the Sardis United Methodist Church, to request volunteers from his church to serve as a control group (not exposed to any of the experiment). This similar group met with the experimental group for the administration of the "case studies" on September 13, 1981.9

The Administration of the "Case Studies"

The "case studies" were administered in the educational building of the Sardis Baptist Church. The experimental group and the newly organized control group met together. The researcher gave everyone three "case studies". These case studies had not been considered during the experiment. The cases concerned: euthanasia (appendix H, page 118), interracial marriage (appendix I, page 120), and the use of law suits (appendix J, page 122). The researcher instructed both groups to respond to the attached questions about each case quickly and accurately. This data

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9This similar group was procured from the Sardis United Methodist Church. They are believed to be more like the experimental group than any other available group. This control group is believed to be relatively typical southern, white, rural, conservative, active United Methodist churchgoers.
along with the pre-test and post-test data will be analyzed later.

Each case was read aloud by the researcher. The questions about that case were then read aloud by the researcher, allowing time for the respondents to write their answers. The group was asked not to comment until after the material had been collected.

The written responses were collected by the researcher. Each case was recalled and discussed, by the entire group, for about fifteen minutes. Both groups participated in the discussion.

The design and administration of the survey consisted of seven parts. The results of the survey are reported in chapter five.

Summary

This chapter was a report of the design and administration of the experiment. The experiment consisted of three major phases. The design and implementation of the biblical study was the first phase and is reported in the first section of this chapter. The contextual study and its design were considered in the next section. The contextual survey's design and administration is the thrust of the final section.

The biblical study contained four components: (1) taking a block of time away from pastoral responsibilities for the study, (2) consulting a theological library, (3) making a systematic study of scriptural admonitions and scriptural examples which bear directly on ethical and moral behavior, and (4) deducing principles from this study which will apply to any ethical or moral issue.

The contextual study had seven components. These components were: (1) a study of Pauline Ethics, (2) abortion, (3) family relationships, (4) A sermon series based on Jesus' Ethics, (5) pornography, (6) a sermon series based on Paul's Ethics, and (7) a Christian Life Conference.
The seven parts of the survey were reported: (1) the design of the pre/post test, (2) the procurement of volunteers, (3) the administration of the pre-test to the experimental group, (4) the administration of the post-test to the experimental group, (5) the design of the "case studies", (6) the procurement of a control group, and (7) the administration of the "case studies" to both groups.

It is important to consider the results of the major phases of the experiment individually. The results will be reported in the next three chapters. Chapter three will be a report of the results of the biblical study. Chapter four will show the results of the contextual study, while the results of the contextual survey are reported in chapter five. An analysis and interpretation of these results will then flow from these three major reports. The first to be reported is the results of the biblical study.
Chapter three

THE RESULTS OF A BIBLICAL STUDY

Fourteen principles surfaced from the biblical study. The researcher has formulated these principles over his lifetime, especially through seminary training and sixteen years of pastoral ministry. These principles were, however, neither organized nor categorized in the researcher's mind until the biblical study was completed. The researcher has not located a concise enumeration of biblical principles which formulate a system of Christian ethics (see chapter one—Review of Related Literature). This chapter sets forth a perspective on Christian ethics based on the results of the biblical study.

Principles Deduced from the Biblical Concept of God

Four principles were deduced from the biblical concept of God. It is apparent to this researcher that any system of Christian ethics should include these principles. These four principles are important as Christians relate to God and to other Christians and non-Christians. The four principles are: (1) God has created man, (2) God has a will for man, (3) God has provided salvation for man, and (4) God has entered a covenant with man. These principles will now be considered in the order listed above.

God has Created Man

Creation ex nihilo is a basic distinctive of monotheistic religion. There is only one consistently monotheistic tradition - the Hebrew tradition. "Judaism, Christianity, and Mohammedism (Islam), the only monotheistic
religions, consciously derive their monotheism from the Hebrew source".  

The only source of this doctrine of creation out of nothing is the Bible (Gen. 1:1-2:25; John 1:3; Col. 1:15-17).

At the zenith of the creation process, God created man. This aspect of creation emphasizes man's "contingent existence" and his "dependence on God". This means that man's existence is contingent on the creative will of God and that man is continuously dependent on God for his existence. Man needs to be cognizant of his creation. God's claim on man is revealed to man as "the will of God".

God has a Will for Man

The will of God flows from the nature of God. His will is absolute and is one manifestation of his sovereignty. Furthermore, God's will is in complete harmony with his attributes of holiness, goodness, truthfulness, righteousness, omnipotence, omnipresence and omniscience. His will is not dictated by any creation. His will is his, by virtue of his essential nature. However, his will is revealed to man.

In the Old Testament there are three primary words which refer to God's will. The word ḫapes designates God's "good pleasure" or his "counsel" (Isa. 44:28; 46:10; 53:10). When the Old Testament word ḫason is used it most often refers to his "goodwill" or "favor" (Ezra 10:11; Ps. 40:9; 103:21). The word ḫag has the connotation "his planned deliberation" (Ps. 33:11; 73:24; Prov. 19:21; Isa. 5:19;

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There are three New Testament words meaning "will" in reference to God. First, the word *boule* means God's "eternal plan and purpose based on his deliberation" (Lk. 7:30; Acts 2:23; 4:28; 20:27; Eph. 1:11). Secondly, the word *thelema* meaning God's "will according to his inclination" (Acts 22:14; Rom. 12:2; Eph. 1:9; 5:17; Col. 1:9). The third New Testament word for God's will is *eudokia* referring to his "good pleasure" or "delight" (Lk. 2:14; Eph. 1:5; Phil. 2:13).

In the creation act, by God's sovereign mercy, man was made to have "free will", freedom to choose. This is emphasized in the Garden of Eden narrative. It is also apparent in the early history of Israel. Man's freedom to choose is a gift from God. God's will is one option open to man of free choice.

The authority of the will of God is a directive in man's ethical decisions and moral choices. One aspect of the will of God, which influences our ethical and moral dealings with others, is his will for all men to be saved (II Pet. 3:9). Man's salvation is God's will and a provision of God.

God has Provided Salvation for Man

The biblical concept of salvation progressively unfolds as God further reveals himself to man. Essentially salvation was and remains "God's answer to man's need". Salvation begins with God. His initiative

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5 Ibid, Reid, p. 553.

and provision are procuring causes for man's salvation.

Salvation was provided during Old Testament times through a covenant relationship between God and man. This covenant was established through the sacrificial system. Now that the New Testament is effective the sacrifice is provided by the Son of God. The death of Christ is seen to be an effective and sufficient sacrifice. The New Testament word *sozo* and its various forms means to "save", "keep", "benefit", or "perserve".7 This kind of salvation is the full atoning work of Christ.8

The provision of salvation must be considered as man makes moral decisions. The belief that the salvation provided is for all men determines to a large degree how we relate to others.

It is in and through salvation that man enters the covenant with God. The covenant relationship directs man's ethical and moral behavior. In addition to the covenant relationship, the knowledge that others are either in, or may enter into covenant with God influences the Christian's regard for, and consequently behavior toward others.

God has Entered a Covenant with Man

The Hebrew word for covenant is *brit*. The most common rendering (270 times) of *brit* in the LXX is *diatheke*. They both mean agreement, pact, or binding between two parties. There is the possibility of *brit* coming from the root word *bara* meaning "to eat". Thus some


scholars prefer to connect the sacrificial meal shared by both parties of the covenant as the meaning. The preferred meaning comes from the root meaning to bind or fetter. From this position comes the concept of being "bound" together, or under obligation to each other in the covenant relationship. God has obligated himself to man and asked man to obligate himself to God. This obligation directs one's moral and ethical decisions and behavior.

A distinction needs to be made between the New Testament diathēkē (agreement) and syntheke (agreement). The diathēkē is comparable to the Old Testament šer meaning an agreement between two parties where one had more authority than the other, e.g. king and his subjects. Syntheke is an agreement between two parties having relatively the same authority, e.g. king with another king.

Man's covenant with God is of the diathēkē variety. This is made clear by God's hesed, "stifflove", which goes beyond contractual arrangements. God's faithfulness to his promise is seen in such statements as "How shall I give you up, O Ephraim? How can I hand you over, O Israel?" (Hos. 11:8). God is the epitome of hesed and desires hesed from his covenant makers instead of sacrifice (Hos. 6:6; Matt. 9:13; 12:7).

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This covenant which God has made with man, coupled with the will which God has for man, is to be a large determining factor in the moral and ethical behavior of God's people. This is true only to the extent that man is obedient to God's will and upholds the covenant. Carl Henry puts it rather succinctly in *Christian Personal Ethics* when he says:

...the biblical code and ethic rest upon a covenantal foundation that is progressively renewed by Divine revelation and reaches maturity in Jesus Christ. While salvation is no longer suspended upon works, the perpetual significance of the divinely imposed rule of duty remains. This covenant...includes his provision of salvation for man... and it includes the publication from age to age of the specific form that obedience to the Divine will is to take...14

**Summary of Principles Deduced from the Biblical Concept of God**

Several principles on which to base moral and ethical decisions have been presented in this section. These principles were deduced from the biblical understanding of God. These principles are:

1. God has created man and thus has moral and ethical claims on his creation.
2. God has a will for man and thus man as creature has a responsibility to God's will.
3. God has provided salvation for man and thus man must regard others as persons for whom God has made this provision.
4. God has entered into covenant with man and thus man is bound to steadfast obedience in the covenant relationship and must regard others as covenant persons or potential covenant persons.

**Principles Deduced from the Biblical Concept of Man**

Two basic principles were deduced from the biblical concept of

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man. These two principles help direct a Christian's moral and ethical decisions as well as behavior. The principles are: (1) man is created in the image of God, and (2) man lives in community. Each principle will be considered below.

**Man is Created in the Image of God**

The importance of man being created in the image of God (imago Dei) can hardly be overstated. It is important to regard others with the value and dignity with which God created them. Scriptural assertions of the image of God in man are made in Gen. 1:26-27; 5:1; 9:6; I Cor. 11:7, and James 3:9. An expanded explanation ¹⁵ is given in Col. 3:10 and Eph. 4:24. The inference from these passages is that man has the image of God to the degree that he has the capacity for rationality, holiness, and eternality. This is even more evident in the new man (by atoning work of Christ) than it was in the original creation. ¹⁶ These capacities give rise to man's dominion over all other creatures and over the earth in general.

All men are created in the image of God (Col. 3:10) and thus believers are in process, being conformed to the complete image of God in Christ (Rom. 8:29). Man's body must be disclaimed as a part of this image or this conforming process. Animals have bodies and yet are not said in Scripture to be created in God's image. Also the reference to God is that he is spirit, not body. This is one reason that idol

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(image of the body) worship is sin.\textsuperscript{17}

As Christians make moral decisions it is vital that they consider others whom their decisions will affect. When others are considered with the full dignity and worth of being created in God's image it precludes actions of cruelty, prejudice, injury, etc.

**Man Lives in a Community**

The other principle drawn from the biblical concept of man, which influences moral behavior is that man does not live alone but in community with others. A brief study of words used to denote community will help here. The words for "brother", "neighbor", "stranger" and "fellowship" will be considered.

The combined connotations of four Greek words constitute this concept of community. The first is *adelphos*. In its most common usage it refers to brother, but later was used in reference to close relatives or any family member. The term was at times used to refer to fellow Israelites. The Qumran community used it in reference to any one of their community.\textsuperscript{18} At times *adelphos* is even used to denote "neighbor".

The second word *plesion* is the more likely word for neighbor. According to Lev. 19:18 our love for and regard for others is to extend beyond the circle of blood relatives. W. Gunther says "It is to be noted that the New Testament demands love for the brother and love for the neighbor equally. This means that the two terms are considered


synonymous as far as their claim upon us is concerned."\textsuperscript{19}

The third word to consider is \textit{xenos} meaning "stranger" or "foreigner". Xenos occurs in the LXX 21 times.\textsuperscript{20} In the Old Testament hospitality to the stranger or foreigner was an expected practice and duty (Gen. 18:1ff; 19:1ff, II Sam. 12:4; Job 31:32). Xenos occurs 14 times in the New Testament. An important point is that in "four of the five places in Matthew's gospel (25:31-46) care of the xenos is care of Jesus Christ himself".\textsuperscript{21}

\textit{Koinonia} is the final word considered. \textit{Koinonia} and its cognates are used in the New Testament to refer to the sharing in, participating with, fellowship with, or partakers of, the Christian community. Paul never uses this term to refer to anything but the religious.\textsuperscript{22} However, the word is used in secular Greek to refer to the secular community in partnership relations. These secular relationships may have been business relationships, fraternal relationships, legal relationships, or family relationships, but the same word was used.\textsuperscript{23}


\textsuperscript{21} Ibid, Bietenhard, p. 689.


Summary of Principles Deduced from the Biblical Concept of Man

Two principles on which to base ethical and moral decisions have been presented in this section. They are:

1. Man is created in the image of God and therefore all men should be regarded with dignity and with value.

2. Man lives in community and therefore in his moral decisions and in his behavior he must consider others.

Principles Deduced from the Biblical Concept of Sin

This section will consider a study of the New Testament concept of sin. The Old Testament concept was not as fully developed as in the New Testament. There are approximately forty words in the Old Testament which may be variously translated "sin". The three main words used in the Old Testament are hatta'\(\text{th}\), to "lapse", "miss", or "sin"; awon meaning a conscious deviation from the right, or transgression; and pész\(\text{a}\) meaning rebellion or iniquity. In the LXX the Greek word hamartia is most often used for hatta'\(\text{th}\) and pész\(\text{a}\) while the Greek adikia is often used for awon. The three major words for sin in the New Testament provide sufficient conceptualization of sin to make deductions about principles being brought to bear upon moral and ethical behavior.

Moral Decisions by Avoiding Adikeō

Twenty-seven times adikeō occurs in the New Testament. It is a general term for unrighteousness, injustice, or wrongdoing. The

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26 Ibid, Gunther, p. 575.
word is used in I John 5:17 to define sin. It says all adikia is sin (hamartia). This term can be used to refer to specific crimes like theft, fraud, incest, but is most often a general description of a wide range of wrongdoing.

The criterion for what is adikeo is the prevailing norm of justice in a given culture at any particular time. Hence adikeo covers all that offends against morals, custom or decency; all things that are unseemly, unspeakable, or fraudulent.

The principle drawn is that any decision or behavior deemed unjust or unrighteous in a given society is in fact sin. This aspect of sin should be avoided by Christians. Moral and ethical decisions and behavior will be appropriate when based on what constitutes justice and righteousness.

Moral Decisions by Avoiding Hamartano

The major theological verb for sin in the New Testament is hamartano. With its derivatives it occurs 173 times in the New Testament. Sixty-four instances are in Paul's writings alone. This is a comprehensive expression of everything opposed to God. The original idea in hamartano was to miss the mark or target, to be mistaken, to fail in an endeavor, or to offend on account of ignorance.

For a Christian to be careful to avoid hamartano in moral and ethical matters, it is crucial that he know something of the will of


28 Ibid, Gunther, p. 573.

29 Ibid, Gunther, p. 579.

God. It is this revealed will of God, namely the Bible, which serves as a guide against hamartanō.

Explicit goals given man in the Bible such as "defraud not" (Lev. 19:13, Mark 10:19, I Thes. 4:6) "non-oppression of the poor" (Hos. 12:7, Amos 4:1) and the avoidance of all the works of the flesh (Gal. 5:19-21) are the appropriate goals of man. When these goals are missed, when failure is present, hamartanō, sin, is present. Careful attention must be given to these goals when moral and ethical decisions are made.

Moral Decisions by Avoiding Parabainō

The term considered here means to "transgress", "step aside", "turn aside", or even "rebel". Parabainō is used in connection with the words which the Greeks used to indicate the standard and norm by which they regulated their lives: e.g. dike (righteousness); nomos (law); horkos (oath); ethe (morals). 31

A complete avoidance of God and of his righteousness is to parabainō. Only the extremely hardened and non-compassionate would commit sin in this way. However, some in the Christian movement make moral decisions without regard to parabainō against God.

Summary of Principles Deduced from the Biblical Concept of Sin

Three principles have been presented in this section. Each of these principles is related to ethical decisions and moral behavior when employed in the process. The principles are:

1. By avoiding 
2. By avoiding 
3. By avoiding 

Principles Deduced from the Biblical Concept of the World

Several words less significant to this study are sometimes translated "world" in the New Testament. Simply to mention them will suffice. They are:  

Meaning earth, soil, or land of; oikoumenē, meaning the inhabited, populated world, or political kingdom of the world; aion, normally meaning age, but sometimes rendered world if the concept of space is intended in addition to time; agros which is rendered field; and chous suggesting soil, dust, or made of soil.

The leading term in the New Testament, and the one which contributes to this study, is kosmos. An examination of this word yields three principles useful in applying the moral and ethical implications of the gospel.

Of the 185 occurrences of kosmos in the New Testament, over 100 are in John's writings. Paul's writings account for 47 of the total 185 occurrences. According to J. Guhrt the use of the noun kosmos


exhibits three nuances. First, it can denote the entire universe as in the sense of "all things created" (John 1:3). Secondly, it can refer to the sphere or place of human existence (John 1:9). And thirdly, it can stand for "humanity, the world of man, where, especially in Paul's and John's writings, it designates the place and object of God's saving activity" (II. Cor. 5:19).

The varying connotations of kosmos, along with three clear New Testament concepts about the world give rise to the three principles for moral and ethical behavior to follow. The three New Testament concepts are: (1) love the world (John 3:16; II Cor. 5:19; John 20:21), (2) do not love the world (I John 2:15-17; I John 5:19; James 4:4), and (3) separate yourselves from the world (I John 17:15-16).

The World Must be Loved

Considering that, "God so loved the world" (John 3:16) and that, "God was in Christ reconciling the world to himself" (II Cor. 5:19), and that, we are likewise "sent" (John 20:21), we are to be the agents of God's love and reconciliation. Recreated man is regarded in the New Testament as an ambassador (II Cor. 5:20) whose mission is to bring reconciliation between God and the world.

If a person loves the world, it will, to a large degree, determine how that person relates to the world. Moral and ethical decisions and behavior will reflect a profound love for the world as God's creation if that controlling, redeeming love is present.


36 Ibid, Guhrt, p. 524.
The World Must be Hated

In a sense the kosmos refers to that which is hostile toward God, "enmity with God" (I John 2:15), "wickedness" (I John 5:19), it is to be hated and avoided. The New Testament frequently claims that the whole world is under the power of the evil one. \(^{37}\)

Two conclusions follow. First, men "in Christ" (II Cor. 5:17) are to be careful not to come under the controlling power of the world (Rom. 13:14). Secondly, men "in Christ" are to identify themselves as enemies of the world. Immorality and injustice are to be combated as the enemy. An appropriation of "hate", in a correct sense, for the world will produce right moral and ethical behavior.

The Love/Hate Paradox
Must be Kept in Tension

The New Testament admonishes the regenerate to be separated from the world (Eph. 5:11; II Tim. 3:6; II Cor. 6:17). At the same time believers are admonished to go into the world (Matt. 28:19; John 17:16).

One of the basic tenets of the monastic life may be helpful at this point. Some orders of monks believe that when they have had sufficient separation from the world (and the evil one who powers the world) they will be equipped to do spiritual combat and to return as liberators of the world. \(^{38}\) This is the story of the life of St. Antony \(^{39}\) who, like Christ, fled to the desert to fight the evil spirit and when he was completely possessed by the spirit of God, returned to


\(^{38}\) Ibid, Bouyer, p. 469.

The love/hate paradox can best be held in tension by experience. One must experience worship and fellowship with the spirit of God and the people of God. But one must simultaneously experience the world and witness its negative grip on individuals. Again, this love/hate paradox kept in tension will provide a basis for appropriate moral decisions and behavior.

Summary of Principles Deduced from the Biblical Concept of the World

Three principles have been presented in this section.

1. A compassion for the world based upon God's love for it, will produce right moral/ethical decisions and actions which affect the world.

2. A profound hate for the world and its immorality and injustice will produce right moral/ethical decisions and action which affect the world.

3. A tension held between the love for and hate for the world may give spiritual renewal for a spiritual battle.

Principles Deduced from the Biblical Concept of Salvation

The Greek New Testament verb sozo has been briefly dealt with already. Sozo, (to save) and its cognate nouns soter (savior) and soteria (salvation) are the leading words referring to the condition of the redeemed. Classically it meant to make sound, heal, save, preserve, prevent death, or keep alive. This is the redemption lytrosis (ransom) available by the death of Christ.

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Taking Care not to Prevent Salvation of Others

One important biblical concept for the redeemed is the care to be taken not to be a "stumbling block", preventing others from salvation (I John 2:10; Rom. 14:13; Matt. 23:13; II Pet. 2:2; Rom. 2:24; II Sam. 12:14). An act of immorality or unconcern for immorality is a sure occasion for others to blaspheme, and consequently to disbelieve. The converse is true. When the unredeemed see the redeemed making just ethical decisions and moral choices, it may be an occasion for belief and thus salvation. This matter of preventing others' salvation must be considered when moral and ethical decisions are made.

The Servant Motif

As Christ took the role of servant (Phil. 2:7) so are the redeemed to be servants. The degree to which the redeemed are obedient (Eph. 6:5) and faithful (Matt. 24:25) as servants is the degree to which salvation is shown to be taken seriously and experienced personally.

A crucial principle, of which one needs to remain cognizant when making moral and ethical decisions, is that those naming Christ for salvation have thereby taken on the role of servant. Servanthood means obedience and faithfulness in ethical and moral matters as well as all other areas.

Summary of Principles Deduced from the Biblical Concept of Salvation

In this brief section two principles have been put forth.

1. When care is taken that others do not perceive the redeemed as stumbling blocks it will direct moral and ethical decisions.

2. When the servant motif of the redeemed is taken seriously it will direct moral and ethical decisions.
Summary

This chapter has been a report of the results of one of the three major phases of this experiment, namely the Biblical Study. Fourteen principles which relate to moral and ethical decisions and behavior were presented. These principles were deduced from: (1) the biblical concept of God, (2) the biblical concept of man, (3) the biblical concept of sin, (4) the biblical concept of the world, and (5) the biblical concept of salvation.

These principles were actually crystalized and systematized for the researcher as a result of this phase of the experiment. However, these principles were developed over sixteen years of pastoral experience and educational ventures. These principles were a part of the researcher's frame of reference as was already identified in chapter one (Theoretical Framework).

It is now time to proceed with reports of the results of the other major phases of this experiment. Chapter four will contain a report of the results of the contextual study. The report of the results of the contextual survey will then follow in chapter five.

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41 The fourteen principles are located on page 90-91 as a complete list.
Chapter four

THE RESULTS OF A CONTEXTUAL STUDY

The contextual study was made up of seven components. Each component was conducted independently of the others. The researcher served as the teacher, leader, or preacher for the first six components. The seventh, the Christian Life Conference, was indirectly under the leadership of the researcher but was led by Dr. Bobby Adams. The results of each of the components will follow. A summary of the results of the contextual study can be found at the end of this chapter. The analysis and interpretation of the material in this chapter, coupled with an analysis and interpretation of the results of a biblical study (chapter three) and an analysis and interpretation of the results of a survey (chapter five) is found in chapter six.

A Study of Pauline Ethics

The researcher taught Pauline ethics by means of a Bible study through the epistle of Paul to the church at Ephesus. The researcher assessed the eight hour study as typical of adult Bible studies among rural white Southern Baptist churchgoers.

The thrust of ethical and moral teaching came between 4:17 and 5:20. The items discussed were: lying, anger, stealing, honesty, productivity, malice, slander, bitterness, fornication, adultery, covetousness, filthy and foolish talking, greed, and the use and abuse of alcohol. These fourteen topics were discussed in the context of Paul's letter and the society and historical timeframe
in which he lived. Three items were raised by the group for special attention. They were: (1) the use and abuse of alcohol, (2) sexual immorality, and (3) anger. An inordinate amount of time in one session was given to the discussion of anger.

Paul's contrast of the old nature and the new nature presented no problem. The problem arose at the point of "people of the new nature" continuing to experience the old nature. The question of the legitimacy of anger created a controversy when one highly esteemed member testified that she often felt and expressed anger and felt justified in doing so. The controversy resulted in a dilemma; Christians are either justified in feeling and expressing anger, or else they are not. The dilemma was largely put to rest by understanding that "the ethical life of the believer unfolds in relationship to the two polarities of grace and demand."¹ That means that the God who requires Christians not to be wrathful is also the God supplying ample grace. Eighteen members of the twenty-four present decided that there must be a balance between grace and demand. They agreed with Dr. Tolbert when he asserted that "demand without grace results in harsh and unforgiving legalism while grace without demand results in soft and sentimental permissiveness."²

Three people gave testimony that when a profound love for others is expressed it will cause others to behave properly toward the one expressing love. These three agreed that this is the case with alcohol abuse, sexual immorality, or anger as was the context of the discussion.


² Ibid, Tolbert, p. 114
but also holds true in every ethical and moral concern in relation to others. This is expressed by Tolbert in his closing treatment of Ephesians 4:25 to 5:20:

The ethical demand of a holy love is the greatest moral force in the world. If someone who hates us makes a demand on us that person's efforts to control us are met with resistance. If we are accepted totally by a good person, we find that love pulling us even higher.

If being loved by someone good does not make us better people, no hope can be held out for us. How much more powerful is the love of a good God! That the incredible awareness of God's love manifested in the cross can give a person permission to be bad is inconceivable. Awareness of God's awesome love pulls us to higher levels of living.³

One lady made an important statement after these three testimonies were shared and Tolbert's words reread. She said, "the demands which flow from God's love for us are really an opportunity of yielding ourselves to God and not so much an obligation to obedience."⁴

Abortion

Emotions ran high in the seminar on abortion. Statements like: "Abortion is murder"; "All abortion should be against the law"; "It's wrong for my tax money to be used for something like this"; "America's national sin is abortion"; "No one has the right to play God and decide who will live"; and "Life begins at conception and we are then created in the image of God", portray the attitudes of most of the group. Others in the class expressed themselves with statements like: "Sometimes you have a child who is pregnant and nobody wants the baby"; "Every person ought to have the right to decide about their own body"; and "If the


⁴An attempt has been made throughout this paper to protect the anonymity and confidentiality of members of the Sardis Baptist Church, control group, and CRG since mere names will not make a significant contribution to this research.
doctor says the child will have mental or physical handicaps you should have an abortion". The researcher assessed one couple as pro-abortionist. Four other individuals were assessed as pro-choice while the remaining 18 participants were assessed as strong anti-abortionists.

It was discovered that the group actually knew little about the medical, legal, or political aspects of abortion. Frequent questions substantiate this. Typical questions were: "Are abortions done only in hospitals on an in-patient basis?"; "Is the consent of the father of the child required to perform an abortion?"; "If a live fetus is born during an abortion attempt would an effort be made to save its life?"; "Is ERA an attempt to make abortions more numerous?"; "Is candidate Reagan against abortion?"; "Is an abortion during the last three months of a pregnancy legal?"; and "Does the Georgia Baptist Hospital perform abortions?"

The researcher noted two results. Information was disbursed and assimilated by almost everyone in the seminar. And, the opinionated became even more opinionated.

**Family Relationships**

The approach to an examination of family relationships was the viewing of the film series *Focus on the Family* with discussion following each film. The discussion immediately following the presentation created an openness among the people viewing the film. Remarks like: "I wish I had seen that years ago"; "I'd like for my married children to see these"; "He's right, that's what the Bible teaches, but I'm not sure we can do it"; and "All Christians ought to see this",

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indicated that the films were well received. The researcher heard nothing but praise for the films and for the church for presenting them. One deacon even suggested that we "see if we can get the high schools to show these and the church pick up the tab for it."

The two films on adolescence were the best received. The church's children and teenagers viewed the films at the same time. Parents were grateful that matters of puberty, sexuality, and peer pressures had been presented to their children in the context of the Christian community. The parents from three different homes told the researcher privately that they had never had an open discussion with their children about these matters. The children also received these two films well. One fourteen year old came to the researcher the following week to further discuss what had been viewed "at church" the week before. One high school teacher asked the researcher to her home to discuss "how I can get all of this across to my students?"

There was an indication from this discussion with the high school teacher that she had decided (as a result of the two films on adolescence) to make an all out effort to help students understand and accept sex and marriage from the Christian perspective.

A Sermon Series Based on Jesus' Ethics

The researcher preached an eighteen sermon series based on Jesus' ethics as portrayed in the Sermon on the Mount (Matthew 5, 6, 7). The titles or themes with respective passages were: (1) An Introduction to the Sermon on the Mount (5:1-2); (2) Christian Character: the Way to Happiness (5:1-12); (3) Christian Influence in the World (5:13-16); (4) Why did Christ Come? (5:17-20); (5) Killing (5:21-26); (6) Adultery (5:27-30); (7) Divorce (5:31-32); (8) Perjury, Performance, and Profanity
(5:33-37); (9) Offer No Resistance (5:38-42); (10) A New Approach to People (5:43-48); (11) Giving, Praying and Fasting (6:1-18); (12) The Lord's Prayer (6:9-15); (13) The Tyranny of Things (6:19-34); (14) Judge Not (7:1-6); (15) Prayer (7:7-11); (16) The Golden Rule (7:12); (17) Perils to Righteousness (7:13-27); and (18) A 'Recitation of the Sermon on the Mount' (5:1-7:29). Only four of these sermons produced any results out of the ordinary. They were: (6) Adultery, (7) Divorce, (13) The Tyranny of Things, and (14) Judge Not.

Sermons regarding Christ's ethical teachings on adultery and divorce were delivered to an expectant congregation. Almost every family in the church had had experience with divorce and adultery in one form or another. One deacon stayed after church on the morning of the sermon on divorce to "argue with the preacher". The researcher had declared that to say that one is "justified to divorce his or her spouse because of adultery or fornication" is not scriptural. He had declared instead, that the spirit of Christ requires forgiveness if the sinful partner will accept forgiveness. The deacon in question felt otherwise.

One lady particularly concerned with discovering the true position of Christ in regard to adultery and divorce approached the researcher. She was currently seeking a divorce in which there were accusations and counter-accusations of adultery. She came to the researcher two weeks before these two sermons were to be presented to borrow books on the subject.

The sermon entitled "The Tyranny of Things" brought a response. One wealthy lady quizzed the researcher on the front steps of the church about her wealth and how to use it wisely. Another younger couple who had recently inherited a large sum of money and a large parcel of land asked the researcher for advice concerning a Christian's final
disposition of material goods.

The sermon entitled "Judge Not" brought an unexpected and spontaneous discussion the following Wednesday evening at prayer meeting. Twelve people were present at prayer meeting who had heard the "Judge Not" sermon. A discussion ensued regarding the several socio-economic classes present in Sardis and in the Sardis Baptist Church. This is an even more pressing issue now that construction workers and their families are moving in for the construction of a nearby nuclear power plant. Sardis Baptist Church is composed of landed gentry and merchants.

**Pornography**

Group discussion on pornography resulted in two observations by the researcher. The first observation was that for several members of the group it was awkward and difficult to discuss pornography. The other observation was that there was a great deal of ignorance on the subject.  

The group had participated well in previous discussions. Only six persons made contribution to these discussions. Two ladies made comments or asked questions, but almost all of the discussion was carried by the researcher and four men in the group. The researcher sensed that some were embarrassed and therefore reticent.

Questions which arose during the discussion caused the researcher to conclude that ignorance on the issue to pornography was prevalent among the group members. Typical questions were: "What exactly is an "X" or "R" rated movie?"; "Do some magazines and movies actually show

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6 Difficulty and ignorance may well be explained by the fact that ten members of the class were older widowed women, and as a result, had little experience by which to judge the issue.
scenes of sexual intercourse?"; "Are these kinds of magazines available in Sardis and other small towns, or just in large cities?"; "Why does a weekly news magazine cost $1.00 and a "girlie" magazine cost $3.00 when it is surely more costly to pay salaries and publish the news magazine?"; "Why would anyone want to expose themselves to something so repulsive?"; and "Is it against the law for a minor to buy Playboy?"

One piece of information did create more discussion by more people. It was the statement of the local District Attorney. He said:

It would almost be impossible to get a conviction on pornography or obscenity charges in Burke County, Georgia. Most people in this county have no idea of what constitutes obscenity. To my knowledge there has never been an obscenity nor pornography case in Burke County. The sexual values of many of the people selected for a jury would almost insure acquittal.7

A Sermon Series Based on Paul's Ethics

The researcher preached a thirteen sermon series on Sunday mornings. The series was based on Paul's epistle to the Philippians. Only one issue produced any visible response. This issue was actually touched upon by the preacher on three occasions. It is the issue of conflict. The issue was dealt with in the context of discord in Phil. 1:15-18, and in view of strife and humility in Phil. 2:1-11, and in terms of quarrels as recorded in Phil. 4:1-3.

The sermons on this subject were preached on: November 16, 1980. (Conflict, 1:15-18); November 30, 1980 (Strife and Humility, 2:1-11);

7Statements by Marion Cotton, District Attorney, Burke County, Georgia, personal interview, Waynesboro, Georgia, August 4, 1980. Mr. Cotton has practiced law in Burke County, Georgia for the past twenty-five years and has been District Attorney for six years.
and February 8, 1981 (Quarrels, 4:2-3). The researcher was approached, by telephone, by a member of the congregation, on Monday afternoon, February 9, 1981, with the question, "Why doesn't the entire church take the responsibility for helping to bring reconciliation between persons or groups disputing instead of just leaving them to themselves and thereby causing divisions in the congregation?"

**Christian Life Conference**

The Christian Life Conference was held on January 11, 12, and 13, 1981. Dr. Bobby Adams, Professor of Christian Ethics at the Southwestern Baptist Theological Seminary of Fort Worth, Texas, led the conference. The CRG met on January 18, 1981 to evaluate the conference and Dr. Adam's performance. The CRG was unanimous about three items. They believed Dr. Adams was qualified and compassionate. The CRG further indicated that they were satisfied that Dr. Adams had conducted the conference according to the guidelines given to him by the CRG and the pastor-researcher. They also believed that the conference was worthwhile. One member of the CRG said that he felt that there would be no measurable difference of opinion as a result of the conference. One member stated that Dr. Adams gave little help in the area of tele-vision and movie sex and violence.

The group discussions during the Christian Life Conference indicated an interest in each topic. The two topics which produced the most discussion were homosexuality and race relations. Homosexuality produced "mystery" in the group. They did not comprehend its origin nor

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8 Minutes of CRG Report to Doctor of Ministry Director at Asbury Theological Seminary, January 18, 1981.
its existence. They looked to Dr. Adams for an expert opinion. The topic of race relations produced anger, guilt, and frustration in slight degrees. A statement by one member of the CRG was typical of several statements during the discussion: "I just think negroes' capacity for morality is less than whites". 9

Summary

This chapter has reported the results of a contextual study during 1980 among the members of the Sardis Baptist Church in Sardis, Georgia. The components of the contextual study were: (1) a study of Pauline ethics, (2) a seminar on abortion, (3) a film series on family relationships, (4) a sermon series on Jesus' ethics, (5) a seminar on pornography, (6) a sermon series on Paul's ethics, and (7) a Christian Life Conference. The Christian Life Conference dealt with television and movie sex and violence, alcohol and drug abuse, homosexuality, race relations, and marriage and divorce. The results of each component were reported in this chapter.

Chapter five will be a report of the results of a contextual survey taken among the experimental group in the Sardis Baptist Church. An assimilation of chapters three, four, and five will set the stage for interpretation and analysis of the data collected from the Biblical Study, the Contextual Study, and the Contextual Survey.

9Minutes of CRG Report to Doctor of Ministry Director at Asbury Theological Seminary, January 18, 1981.
Chapter five

THE RESULTS OF A CONTEXTUAL SURVEY

A compilation of results of the contextual survey is contained in this chapter. This chapter presents the raw data collected on the pre-test, the post-test, and the case studies. Also presented here are comparisons of total responses as well as percentage comparisons. Though positive and negative percentages are recorded here, the analysis and interpretation of this data will be contained in chapter six.

Three sets of data were collected: (1) the "total response comparison for each topic", (2) the "group percentage comparison for each question under each topic", and (3) the case studies comparisons.

The compilation and statistical analysis of data was under the direction of Ruth Jenkins. Mrs. Jenkins is a graduate student in medical statistics at the University of South Carolina Medical School in Charleston, South Carolina. She examined the data carefully and suggested the following approach:

1. Make no attempt at statistical analysis by using demographic data. This group is too small and too similar demographically.

2. Recognize that the sensitive nature of some of these questions may have produced a degree of inaccuracy from the respondents. (An attempt was made to keep the respondents sheet anonymous. The group was also urged to respond quickly and honestly with the knowledge that their responses would only be seen by the researcher and then with an attempt at anonymity).

3. The best overall picture will be seen by percentage analysis and total response analysis.
4. Allow the researcher to give right or wrong answers to the Attitude Inventory as his perception of biblical appropriateness applies. This is subjective; however, the pastor-researcher is the primary model and resident authority for the respondents.

5. Recognize that this group was composed of volunteers who may be typical of other "southern, white, rural, conservative, active, Baptist, churchgoers" who would also volunteer for this kind of project. These volunteers however, may not be typical of nonvolunteers in Sardis, or in other similar communities.

The researcher assigned "correct/incorrect" to each of the questions on the Attitude Inventory. These assignments were made from the researcher's personal opinion of right or wrong based on the researcher's fourteen principles of Christian ethics. The pastor-researcher's justification for these assignments is that he is the group's primary moral model and biblical precepts instructor.

Total Response Comparisons for Each Topic

Appendix K gives the complete set of comparison data for total responses of the group for each topic. This section will delineate enough material to establish trends in total response comparisons. The results of the Knowledge Inventory, the Experience Inventory, and the Attitude Inventory will each be reported in turn.

Total Response Comparisons of the Knowledge Inventory

The experimental group made 568 total responses on the Knowledge Inventory pre-test while making 663 responses on the Knowledge Inventory post-test. This is a total of 95 more responses (indicating increased knowledge). The results of two of the topics (Television and Movie Sex and Violence and Race Relations) produced little or no gain in knowledge. The results of two other topics (Marriage and Homosexuality) produced a
small increase in knowledge. Marriage responses increased by four
and homosexuality by eight responses. Five topics (drugs, family relation-
ships, alcohol, divorce, and pornography) produced from ten to thirteen
more responses on the post-test. Responses to the topic of abortion showed
a major increase in knowledge. The group gave a total of twenty-six more
responses on the post-test than on the pre-test. After a year of exposure,
one would expect increased knowledge and there was a measurable increase in
knowledge of the experimental group. This is an increased response of
almost 17%.

**Total Response Comparisons**

*of the Experience Inventory*

One would expect little change in experience of the experimental
group after one year's study. It appears unreasonable that total experience
responses could be less on the post-test than on the pre-test. However,
there were 936 total responses to the Experience Inventory on the pre-test
with only 890 on the post-test. This is a decrease of almost 5%.

One explanation for this may be a change of definitions during
this year. Obviously, if one's definitions of intoxication, pornography,
racial prejudice, or television violence were changed during the course of
the experiment there could be a change in the responses to the Experience
Inventory, even though the respondents had had no less experience than a
year earlier. Another explanation for this reporting of lowered experience
may be the Hawthorne Effect.¹

¹See Sociology: An Introduction by Charles Allyn; (Englewood Cliffs,
Prentice-Hall, 1972). This was an experiment in 1927 at the Hawthorne
Works of Western Electric in Cicero, Illinois. The conclusion drawn from
this experiment was that subjects often make improved responses by virtue
of participating in an experiment, and not only to specialized treatments.
Essentially no change was measured for the topics of television and movies, abortion, alcohol, divorce, marriage, drugs, and homosexuality. There were significant decreases in responses to the topics of pornography, race relations, and family relations (11, 11, and 19 respectively).

**Total Response Comparisons of the Attitude Inventory**

The experimental group made 2228 correct responses on the pre-test and 2340 correct responses on the post-test. This increase of 112 correct responses is slightly over 5%.

Only the topic of divorce produced significant change. The group gave 90 more correct responses on the post-test than on the pre-test. Other increased correct responses were noted on the topics of: abortion (15), race relations (15), and drugs (12). The only notable decrease in correct responses was for the topic of television and movies yielding 13 more incorrect responses on the post-test than on the pre-test. The change in responses for the topics of alcohol, pornography, marriage, homosexuality, and family relationships was negligible.

**Group Percentage Comparisons for Each Question Under Each Topic**

Appendix L gives the complete set of comparison data for group percentages for each question under each topic. Presented here is enough material to show trends and outstanding changes in group responses for each question. Again the Knowledge Inventory, Experience Inventory, and Attitude Inventory will be presented in turn.

**Group Percentage Comparisons for the Knowledge Inventory**

Out of the 83 questions on the Knowledge Inventory, 49 showed
an increase in knowledge. No change was indicated on 17 questions and
the remaining 17 questions showed a decrease in knowledge. The increase
ranged from 4.7% to 47.6%. The decrease ranged from 4.7% to 19.1%.

The question "I know there are usually psychological problems
for those having abortions?" produced a 19.1% negative change. That
was the only significant negative change. Ten questions on the Knowledge
Inventory produced significant positive changes. Those ten questions
with the percentages of positive change follows:

"I know where an abortion can be obtained." (23.8%)
"I know several of the normal procedures for performing
abortions." (38.1%)
"I know a hospital that performs abortions." (28.6%)
"I know minors who use alcohol." (47.6%)
"I know approximately how long an uncontested divorce
will take in Georgia." (19.0%)
"I know what the law on pornography is in Georgia and
the U.S." (19.1%)
"I know that some people cannot help being homosexual." (23.8%)
"I know where help other than counseling is available for
families having relationship problems." (23.8%)
"I know there are illegal drugs in use in area high schools." (19.0%)
"I know minors in Sardis who are courting danger with drugs." (19.0%)

Group Percentage Comparisons
for the Experience Inventory

There are 97 questions on the Experience Inventory. The group's
responses indicated increased experience on 22 questions and decreased
experience on 42 questions. No change was indicated on 33 questions.
The increase ranged from 4.7% to 28.5%. The decrease ranged from 4.7%
to 33.3%. As stated earlier, this net decrease in experience can best
be explained by the belief that definitions were either changed or clarified as a result of the interim study.

Only two questions produced a significant positive change on the Experience Inventory. These questions are: "I have seen pornography on television?" (28.5%) and "I have seen sex portrayed in movies and on television which I would prefer my children not to see?" (19.1%)

Twelve statements produced significant negative changes on the Experience Inventory. These questions and percentages of change follows:

"I have read a good deal about abortion." (19.1%)
"I have discussed alcohol with my children." (19.0%)
"I have objected to certain books in public and school libraries." (23.8%)
"I have seen interracially married couples." (19.0%)
"I have had black people eat in my home." (23.9%)
"I have had trying times with family members." (23.9%)
"I have had times when my family did not understand me." (23.9%)
"I have had family members whom I did not understand at times." (33.3%)
"I have tried to help parents and children through trying times." (33.3%)
"I have seen other poor family relationships which I believe I could have handled." (28.6%)
"I have heard of people and places locally where drugs can be obtained." (23.8%)
"I have allowed my children to attend movies and watch television when I had no idea about its contents." (19.0%)

As can be seen the preponderence of the decreased percentages falls under the single topic of family relationships.
Group Percentage Comparisons for the Attitude Inventory

There were 147 questions on the Attitude Inventory. A positive change was indicated on 60 questions, while 53 indicated a negative change. No change was indicated on 34 questions. The positive changes ranged from 4.7% to 42.9%. The negative changes ranged from 4.7% to 28.5%.

Fifteen statements produced a positive change. These statements and percentages of change are:

"I feel that a woman is entitled to have an abortion without consulting the father." (19.1%)

"I feel that an abortion is a responsible choice if a doctor says the child is likely to have physical or mental handicaps." (23.7%)

"I feel that an abortion is a responsible choice for someone who has been raped." (33.3%)

"I feel that the decision to perform an abortion should be left up to the family and not to the doctor." (19.1%)

"I feel that all alcoholic beverages should be prohibited by law." (19.0%)

"I feel that abuse of alcohol is a major problem among young people in Sardis." (23.7%)

"I feel that most couples have had reason to divorce in years gone by." (28.6%)

"I feel that divorces are too easy to obtain." (19.1%)

"I feel that frontal nudity constitutes pornography." (23.7%)

"I feel that a local community should be able to decide what is offensive and pornographic." (28.5%)

"I feel that race relations in Sardis are fine." (19.1%)

"I feel that the Bible is clear on race relations." (23.8%)

"I feel that black people are normally treated about like whites." (42.9%)

"I feel that the Bible speaks clearly on the use of drugs." (19.0%)
"I feel that most youths in Sardis have experimented with street drugs by the time they have left high school." (23.3%)

Seven statements produced a negative change. Those statements and percentages are:

"I feel that Baptist hospitals should not perform abortions." (28.5%)

"I feel that moderate use of alcohol is not a sin, but should not be done." (23.8%)

"I feel that alcoholism is a sin." (28.5%)

"I feel that alcohol should be respected, but is not in itself dangerous." (19.0%)

"I feel that good marriage modeling could prevent a lot of divorces." (23.5%)

"I feel that interracial marriage other than black and white is okay." (19.0%)

"I feel that interracial marriage between black and white is okay." (19.0%)

As can be seen, there is not a single topic on the Attitude Inventory which produced a preponderence of change. The change produced by comparison of the pre-test with the post-test was distributed over the several topics tested.

The Comparisons of Case Studies

In order to test the "transference of biblical principles" it was necessary to compare the data collected from both groups responding to the case studies. Appendix M gives a full comparison on each of the three case studies used.

The average for the experimental group's response to the case involving euthanasia was 75.2 while the control group's response average was 70.3, a difference of 4.9 percentage points. On the interracial marriage case the response averages were almost identical. The
experimental group averaged 60.9 and the control group 61.0. The case on the use of law suits produced an average response of 67.6 for the experimental group and 61.1 for the control group. This provided the greatest difference at 6.5 percentage points.

Two case study comparisons (euthanasia and the use of law suits) indicate that the experimental group scored better than the control group. This may be as a result of the experimental group's exposure and their transference of biblical principles to new issues. The case study comparison on interracial marriage indicates that both groups responded alike. This may be due to the cultural and geographic location of Sardis coupled with the speculation that the experimental group made no transference and application of biblical principles to the new issue. The lack of difference may also be accounted for by realizing that the United Methodist group had probably been exposed to a better biblical perspective on racial issues than the Baptist group. The analysis of this material will be dealt with more extensively in chapter six.

Summary

This chapter contains the results of the contextual survey. The raw data are given in this chapter as well as their compilation and statistical analysis. Analysis, interpretations, and generalizations will be contained in chapter six.

The three primary sections considered in this chapter were: (1) total response comparisons for each topic, (see appendix K, page 125), (2) group percentage comparisons for each question under each topic (see appendix L, page 128), and (3) the comparisons of case studies (see appendix M, page 140). The analysis and interpretation of the experiment is based on those three comparisons. The next chapter will
move into the analysis and interpretation. The results of each major phase (Biblical Study, Contextual Study, Contextual Survey) will be presented first. Then, an analytical integration of the results of all three phases will be presented.
Chapter six

THE ANALYSIS AND INTERPRETATION OF THE EXPERIMENT

This chapter contains an analysis and interpretation of the results of the biblical study, the contextual study, and the contextual survey. It also contains an integration of the results of the biblical study, the contextual study, and the contextual survey. A summary will conclude this chapter. A final summary of the entire experiment is found in chapter seven.

An Analysis and Interpretation of the Results of the Biblical Study

The results of the biblical study are found in chapter three of this work. The results are fourteen principles for moral and ethical decision-making and behavior deduced from the biblical concepts of God, man, sin, the world, and salvation. Chapter three makes theological distinctions, and groups the fourteen principles theologically, as can be seen below.

Principles deduced from the biblical concept of God.

1. God has created man and thus has moral and ethical claims on his creation.

2. God has a will for man and thus man as creature has a responsibility to God's will.

3. God has provided salvation for man and thus man must regard others as persons for whom God has made this provision.

4. God has entered into covenant with man and thus man is bound to stedfast obedience in the covenant relationship and must regard others
as covenant persons or potential covenant persons.

Principles deduced from the biblical concept of man.

5. Man is created in the image of God and therefore all men should be regarded with dignity and with value.

6. Man lives in community and therefore in his moral decisions and in his behavior he must consider others.

Principles deduced from the biblical concept of sin.

7. By avoiding adikeo (unrighteousness, injustice) one will make proper moral choices.

8. By avoiding hamartano (a failure or missing of the mark) one will make proper moral choices.

9. By avoiding parabaino (transgression or rebellion) one will make proper moral choices.

Principles deduced from the biblical concept of the world.

10. A compassion for the world based on God's love for it will produce right moral/ethical decisions and actions which affect the world.

11. A profound hate for the world and its immorality and injustice will produce right moral/ethical decisions and actions which affect the world.

12. A tension held between love for and hate for the world may give spiritual renewal for a spiritual battle.

Principles deduced from the biblical concept of salvation.

13. When care is taken that others do not perceive the redeemed as stumbling blocks it will direct moral and ethical decisions.

14. When the servant motif of the redeemed is taken seriously it will direct moral and ethical decisions.

As was said earlier, the foregone divisions are theological groupings. A new grouping of these principles will be helpful. This grouping will clarify lines of responsibility.

Four principles guide man in his responsibility to God:
1. God has created man and thus has moral and ethical claims on his creation.

2. God has a will for man and thus man as creature has a responsibility to God's will.

9. By avoiding parabainō (transgression or rebellion) one will make proper moral choices.

11. A profound hate for the world and its immorality and injustice will produce right moral/ethical decisions and actions which affect the world.

Six principles guide man in his responsibility to man:

3. God has provided salvation for man and thus man must regard others as persons for whom God has made this provision.

5. Man is created in the image of God and therefore all men should be regarded with dignity and with value.

6. Man lives in community and therefore in his moral decisions and in his behavior he must consider others.

7. By avoiding adikeō (unrighteousness, injustice) one will make proper moral choices.

10. A compassion for the world based on God's love for it will produce right moral/ethical decisions and actions which affect the world.

13. When care is taken that others do not perceive the redeemed as stumbling blocks it will direct moral and ethical decisions.

Four principles guide man in a dual responsibility to God and man.

4. God has entered into covenant with man and thus man is bound to steadfast obedience in the covenant relationship and must regard others as covenant persons or potential covenant persons.

8. By avoiding hamartanō (a failure or missing of the mark) one will make proper moral choices.

12. A tension held between the love for and hate for the world may give spiritual renewal for a spiritual battle.

A careful application of these principles to the hypothetical case studies (appendices H, I, and J pages 118, 120, and 122) will demonstrate
how these principles may be transferred from the biblical context to the current context in which Christians in Sardis find themselves. Consider, for example, the case on interracial marriage (appendix I, page 120). The basic question asked by this hypothetical case was: "will we welcome an interracially married couple into the membership of our church?" Five of the principles (3, 4, 5, 7, and 13) lend support for an uncategorical acceptance. Two of the principles (6 and 13) lend support for a policy of non-acceptance or provisional acceptance. The rationale for a policy of non-acceptance may be drawn from principles 6 and 13 when one considers that acceptance would no doubt be divisive to the congregation. Eight of the principles (1, 2, 8, 9, 10, 11, 12, and 14) do not bear heavily on this case. The conclusion drawn by application of these fourteen principles is that the couple should be admitted and welcomed into the Sardis Baptist Church.

The Bible does not cover every possible situation. It is often difficult or impossible to make the circumstances of a modern situation fit into the circumstances of a biblical situation. However, when principles are drawn from the entire biblical content and context, and when they are isolated for consideration, it is easier to make right (according to Christian values and biblical standards) moral and ethical decisions. This is why it is important for people to move from a modus operandi of a concrete biblical example to one of a biblical principle.

The results of the biblical study conducted by the researcher give fourteen specific conceptual entities through which ethical issues may be considered. An application of these fourteen principles will enable an individual, and thus a local congregation, to apply the ethical and moral implications of the Gospel. The application of these fourteen principles changes a person's perceptions from a concrete biblical example
model to a biblical principle model.

An Analysis and Interpretation of the Results of the Contextual Study

Special characteristics of the town of Sardis, the Sardis Baptist Church, and the volunteer group need to be noted. These special characteristics determined to a large degree the effectiveness of the contextual study and the results of the study. Three paragraphs will point out the special characteristics of Sardis, the Sardis Baptist Church, and the volunteer group.

Sardis is a town of 1250 residents. It is situated in rural Georgia. The county seat is a town of 6,000 population located eighteen miles away. Sardis is 50 miles from any city of over 100,000 population and almost 200 miles from Atlanta. The town is stable. It has experienced little or no growth nor decline in population or business in the past half-century. The town is slightly over 50% black but has been, and continues to be controlled by the whites. Land owners and merchants comprise the highest class while those employed by others are considered middle class. Those perceived as composing the lower class are the blacks, poor whites, and those from certain families of low reputation. This class lives primarily on government assistance checks.

Sardis Baptist Church is 178 years old. It is aligned with the Georgia Baptist Convention and the Southern Baptist Convention. The church has 330 total members; 76 of the members are non-resident. The church has enjoyed a prestigious place in the community for all of its existence. The church is stable. It is not evangelistic. The church is open to all who fit the concept of "our kind of people". Historically, the Board of Deacons has been the decision-making body. This has changed
somewhat in the past few years. The church has not (until the current project) been asked to make moral/ethical/social decisions based on biblical principles. The retired pastor of 30 year's ministry remains in the town and "active" in the church.

The volunteer (experimental) group was composed of twenty-eight of the church's most active members. They were the faithful attenders, givers, teachers, choir members, and officers of the church. Their ages ranged from mid-twenties to early-seventies; most of the members were middle-aged. The researcher speculates that there were three reasons why people volunteered for this project: first, a loyalty to their pastor (wanting his favor); second, a commitment to any and all programs of the church; and third, a desire to acquire skills in making moral/ethical decisions based on the Bible.

Chapter four contains the results of the contextual study. The researcher was satisfied with the contextual study and its results. With few exceptions, the members of the experimental group were present for each session of each component of the contextual study. The group responded much as the researcher expected. One exception was the strong position of one couple as pro-abortionists. Another exception was the openness with which the group discussed race relations and homosexuality during the Christian Life Conference.

One primary aim of the contextual study was to examine ten specific ethical issues. That examination was made. Another primary aim was to allow the salient principles to come forth from instructional materials and from group discussions. These principles came forth and were at the group's disposal when tested by the case studies.

A secondary aim of the contextual study was to indoctrinate the experimental group with content and values which the researcher considers
biblical. One function of a pastor as well as a church is to indoctrinate. This was accomplished.

Differences of opinion were allowed and encouraged during the course of the contextual study. Even though unanimous decisions were rare there was always a clear consensus of the group. The researcher assessed the conclusions drawn from group discussions to be proper decisions about ethical and moral issues. It appears that when a person or group keeps biblical principles in mind when considering an issue that proper decisions are made.

The researcher did not intend to measure a difference in attitudes as a result of one activity or by means of repetition of a given activity. An effort was made to change attitudes by various means. These various means included: sermons, Bible studies, film series, seminars, expressions of expert opinions, and surveys. These means were employed to consider various subjects, not just one. These various subjects were Pauline ethics, abortion, family relationships, Jesus' ethics, pornography, alcohol, drug abuse, television and movie sex and violence, homosexuality, marriage-divorce, and race relations. This collage of various subjects considered by various means made up the thrust of the contextual study. The comparisons of the results of the responses by each group on the case studies indicate that there is a change in attitudes of those persons considering the issues. This item will be considered in the next section reporting an analysis and interpretation of the result of the contextual survey.

An Analysis and Interpretation of the Results of the Contextual Survey

The results of the contextual survey can be found in chapter five of this work and in appendices K, L, and M. The material in chapter five and
The appendices is raw data consisting of number of responses and percentage comparisons of responses. An analysis and interpretation of those results will follow in this section of chapter six.

The experimental group took the pre/post-test and the responses to case studies most seriously. The group understood that this was for research and offered themselves as objects of research. The control group responded well (seriously) even though they did not fully understand the intent and extent of the research.

The researcher determined that it was wise to ask for "quick" responses on the three instruments of the survey. It was discovered during discussion that the group members would have given different responses as a result of more time to think about it and the discussion itself. Six or eight times members indicated that if they had considered an issue after hearing the researcher's presentation and group's discussion that they would have answered the Attitude Inventory differently.¹

This was measured in the post-test a year later and did indicate some change. An increase of slightly more than 5% was noted on the total response comparisons of the Attitude Inventory. One question which had a high response of improved attitudes was "Do you feel that black people are normally treated about like whites?" Nineteen percent of the experimental group answered "no" on the pre-test while 61.9% answered "no" on the post-test. The collage of various subjects considered through various means probably accounts for this improved attitude. Another example of this is the question "Do you feel that abortion is a responsible choice if a doctor says that the child is likely to have

¹ See appendix L for the assigned correct answers of the Attitude Inventory.
physical or mental handicaps?" The group responded with 66.6% answering "yes" on the pre-test and with only 42.9% maintaining this attitude after the contextual study.

The Knowledge Inventory and Experience Inventory measured the respondents knowledge and experience of each topic. It is extremely difficult to measure attitudes. One problem with the Attitude Inventory was that the researcher was required to give correct/incorrect criteria according to his perception of right or wrong (based on his fourteen principles). This may be justifiable by virtue of the fact that the pastor-researcher believes himself to be the primary moral model for the experimental group and the resident authority on biblical standards. There is a possibility that the former pastor continues to be a major model of morality for the Sardis congregation since he had lengthy tenure as pastor and remains active in the church and community. The Experience Inventory did indicate a "lowered" experience in several areas. This lowered experience simply confirms the Hawthorne Effect. The three case studies served well to compare an exposed group with an unexposed group to determine if there was a transference of principles to issues not yet considered.

People apparently make transference of biblical principles from one issue under consideration to a new unconsidered issue. That was the purpose of the three case studies (appendices K, L, and M, pages 125, 128, and 140) to which the experimental group and control group responded. The comparisons of the results of two of the cases (euthanasia and the use of law suits) showed a transference of biblical principles by the experimental group. The experimental group scored better by 4.9 percentage points on the

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euthanasia case study and by 6.5 percentage points on the use of law suits case study.

The transference was not apparent on the interracial marriage case study. The control group (made up of United Methodist) scored 0.1 of a percentage point better than the experimental group. This may be accounted for in at least two ways; first, the geographical and cultural setting of these groups, especially if one concludes that there was no change in the attitudes of the experimental (Baptist) group. Second, the control (Methodist) group may have measured better on a pre-testing than the experimental (Baptist) group did since they have probably had a more consistent exposure to social prejudice content in their denominational literature than the experimental (Baptist) group. If that is the case, the experimental group may have improved their attitudes and actually made a transference of biblical principles to the new issue. The total response comparison (appendix K, page 125) indicates that there was an improvement in race relations attitudes among the experimental group. There were 247 correct responses on the pre-test and 262 correct responses on the post-test. The group percentage comparisons for the Attitude Inventory (appendix L, page 128) also indicate an improved attitude.

There was less change between the pre-test and post-test than anticipated by the researcher. The Knowledge Inventory showed an increased knowledge on every topic except one and it remained the same. This measure of increased knowledge was expected. The Attitude Inventory however, showed far less change. The average change for all ten topics was only 5%, with 112 more correct responses on the post-test than on the pre-test. However, only one topic (divorce) was measured to have a significant change - 25.5% improvement. Five other topics (abortion, pornography, marriage, race, and drugs) produced improvements while four
(alcohol, homosexuality, family and television and movie) produced slightly negative results.

There were two surprises in the results of the survey. First, as was already stated, the researcher was surprised he did not discover more change in attitudes. Second, he was surprised that there was not more difference in the response of the experimental group and the control group on the case studies. The experimental group ranked only slightly better on the issues of euthanasia and the use of law suits. The control group actually scored better (by a negligible 0.1%) on the issue of interracial marriage. The researcher had anticipated that the experimental group would score ten to fifteen percentage points more than the unexposed group. This was expected on each of the three case studies.

**An Analytical Integration of the Results of the Biblical Study, the Results of the Contextual Study, and the Results of the Contextual Survey**

The phenomenon under consideration here is the "making of decisions about ethical and moral issues". An integrative analysis of this phenomenon would include the answering of three questions. These questions are: "What are the characteristics of this phenomenon?". "What are the causes of this phenomenon?". "What are the consequences of this phenomenon?". These questions will be answered by means of the results of the biblical study, the results of the contextual study, and the results of the survey. Since this study has a "quasi-experimental design", it follows that this will be a "quasi-experimental analysis".  

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The Contextual Characteristics of Moral and Ethical Decisions

The setting in which this experiment considered moral and ethical decisions was among volunteer white, active, Baptist, church-goers in Sardis, Georgia during a one-year period previously announced as experimental. The volunteers knew they were part of an experiment. This may have produced some slight "improvement" on the post-test, and on responses to case studies as per the Hawthorne Effect. The Hawthorne Effect may account for the lowered experience reporting on alcohol (four fewer responses), pornography (eleven fewer responses), race relations (eleven fewer responses), family relationships (nineteen fewer responses), and drug abuse (seven fewer responses). A better explanation for this is that definitions were either changed or clarified. This is illustrated by the seventh question under pronography on the Experience Inventory. The question is "have I objected to certain books in public or school libraries?" The pre-test showed that 38.1% had objected, while the post-test showed that only 14.4% had objected. The definition of "objected" was either changed or clarified during the contextual study.

One must understand the mindset of the group from which the data was taken. Biblical principles are not always foremost in one's mind when making moral decisions. For instance, a moral decision for a member of this group may arise in the voting booth. Principles number five (regard others with value and dignity), number six (man lives in community), number seven (avoid injustice) and number ten (compassion

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for the world) which were developed in the biblical study bear heavily on how a person votes. No member of this group would readily vote for a black person because of long established social/racial fears and prejudices. It is interesting to note that in the current (October, 1981) elections of black mayors in Atlanta and Augusta, the researcher has heard no negative reaction. In fact, five people have indicated that they thought justice had prevailed and that they would have voted for these black candidates had they lived in those cities. The question "Have I voted for black people?" was on the Experience Inventory. On the pre-test there were none reporting that they had voted for a black. On the same question on the post-test, three persons (14.3%) reported having voted for black persons.

The researcher observed that members of the test-group have a high level of intelligence and possess a great deal of knowledge. They particularly possess Bible content knowledge and, with a couple of exceptions on the test topics (pornography and homosexuality) they possess moral-issues knowledge. The Knowledge Inventory supports this possession of knowledge.

However, this test group also possesses a social and cultural tradition which often excludes biblical principles, at least in part. An example of this can be located in the data collected on the portrayal of sex and violence on television and in the movies. The data reported below shows that biblical principles are not major criteria in the test group's decisions and behavior in regard to the portrayal of sex and violence on television and in the movies. A total of thirty items regarding the portrayal of sex and violence on television and in the movies was used on the three inventories (Knowledge Inventory (3), Experience Inventory (13), and Attitude Inventory (15)). Eleven of these response
items with their corresponding percentages of group responses on the pre-test and post-test follow:

<table>
<thead>
<tr>
<th>Pre-test</th>
<th>Post-test</th>
<th>Response Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>100.0%</td>
<td>90.5%</td>
<td>&quot;I have seen sex and violence become increasingly present in television and movies in recent years&quot;.</td>
</tr>
<tr>
<td>66.6%</td>
<td>81.0%</td>
<td>&quot;I have seen sex portrayed in movies and on television that I considered unhealthy&quot;.</td>
</tr>
<tr>
<td>90.5%</td>
<td>85.7%</td>
<td>&quot;I have seen violence portrayed in movies and on television that I considered unhealthy&quot;.</td>
</tr>
<tr>
<td>95.2%</td>
<td>81.0%</td>
<td>&quot;I feel that television and movie sex and violence is a problem&quot;.</td>
</tr>
<tr>
<td>95.2%</td>
<td>85.4%</td>
<td>&quot;I feel that television influences us a great deal&quot;.</td>
</tr>
<tr>
<td>71.4%</td>
<td>52.4%</td>
<td>&quot;I feel that a Christian can damage his witness by watching certain television programs&quot;.</td>
</tr>
<tr>
<td>4.8%</td>
<td>9.5%</td>
<td>&quot;I feel that programs like 'Dallas', 'Three's Company', etc., portray sex in a normal, harmless, and natural way which is wholesome&quot;.</td>
</tr>
<tr>
<td>4.8%</td>
<td>0</td>
<td>&quot;I feel that television and movies are hardly any worse than ten years ago&quot;.</td>
</tr>
<tr>
<td>14.3%</td>
<td>4.8%</td>
<td>&quot;I feel that the Bible teaches us how to deal with television and movies&quot;.</td>
</tr>
<tr>
<td>61.9%</td>
<td>47.6%</td>
<td>&quot;I have seen an average of more than 10 hours of television per week in the last year&quot;.</td>
</tr>
<tr>
<td>61.9%</td>
<td>71.4%</td>
<td>&quot;I have more than one television in the house in which I live&quot;.</td>
</tr>
</tbody>
</table>

As can be seen, members of the group are cognizant of the influence of television and movies and yet expose themselves to its influence regularly. Members also believe that there are no biblical principles
which direct moral decision and behavior at the point of portrayal of sex and violence on television and in movies. Some of those principles, deduced from the biblical study, which bear directly on this issue might include: number 2 (man's responsibility to God's will), number 8 (failure, or missing the mark), number 9 (rebellion), and number 11 (a hate for the world's immorality).

The Contextual Causes of Moral and Ethical Decisions

This section will be largely conjectural in nature. It will answer two questions: "What causes members of the test-group to make inappropriate moral decisions?" and "What causes members of the test-group to make appropriate moral decisions?" Attention will be given first to "what causes" inappropriate moral decisions.

Poor Models. The test-group has been presented as typical, southern, white, rural, conservative, active Baptist churchgoers. The overriding thrust of Rufus B. Spain's book entitled At Ease in Zion: A Social History of Southern Baptist, 1865-1900 is that poor models of morality were presented by Baptist leaders. Non-resident and poorly educated pastors partly account for the cultural/moral/social mindset of members of the test-group and their ancestors.

Self-fulfilling Prophecy. If long-standing inappropriate moral decisions are the expected norm, then, according to the self-fulfilling prophecy theory, members of the test-group will make those inappropriate

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decisions. Inappropriate decisions in regard to the moral topics considered in this experiment are expected and fulfilled. An examination of the Experience Inventories shows that inappropriate moral decisions are widespread among the test-group members.

**Propensity for Sin.** The Apostle Paul wrote of the continual inward battle (Rom. 7:14-25) that Christians experience. The members of this test-group are typical, in that they have that natural propensity for sin. This propensity is often manifested in the form of inappropriate moral decision.

**Inadequate Assimilation of Biblical Principles.** The people of the test-group continually demonstrate a possession of biblical content. They have not, however, learned to isolate and apply biblical principles in situations of daily life. An issue is determined to be right or wrong largely by intuition, social training, frequency of occurrence, and reason. Rarely would biblical principles be the criteria by which the rightness or wrongness of an issue would be judged.

**Never Asked to Apply the Gospel.** The members of this test-group have been "preached to" over the last four decades but, they have not been asked to make application of the implications of the gospel. They have been expected to make their own moral decisions without the benefit of the indoctrination of and the security of the fellowship of believers.

Attention is now turned to the second question. That is the question of "what causes" appropriate moral decisions among the members of the test-group. When appropriate moral decisions are made, the three items listed below are included in the causal explanations.

**Empowerment by God's Spirit.** Although the data are not systematic,
it appears that at times members of this contextual setting make appropriate moral decisions because they possess the Spirit of God and accept his leadership and influence. Sometimes these members report that they "just feel" like "its right", or that they "just feel like its what God would have me do".

Security of the Fellowship. It seems to be the case that appropriate decisions are made when individuals sense that others in the fellowship of believers are making the same decisions. When members of the test-group do not feel alone they are more apt to make appropriate moral decisions.

Attention to Biblical Principles. One observation was made by the researcher during the contextual study. In the context of a discussion of a specific issue, the question "what does the Bible say, and how does it apply to this situation?" almost always brought appropriate answers. When attention is given to biblical principles, appropriate moral decisions are made.

The Contextual Consequences of Moral and Ethical Decisions

The intentions of the decisions of the test-group are not considered here. The consequences of the decisions of the test-group are considered.

The Consequences of Appropriate Moral Decisions. The researcher identifies five consequences of appropriate moral decisions by members of the test-group in Sardis. Appropriate moral decisions: (1) advance the kingdom of God and make a contribution toward good in the "good over evil" battle; (2) demonstrate that there are sufficient principles in Scripture
by which moral and ethical decisions can be made; (3) engender habitual right decisions; (4) serve as a good model; and (5) enhance the security of the fellowship of believers.

The Consequences of Inappropriate Moral Decisions. The researcher also identifies five consequences of inappropriate moral decisions by members of the test-group in Sardis. Inappropriate moral decisions: (1) influence others to wrong decisions; (2) become a stumbling-block for others; (3) promote and make permanent injustices; (4) present a poor model; and (5) lower the security of the fellowship of believers.

Summary

This chapter offered an analysis and interpretation of the experiment. This analysis was given in three major sections. Section one was an analysis and interpretation of the results of the biblical study. Section two was an analysis and interpretation of the contextual study. Section three was an analysis and interpretation of the results of the contextual survey.

An additional section of this chapter gave an analytical integration of the results of the biblical study, the contextual study, and the contextual survey. The integrative analysis is accomplished by means of considering the phenomenon of "making decisions about ethical and moral issues". Three basic questions were answered: "What are the characteristics of this phenomenon?", "What are the causes of this phenomenon?", and "What are the consequences of this phenomenon?".

Four affirmations were made in this chapter as a result of the biblical study, the contextual study, and the contextual survey. These four affirmations will be reiterated in each of the four paragraphs
to follow.

The experimental group made proper decisions about moral issues (page 73). These proper decisions were made as a result of biblical principles being used as a criteria by which to consider any moral or ethical issue. The presentations of the pastor-researcher (sermons, films, seminars, etc.) coupled with the discussions of the experimental group enabled the group to make appropriate decisions about ethical and moral issues from biblical perspectives.

The collage approach (various issues considered by various means) makes a difference in attitudes of persons considering the issues (see page 73). No one issue nor one means was the vehicle through which change was effected. It was the combination of several issues considered by several means which accounted for attitudinal change.

An emphasis on biblical principles as a means of consideration of specific ethical issues moves persons away from concrete biblical example models and toward a model of biblical principles (see page 70). This is important since it is unlikely that every possible moral or ethical issue can be found in the Bible. This is particularly true when one would be required to transfer the concrete example from the context of the Bible to a modern context. An easier transition is made with biblical principles than with biblical examples.

People do make a transference of biblical principles to other ethical situations (see page 75). This is shown by two of the case studies. The discussion on transference justified the lack of transference on the third case study.

It is time to turn to a reiteration of the problem, the method of research, the results of the experiment and the conclusions.
This will follow in chapter seven. The final chapter will also note recommendations for further study.
Chapter seven

SUMMARY

This final chapter sums up the entire study. It contains five sections. The first section is a brief description of the problem. A brief description of the research methodology will follow. The next section contains the results of the experiment. The conclusions of the experiment will be found in the fourth section and the last section makes recommendations for further study.

A Brief Description of the Problem

The problem considered by this experiment arises from the researcher's observation that Baptist churches do not give adequate leadership to their members in helping them to apply the moral and ethical implications of the gospel. Southern Baptist churches (particularly the Sardis Baptist Church in Sardis, Georgia) have given far more time and attention to vertical relationships than to horizontal relationships. It appears that Baptist churches fail to equip individual Christians with biblical guidelines for moral and ethical decision making.

The problem considered by this study was: Will the critical consideration of specific ethical issues from a biblical perspective through a variety of means equip Christians to make proper decisions in any ethical situation? This problem was studied in the context and within the scope and limitations cited in chapter one (page 5). An affirmative answer to this question in this context has provided the
re searcher with a means for moving people toward a balanced response to the horizontal as well as the vertical aspects of the gospel.

Questions which arose in an effort to answer the basic question included: (1) Are proper decisions made when an ethical issue is considered in the light of biblical perspectives? (2) Does the collage of various subjects considered from various means make a difference in the attitudes of those persons considering the issue? (3) Does this approach change persons perceptions from a concrete biblical example model to a biblical principle model? and (4) Do people make a transference of principles to other ethical situations?

Investigation did not include perspectives other than biblical. Historical, psychological, theological, sociological, and philosophical considerations were beyond the scope of this research. Biblical investigation was limited to principles deduced from five basic biblical concepts: God, man, sin, the world, and salvation. Empirical investigation was limited to a one-year contextual study conducted with volunteers from the Sardis Baptist Church, located in Sardis, Georgia. Survey investigation was limited to pre-testing of an experimental group (before the contextual study), post-testing of the same group (after the contextual study), and comparison of this group to another group (unexposed to the contextual study) by means of responses to hypothetical case studies.

A Brief Description of the Research Methodology

The experiment was composed of three major phases. They were: a biblical study, a contextual study, and a contextual survey.

A Biblical Study

The researcher made a systematic study of basic biblical concepts
to see what principles (for moral/ethical decision making) could be deduced. Fourteen principles were deduced from five biblical concepts. Those biblical concepts were: (1) God, (2) man, (3) sin, (4) the world, and (5) salvation. Others have made similar approaches but have not developed a perspective on Christian ethics which is comprehensive, and yet at the same time concise. The intention of this pastor-researcher was to develop such a perspective on Christian ethics which could be used as a sound criterion for making moral and ethical decisions.

A Contextual Study

The contextual study was made up of seven components. Each component was conducted at the Sardis Baptist Church in Sardis, Georgia. These components were: (1) A study of Pauline Ethics - a study of Ephesians; (2) Abortion - a seminar on abortion; (3) Family Relationships - a film series; (4) Sermons based on Jesus' Ethics - a sermon series from the Sermon on the Mount; (5) Pornography - a seminar on pornography; (6) Sermons based on Paul's Ethics - a sermon series from Philippians; and (7) Christian Life Conference led by Dr. Bobby Adams.

A Contextual Survey

An experimental group (volunteers) from within the Sardis Baptist Church was pre-tested with a Knowledge Inventory, an Experience Inventory, and an Attitude Inventory on ten specific ethical issues. After the contextual study, the group was tested again with the same instruments.

An additional test was made by means of responses to case studies. The experimental group's responses were compared with a control group's (unexposed to the contextual study) responses to these
hypothetical case studies.

The Results of the Experiment

The detailed results of the experiment were given in chapters three, four, and five. A brief description of each of these chapters follows.

The Biblical Study

The biblical study resulted in fourteen principles deduced from the biblical concepts of God, man, sin, the world, and salvation. Those principles are:

1. God has created man and thus has moral and ethical claims on his creation.

2. God has a will for man and thus man as creature has a responsibility to God's will.

3. God has provided salvation for man and thus man must regard others as persons for whom God has made this provision.

4. God has entered into covenant with man and thus man is bound to stedfast obedience in the covenant relationship and must regard others as covenant persons or potential covenant persons.

5. Man is created in the image of God and therefore all men should be regarded with dignity and with value.

6. Man lives in community and therefore in his moral decisions and in his behavior he must consider others.

7. By avoiding adikeō (unrighteousness, injustice) one will make proper moral choices.

8. By avoiding hamartano (a failure or missing of the mark) one will make proper moral choices.

9. By avoiding parabainō (transgression or rebellion) one will make proper moral choices.
10. A compassion for the world based on God's love for it will produce right moral/ethical decisions and actions which affect the world.

11. A profound hate for the world and its immorality and injustice will produce right moral/ethical decisions and actions which affect the world.

12. A tension held between the love for and hate for the world may give spiritual renewal for a spiritual battle.

13. When care is taken that others do not perceive the redeemed as stumbling blocks it will direct our moral and ethical decisions.

14. When the servant motif of the redeemed is taken seriously it will direct moral and ethical decisions.

These fourteen principles form the foundation for a perspective on Christian ethics believed to be comprehensive and yet concise. These principles became the theory by which the contextual study and contextual survey were designed, administered and evaluated. The results of the biblical study was one of the three major phases of the experiment. The other two, the contextual study (chapter four) and the contextual survey (chapter five) flow from the biblical study (chapter three).

The Contextual Study

A description of the results of the contextual study was difficult. It was difficult because observation of the researcher was the only means devised for reporting the results. The detailed results are given in chapter four. Recorded in chapter four are remarks and discussion statements various members made during the course of the contextual study.

All seven components were well received by the experimental group as well as the church at large. Discussions were beneficial. The leadership of Dr. Bobby Adams was readily accepted by the people of Sardis. The CRG reported that the experimental group and the church at large were
benefiting from the experiment and were glad that the church was engaging in such an experiment.¹ Salient principles were presented and received during the contextual study. Application of biblical principles to specific issues was attempted. Sermons and films were given full attention. The year-long study was exciting, stimulating, and worthwhile.²

The Contextual Survey

The detailed results of the contextual survey are located in chapter five. The pre-post test comparisons were presented two ways. First, "total response comparisons for each topic" were presented. Total response comparisons for each of the inventories (knowledge, experience, and attitude) were given. Next, "group percentage comparisons for each question under each topic" were presented. Again the results for each of the three inventories were recorded.

The Knowledge Inventory showed a marked increase in knowledge about moral and ethical issues. The Experience Inventory produced a surprise for the researcher. The group actually responded as having had less experience within the ten specific ethical issues than they had had a year earlier.³ The group responded with a slight improvement (moving toward the researcher's perception of biblical beliefs) on the Attitude Inventory.

Also reported were the results of the comparisons of responses to the case studies. These were comparisons of responses of two groups.

¹ see CRG reports dated January 27, 1980; July 16, 1980; and January 18, 1981.
² Ibid.
³ see page 59 for an explanation.
One was the experimental group (exposed to the contextual study). The other was the control group (unexposed to the contextual study). The experimental group scored better on two (euthanasia and the use of lawsuits) cases while both groups scored the same on the other (interracial marriage) case study (see pages 64-65 and pages 75-76).

The Conclusions of the Experiment

This section of the final summary is divided into four parts. The parts are: (1) conclusions about anticipated outcomes of personal, congregational, and professional aims; (2) conclusions about the problem considered by this experiment; (3) conclusions about changes in the congregation of the Sardis Baptist Church as a result of this experiment; and (4) conclusions about methodology. These four parts follow:

**Conclusions about Aims**

Nine aims were listed in the proposal to this research. Seven of the nine aims have been realized either in full or in part. Two aims have not yet been reached. The nine aims fall into three categories.

**Personal Aims.** One personal aim was "to acquire more knowledge of Christian ethics". The researcher has accomplished this through three years of almost constant exposure to Christian ethics and related material.

A second aim was "to clarify, and categorize my knowledge into a workable system for making moral decisions". This aim has been realized. The fourteen principles deduced from basic biblical concepts have helped the researcher to establish a comprehensive and yet concise perspective on Christian ethics.

A third aim which has been partially realized, was "to gain skills
in leading others to unite behind principles of biblical ethics as agents of confrontation and change". The researcher's personal assessment is that he has developed skills in this area. Although no concrete confrontation has occurred in Sardis, the foundation for confrontation and change has been laid. At least a dozen key members of the Sardis Baptist Church are able to consider an issue from biblical perspectives and with biblical principles as their criteria.

The last personal aim was "to acquire skills in working with a congregation so as to give it effective leadership in moving toward change, and while so doing avoid alienating many of the 'best' people". This was accomplished. No member of the CRG, experimental group, or church expressed any negative feelings. No alienation has occurred as a result of this experiment and the congregation has moved "toward" change in the moral and ethical arena. The CRG discussed the possibility of the experiment being the cause of minor interpersonal conflict during 1980 but decided the experiment was not at all related. 4

Congregational Aims. The first aim held by the researcher for the congregation was "to have this congregation gain more knowledge of Christian ethics". They have done this. It is obvious to the researcher by proximity to the participants, but it is also supported by the improvement on the Post-Knowledge Inventory.

The second congregational aim was "to have this congregation perceive the relationship between principles of biblical ethics and effective application of these principles in moral decision making". This was at least partially accomplished. During the contextual study

4 see CRG report dated August 4, 1980.
there were regular indications⁵ that the group members were gaining
that perception. This was also apparent during the discussions of the
case studies.

The third aim was specific, attainable, and measurable. It
has not yet been realized. That aim was "to have this congregation
implement a program of 'Christian Ethical Action' by means of: A
Christian action committee to keep the congregation abreast of what is
happening in local, state, national, and international affairs and show
us how our 'Christian voice' may be heard; making budget provisions for
the support of 'Christian Ethical Action'; and implementing an ongoing
program of study in the area of Christian ethics and social concerns".
Budget provisions have been made this year to include special study
projects. However, this is the only indication that this aim is
beginning to be realized.

Professional Aims. The first aim was "to acquire professional
skills in research and writing". This is still in process. The other
aim was "to have this Project-Dissertation published that it may benefit
other ministers and congregations (especially in my geographic, social,
cultural, and theological arena) as they make a practical attempt to
make an impact in today's society". This aim of publication has not
yet been attempted.

Conclusions about the Experiment

Two definitions of the same word will be helpful in this discussion

⁵Several times members have made statements like "but the intent
of Jesus in this example was..." or "the overall thrust of the Bible
teaches...".
of conclusions about the experiment. "Success" may be defined in terms of whether or not valuable information was gained in answering the basic problem-question: "Will the critical consideration of specific ethical issues from a biblical perspective through a variety of means equip Christians to make proper decisions in any ethical situation?" Success may also be defined in terms of a definitive, scientific, substantiated "yes" or "no" to the basic problem-question. If the latter definition of success is used, the researcher would have to say that the experiment was only a "limited" success. This research does not yield a definitive, scientific, substantiated "yes" or "no". It does, however, yield a qualified "yes" and unquestionably contributes information in answering the basic problem-question as well as contributing to information leading to: (1) a mechanism to move people toward right moral and ethical decisions, and (2) the development of a perspective on Christian ethics based on principles deduced from the basic biblical concepts.

An activity was generated among members of the experimental group which may have actually been the "transference" of biblical principles. The survey, and particularly the comparison of the experimental group's scores with the control group's scores were somewhat inconclusive. Two of the case studies indicated a "transference", however the one on interracial marriage did not. In spite of "no indication" on the third case the researcher suspects that "transference" may have happened.

The collage approach of various subjects considered through various means does seem to change person's perceptions from a concrete biblical example mode of operation to one of biblical principles. This is seen on a comparison of the pre-test Attitude Inventory with the post-test Attitude Inventory. There were 147 questions on the Attitude Inventory. A positive change was indicated on 60 questions, while 53 indicated a negative change.
The total response comparisons showed an improvement of 5%. Two of the three case studies also indicated that members of the experimental group were beginning to work from a biblical principles mode.

As can be seen from the above cited data, there was an apparent difference in attitudes among members of the experimental group after their exposure to the contextual study (collage of various subjects considered by various means). The researcher must conclude that it was the group's exposure to the contextual study (and perhaps the survey itself) which accounts for their change in attitude.

The group made appropriate decisions about the ten specific ethical issues considered from biblical perspectives. That is the researcher's assessment (based on his fourteen principles). As a result of the pastor-researcher's presentations and the group's discussions, the consensus of the group was in general agreement with the researcher's perception of proper decisions based on biblical principles.

These sub-conclusions give support for the major conclusion. The major conclusion about the experiment is that the critical consideration of specific ethical issues from a biblical perspective through a variety of means does equip Christians to make proper decisions in any ethical situation.

**Conclusions about Congregational Change**

The researcher has made four conclusions about the changes of the Sardis Baptist Church as a result of the experiment. The conclusions are:

(1) knowledge of ethical issues and biblical principles has increased;
(2) the moral and ethical outlook of the congregation has moved toward a more consistent and accurate application of the ethical and moral implications of the gospel; (3) specific attempts at organized moral action
have not yet occurred; and (4) the people of the Sardis Baptist Church have been sensitized to Christian ethical issues.

Several people of the congregation have reported to the researcher that they have spoken to or written local, state, and national lawmakers about matters of a Christian ethical concern. Recently, when a U.S. Congressman spoke at the Sardis Baptist Church, several concerns were expressed by members of the experimental group. Also, several people have pointed out articles in newspapers which indicate that they are more aware of critical moral and ethical issues.

Conclusions about Methodology

Three conclusions were drawn. The first was that the biblical study was essential and produced principles which are not only germane, but also applicable to moral issues and decision-making. These fourteen principles are comprehensive enough to cover the usual range of systematic theology. They are drawn from basic biblical concepts. Yet, the principles are concise enough to make easy application of any or all fourteen as criteria by which decisions may be made.

A second conclusion regarding methodology has to do with the intensity and duration of the contextual study. The contextual study was extended over twelve months. A shorter more intense study may have kept interest alive. Two members of the group did not even remember that they were to take a post-test when the contextual study was completed.

Furthermore, the survey instruments should have been designed with the assistance of professional social research experts. This would have enabled the researcher to use a more complete statistical analysis than was used. It may have also brought to mind a system for measuring attitudes and attitudinal changes without the pastor-researcher being
required to assign right or wrong to the response items.

**Recommendations for Further Study**

This research could be used by a group wanting to become active in moral and social action. This researcher would welcome an opportunity to move a group through this same experiment in about three months and then organize for action. This present work may well serve as a primer for those wanting to learn how to make moral and ethical decisions or for those wanting to organize for Christian social action. This may be especially true for groups formed by southern, white, rural, conservative, active Baptist churchgoers.

It may be helpful for this same kind of experiment to be conducted from sociological and psychological perspectives. This may allow a researcher to more fully substantiate the concept of "transference of principles". This kind of experiment might even be used as a measure of moving people away from Kohlberg's\(^6\) lower levels of moral development and toward his upper levels of moral development.

One further use may come in the area of denominational emphasis in the area of Christian social action. This study could become a format by which a denominational agency, e.g. The Christian Life Commission of the Southern Baptist Convention of Nashville, Tennessee, could develop an educational thrust in Christian ethics. With slight modification this research could become the basis for educational curriculum.

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POSTSCRIPT

On December 10, 1981 the writer of this dissertation defended his research before the oral defense committee made up of five members of the Asbury Theological Seminary faculty. They were: Dr. Harold B. Kuhn (chairman), Dr. Wayne Goodwin, Dr. Melvin Dieter, Dr. Ralph Lewis, and Mr. Bill Faupel.

On December 11, 1981 the researcher had a final three hour meeting with the Congregational Reflection Group. The CRG and their spouses met with the researcher for dinner and a "wrap-up" session afterward.

By means of the oral defense and the final meeting of the CRG some new insights occurred to the researcher. It occurred to the writer that the long-term effect of this research may be of more importance than the actual project. The writer will no doubt continue to benefit from the fourteen principles conceptualized as well as growth due to the project research and the writing of the dissertation. The CRG also indicated that they are still in process and that their exposure to the past four years of research will continue to help them grow. They indicated that they "feel" as though they are becoming skilled at utilizing biblical principles to "apply the gospel" to ethical and moral decisions and behavior.


Tolbert, Malcolm O. Ephesians: God's New People. Nashville: Convention


# APPENDIX A. List of Possible "Specific Ethical Issues"

<table>
<thead>
<tr>
<th>Abortion</th>
<th>Euthanasia</th>
<th>Penal Systems</th>
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</thead>
<tbody>
<tr>
<td>Alcohol</td>
<td>Family Relations</td>
<td>Prostitution</td>
</tr>
<tr>
<td>Alcoholism</td>
<td>Forced Sterilization</td>
<td>Promiscuity</td>
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<tr>
<td>Alcoholic's families</td>
<td>Funeral Practices</td>
<td>Pre-marital Sex</td>
</tr>
<tr>
<td>Alcohol Tax</td>
<td>Federal Assistance</td>
<td>Politics</td>
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<tr>
<td>Atomic Wars</td>
<td>Gun Control</td>
<td>Police Brutality</td>
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<tr>
<td>Aging</td>
<td>Gambling</td>
<td>Poverty</td>
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<tr>
<td>Adultery</td>
<td>Homosexuality</td>
<td>Pro-Sports Economy</td>
</tr>
<tr>
<td>Advertising</td>
<td>Homosexual Rights</td>
<td>Racism</td>
</tr>
<tr>
<td>Astrology</td>
<td>Human Rights</td>
<td>Race Relations</td>
</tr>
<tr>
<td>Apartheid</td>
<td>Hypocrisy</td>
<td>Respect for Authority</td>
</tr>
<tr>
<td>Artificial Insemination</td>
<td>Hospitals</td>
<td>Retarded Persons</td>
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<tr>
<td>Business Ethics</td>
<td>Insane Asylums</td>
<td>Revolutions</td>
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<tr>
<td>Boycotts</td>
<td>Individual Rights</td>
<td>Sexuality</td>
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<td>Body Sports</td>
<td>Inflation</td>
<td>Salt Talks</td>
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<tr>
<td>Birth Control</td>
<td>Infanticide</td>
<td>Slavery</td>
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<tr>
<td>Brainwashing</td>
<td>Jewish Problems</td>
<td>Sexual Permissiveness</td>
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<td>Bio-genetics</td>
<td>Juvenile Delinquency</td>
<td>Suicide</td>
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<td>Capital Punishment</td>
<td>Just Wars</td>
<td>Selective Pacifism</td>
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<td>Child Abuse</td>
<td>Legal System</td>
<td>Strikes</td>
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<tr>
<td>Catholicism</td>
<td>Marriage</td>
<td>Social Class System</td>
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<td>Crime</td>
<td>Minority Rights</td>
<td>Third World Nations</td>
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<tr>
<td>Cruelty to Animals</td>
<td>Masturbation</td>
<td>Tobacco</td>
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<tr>
<td>Cremation</td>
<td>Movie Theaters</td>
<td>Teenage Marriage</td>
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<tr>
<td>Credit</td>
<td>Murder</td>
<td>Transcendental Meditation</td>
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<tr>
<td>Divorce</td>
<td>Medicine</td>
<td>TV Sex and Violence</td>
</tr>
<tr>
<td>Drug Abuse</td>
<td>Nuclear Energy</td>
<td>Unwed Mothers</td>
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<tr>
<td>Drug's Prescribed</td>
<td>Over-Population</td>
<td>Urban Problems</td>
</tr>
<tr>
<td>Draft</td>
<td>Organized Crime</td>
<td>Venereal Diseases</td>
</tr>
<tr>
<td>Death</td>
<td>Obscenity</td>
<td>Women's Roles</td>
</tr>
<tr>
<td>Educational TV</td>
<td>Organ Transplants</td>
<td>Welfare State</td>
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<tr>
<td>Energy Conservation</td>
<td>Philanthropy</td>
<td>War and Peace</td>
</tr>
<tr>
<td>Ecology</td>
<td>Pornography</td>
<td>World Hunger</td>
</tr>
</tbody>
</table>
APPENDIX B. Ten "Specific Ethical Issues"

Abortion

Alcoholism

Pornography

Homosexuality

Marriage

Divorce

Drug Abuse

TV and Movie Sex and Violence

Race Relations

Family Relationships
APPENDIX C. Information Sheet distributed to the Congregation by CRG

The calendar year of 1980 will be a one year special ministry project. You are asked to be a part of it.

As required in our Pastor's Doctor of Ministry degree program he is to take a major project of ministry within the church and report its design, development, and outcome. The Congregational Reflection Group and pastor are currently designing a project which we believe will be beneficial to the congregation. It will be a year of "Christian Ethics"; that is, we will be considering the rightness or wrongness of the issues we face today and try to determine the Christian approach.

We believe that if we look at several specific issues it will help us not only to know how to face them, but will also give us a better biblical and Christian foundation for making moral and ethical decisions when facing social issues. From a list of about 100 possible choices the CRG has selected ten issues for study during this coming year. The issues are:

- abortion
- alcohol
- marriage
- divorce
- pornography
- homosexuality
- race relations
- family relationships
- drug abuse
- TV & Movie Sex & Violence

We want all of you to take part in this project. Some of you may want to pick and choose which sessions you will attend. However, we need some volunteers to be a control group. This will require three things:

1. Agree to being evaluated before the project as to your moral attitudes, and knowledge of Bible, bearing on Christian behavior and Christian ethics.

2. Agree to attend and participate in every session (except for conditions beyond your control). There will be one session almost each week on Sunday evening (much like the old Training Union hour).

3. Agree to being evaluated after the project as to your moral attitudes, and knowledge of Bible, bearing on Christian behavior and Christian ethics.

There will be lectures, discussions, films, resource persons in to speak, panel discussions, week of family emphasis, etc. to make up this project.

Consider being a part of this project, this ministry, and our pastor's schooling. Volunteer to be a part of the experimental group. A good cross section of the church is needed; widows, youth, elderly, men, women, young parents, etc.
APPENDIX D. Personal Data Sheet

Control Group #__________________________

Mark Appropriate

1. AGE:  
   - under 18 ( )
   - 18-26 ( )
   - 27-35 ( )
   - 36-44 ( )
   - 45-53 ( )
   - 54-62 ( )
   - above 62 ( )

2. SEX:  
   - male ( )
   - female ( )

3. EDUCATION:  
   (mark highest)
   - grade school ( )
   - junior high ( )
   - high school ( )
   - college ( )
   - graduate school ( )
   - post graduate ( )

4. MARITAL STATUS:  
   - single ( )
   - married ( )
   - divorced ( )
   - widowed ( )
   - previously divorced ( )
   - previously widowed ( )

5. CHURCH MEMBERSHIP:  
   - age at which I was converted____
   - age at which I became Baptist____
   - age I joined Sardis Bapt. Ch.____

6. CHURCH OFFICES I HOLD OR HAVE HELD:  
   - teacher ______
   - group leader ______
   - choir member ______
   - deacon ______
   - minister ______
   - committee mem. ______
   - musician ______
   - lay speaker ______
   - other ________

7. INVOLVEMENT IN CHURCH:  
   (mark each of the following as to your normal involvement or participation)
   - worship service ( ) ( ) ( ) ( ) ( )
   - prayer meeting ( ) ( ) ( ) ( ) ( )
   - committee meetings ( ) ( ) ( ) ( ) ( )
   - Sunday School ( ) ( ) ( ) ( ) ( )
   - business meetings ( ) ( ) ( ) ( ) ( )
   - private/family devotions ( ) ( ) ( ) ( ) ( )
   - help make decisions ( ) ( ) ( ) ( ) ( )

8. FINANCIAL CONTRIBUTIONS TO THE CHURCH:  
   - I regularly give to the ministry of the church ( )
   - I occasionally give to the ministry of the church ( )
   - I seldom give to the ministry of the church ( )

9. EMPLOYMENT  
   - I am not employed outside my home ( )
   - I am employed outside my home as: ( )
   - professional ( )
   - salesmen ( )
   - skilled labor ( )
   - unskilled labor ( )
   - secretarial ( )
   - merchant ( )
   - managerial ( )
   - contractor (any)( )
   - retired ( )
   - farmer ( )
   - teacher ( )
   - clerk ( )
APPENDIX E. Knowledge Inventory

This questionnaire is designed to determine your general knowledge of the ten social/ethical issues to be studied during the 1980 Christian Ethics Study of the Sardis Baptist Church.

(indicate with a check those below you have knowledge of)
(preface each phrase below with "I know")

ABORTION

I know someone who has had an abortion
I know there are usually psychological problems for those having abortions
I know where an abortion can be obtained
I know a doctor who will perform an abortion
I know a doctor who refuses to perform abortions
I know several of the normal procedures for performing abortions
I know the laws concerning abortion in Georgia and in the United States
I know what the Bible says about abortions
I know why people normally have abortions
I know what an aborted fetus looks like
I know a hospital that performs abortions

ALCOHOL

I know where alcohol can be purchased in Sardis
I know where treatment for alcoholism can be received
I know what the legal drinking age is in Georgia
I know what often makes a young person begin drinking
I know how to handle an intoxicated person until he is sober
I know how wine, whiskey, and beer are made
I know where minors can buy alcohol
I know minors who use alcohol
I know the use of alcohol is a sin
I know my minor children sometimes use alcohol
I know about what beer, whiskey, or wine costs

DIVORCE

I know what the Bible says about divorce
I know some couples who should have gotten a divorce
I know how to be supportive to anyone going through a divorce
I know approximately what an uncontested divorce will cost
I know approximately how long an uncontested divorce takes in Georgia
I know where divorce counseling can be obtained
I know what in Georgia constitutes a grounds for divorce

PORNOGRAPHY

I know where pornographic materials may be purchased in Sardis
I know the approximate cost of a "girlie" magazine
I know who makes the money in a pornographic business
I know people who as a habit use what I consider to be pornographic
I know what the law on pornography is in Georgia and the United States
I know who controls the pornography industry
MARRIAGE

where marriage counseling can be obtained
what the Bible says about marriage
what it takes to make a marriage successful
how to help others have a happy marriage
how to help my children make the right marriage choices
how our church could help build better marriages
how to be supportive of those whose marriage is in trouble
how to be the husband/wife my wife/husband expects me to be

HOMOSEXUALITY

what a homosexual is
the difference in the terms, homosexual, lesbian, transvestite, bisexual, homosexual behavior, homosexual experience
what causes a homosexual to be homosexual
what the Bible says about homosexuality
where a homosexual can obtain help
where counseling is available for homosexuals
how our church could minister to homosexuals
that some people cannot help being homosexual
the homosexual population of the U.S. is greater than 10%

RACE RELATIONS

that black people are inferior to white people
that Southern Baptists minister to black people
what it will mean when a black person is elected to office in Sardis
who the black leaders are in Sardis
who the black Christians are in Sardis
how the public schools are since integration
that slavery was not a sin for the time
what the Bible says about race relations
that interracial marriage is not a sin

FAMILY RELATIONSHIPS

where family counseling can be obtained
where other help is available for families having relationship problems
what the Bible says about family relationships
some ways our church could help families with relationship problems

DRUG ABUSE

where illegal drugs can be purchased in Sardis
there are illegal drugs in use in area high schools
there are illegal drugs in use in area elementary schools
how to recognize marijuana
how to recognize other drugs often abused
how to tell if someone is intoxicated with drugs
minors in Sardis who are courting danger with drugs

TELEVISION AND MOVIE SEX & VIOLENCE

how our church can combat undesirable T.V. and movies
an agency which will help combat TV & Movie sex and violence
the National PTA monitors television & reports its findings
APPENDIX F. Experience Inventory

This questionnaire is designed to determine how much experience you have had with the ten social/ethical issues to be studied during the 1980 Christian Ethics Study of the Sardis Baptist Church.

(indicate with a check those below you have experienced)
(preface each phrase below with "I have")

**ABORTION**
- had an abortion
- had a family member to have an abortion
- seen an abortion
- considered having an abortion
- advised another person to have an abortion
- advised another person against having an abortion
- read a good deal about abortion
- considered having a therapeutic abortion

**ALCOHOL**
- consumed alcohol as a beverage
- consumed enough alcohol to be intoxicated
- offered alcohol to a minor
- purchased alcohol for a minor
- tried to help a person who was intoxicated
- tried to help an alcoholic
- a family member who drinks
- a family member whom I consider an alcoholic
- discussed alcohol with my children
- read a good deal about alcohol and alcoholism
- had treatment for alcohol addiction
- been offered alcohol at parties or homes in Sardis
- have been charged with D.U.I. or D.W.I.

**DIVORCE**
- have been divorced
- had a family member divorced
- advised someone to be divorced
- supported (emotionally) someone while they were getting a divorce
- been a product of a divorced couple
- been to a divorce court hearing
- friends who are divorced
- seen some marriages which I almost knew would end in divorce
- tried to help children understand the divorce of their parents

**PORNOGRAPHY**
- seen or read material which I consider pornographic
- read movie ads in the newspapers
- seen X rated movies
- seen R rated movies
- seen GP rated movies
- seen pornography on TV
- objected to certain books in public or school libraries
- objected to the sale of pornographic materials
MARRIAGE

- been married more than ten years
- adult children who are not married
- adult children who are married
- hopes that my children will marry
- watched what seemed to be "good" marriages
- watched what seemed to be "bad" marriages
- had a "good" marriage modeled for me to copy
- not had a "good" marriage modeled for me to copy

HOMOSEXUALITY

- acquaintances who are homosexual
- friends or family who are homosexual
- been approached by a homosexual
- suspected that certain persons were homosexual
- engaged in homosexual behavior
- read some about homosexuality
- read a little about homosexuality
- read none about homosexuality
- tried to help homosexuals
- tried to help the families of homosexuals

RACE RELATIONS

- been around black people all my life
- worked with black people
- worked for black people
- had black people work for me or under my supervision
- eaten with black people
- visited in black homes
- visited in black churches
- worshiped with black people present in the congregation
- voted for black people
- friends who are black
- acquaintances whom I respect who are black
- gone to school or college with black people
- seen interracially married couples
- had black people eat in my home
- had black people visit in my home
- had black people work in my home

FAMILY RELATIONSHIPS

- had trying times with family members
- had times when my family did not understand me
- had family members whom I did not understand at times
- had serious arguments with family members
- had years pass without meaningful relationships with some family members
- tried to help parents and children through trying times
- seen others poor family relationships I believed I could have handled
- contributed to family devotions at my house
- prayed about poor family relationships at times
- listened to others complain about family relationships
- complained to others at times about my family relationships
DRUG ABUSE

- used illegal drugs
- bought illegal drugs
- sold illegal drugs
- seen illegal drugs used or bought/sold
- abused prescription drugs
- friends or family who abuse prescription drugs
- children who have abused drugs of any kind
- heard of people & places locally from which drugs can be obtained
dangerous drugs in my home

TELEVISION AND MOVIE SEX AND VIOLENCE

- seen sex portrayed in movies and TV I considered unhealthy
- seen sex portrayed in movies & TV I would prefer my children
  not see
- seen violence portrayed in movies and TV I consider unhealthy
- seen violence portrayed in movies and TV I would prefer my
  children not see
- made a habit of refusing to view movies & TV which are heavy
  on sex, or portrayed sex according to a view other than biblical
- made a habit of refusing to view movies and TV which are
  heavy on violence
- seen children influenced by sex and violence portrayed on TV
  and the movies
- allowed my children to attend movies and watch TV when I had
  no idea about the contents
- allowed my children to view what they wanted to on TV or in
  the movies
- seen sex and violence become increasingly present in TV and
  movies in recent years
- seen more than six movies in the theater in the last year
- seen an average of more than 10 hours/week of television in
  the last year
- more than one television in the home in which I live
APPENDIX G. Attitude Inventory

This questionnaire is designed to determine some of your attitudes about the ten social/ethical issues to be studied during the 1980 Christian Ethics Study of the Sardis Baptist Church.

(indicate your attitude with a check below)

(preface each phrase below with "I feel like" or "I think")

**ABORTION**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>a woman is entitled to have an abortion if she wants one</td>
</tr>
<tr>
<td>2</td>
<td>a woman is entitled to have an abortion without consulting the father</td>
</tr>
<tr>
<td>3</td>
<td>therapeutic (for medical reasons) abortions are okay</td>
</tr>
<tr>
<td>4</td>
<td>Baptist hospitals should not perform abortions</td>
</tr>
<tr>
<td>5</td>
<td>the Bible is not clear on the issue of abortion</td>
</tr>
<tr>
<td>6</td>
<td>government money should be used to perform abortions</td>
</tr>
<tr>
<td>7</td>
<td>an abortion is a responsible choice if a doctor says the child will likely have physical or mental handicaps</td>
</tr>
<tr>
<td>8</td>
<td>an abortion is a responsible choice for someone who has been raped</td>
</tr>
<tr>
<td>9</td>
<td>an abortion is a responsible choice for an unmarried woman</td>
</tr>
<tr>
<td>10</td>
<td>an abortion is a responsible choice for an unmarried teenager</td>
</tr>
<tr>
<td>11</td>
<td>an abortion during the first trimester of pregnancy is different than one during the third trimester of pregnancy</td>
</tr>
<tr>
<td>12</td>
<td>early abortion is essentially no different from other types of &quot;birth control&quot;</td>
</tr>
<tr>
<td>13</td>
<td>every abortion should be against the law</td>
</tr>
<tr>
<td>14</td>
<td>the decision to perform an abortion should be left up to the family and not the doctor</td>
</tr>
<tr>
<td>15</td>
<td>a doctor and hospitals are obligated to perform abortions just as they are for other medical services</td>
</tr>
<tr>
<td>16</td>
<td>the emotional health of the mother should be considered before a decision to abort is made.</td>
</tr>
</tbody>
</table>

**ALCOHOL**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>all alcoholic beverage should be prohibited by law</td>
</tr>
<tr>
<td>2</td>
<td>the sale of alcoholic beverage is a sin</td>
</tr>
<tr>
<td>3</td>
<td>the Bible teaches total abstinence</td>
</tr>
<tr>
<td>4</td>
<td>it is a sin to be drunk</td>
</tr>
<tr>
<td>5</td>
<td>moderate use of alcohol is not a sin, but should not be practiced</td>
</tr>
<tr>
<td>6</td>
<td>the use of alcohol is damaging to a Christian's witness</td>
</tr>
<tr>
<td>7</td>
<td>alcoholism is a sickness</td>
</tr>
<tr>
<td>8</td>
<td>alcoholism is a sin</td>
</tr>
<tr>
<td>9</td>
<td>abuse of alcohol is a major problem in the United States</td>
</tr>
<tr>
<td>10</td>
<td>abuse of alcohol is a major problem among young people</td>
</tr>
<tr>
<td>11</td>
<td>abuse of alcohol is a major problem among young people in Sardis</td>
</tr>
<tr>
<td>12</td>
<td>the church does not understand the needs of an alcoholic or his/her family</td>
</tr>
<tr>
<td>13</td>
<td>it is wrong to drive after drinking</td>
</tr>
<tr>
<td>14</td>
<td>there is little difference in adults drinking and youths using pot</td>
</tr>
<tr>
<td>15</td>
<td>church leaders should not use alcoholic beverages at all</td>
</tr>
<tr>
<td>16</td>
<td>alcohol should be respected, but is not in itself dangerous</td>
</tr>
<tr>
<td>17</td>
<td>fermented wine should be used in the observance of the Lord's supper</td>
</tr>
</tbody>
</table>
DIVORCE

_____ most divorces are a result of selfishness
_____ most divorces could be prevented
_____ most couples have had reasons to divorce in years gone by
_____ divorce is acceptable for any reason
_____ divorce is acceptable only when infidelity is present
_____ divorce is never acceptable but at times necessary
_____ divorce is never acceptable
_____ God hates divorce
_____ the Bible is clear on its teachings on divorce
_____ good premarrriage counseling could help prevent a lot of divorce
_____ good marriage counseling could help prevent a lot of divorce
_____ good marriage modeling could help prevent a lot of divorce
_____ divorces are too easy to obtain
_____ the churches help divorced people, and helps them through divorce
_____ the divorce courts are bias against women, in favor of men
_____ divorced people should not remarry
_____ divorced people should not be allowed leadership positions in the church
_____ divorced people should not be ordained either as deacons or ministers
_____ it would be okay to ordain divorced people as deacons but not ministers
_____ divorce and the breakdown of the family is a major threat to the stability of our nation
_____ the church fails to recognize the needs of divorced people

PORNOGRAPHY

_____ the bill of rights to the constitution of the United States protects anyone to print or publish anything he wants to.
_____ pornography is not really a concern of mine as long as I don't use it
_____ the use of children should be outlawed in pornography
_____ frontal nudity constitutes pornography
_____ as long as pornography is kept out of reach of children and out of view of any who don't want to see it, it is okay to sell it
_____ the use of pornography is a sin
_____ the production and distribution of pornography is a sin
_____ the Bible is clear about its position on pornography
_____ pornography contributes to poor marriages
_____ pornography contributes to sex crimes
_____ a local community should be able to decide what is offensive and pornographic
_____ some pornography has redeeming social value
_____ the church should be a leader in combating the sale of pornography
_____ the only real issue in pornography is its sale to minors

MARRIAGE

_____ marriage is ordained by God
_____ advancing the single lifestyle as a fortunate, preferable, or even legitimate lifestyle is okay
_____ the Bible is clear on what is expected between married partners
_____ the church could help build better marriages, but is not assisting
the only basis for good marriage is in Christ
most intact marriages in this country are good marriages
it is important for children to have a good model of marriage
20 years old is normally old enough for anyone to marry

HOMOSEXUALITY

homosexuality is sin
homosexuality is sickness
homosexuality is an okay choice
homosexuality is something a person cannot help
the Bible speaks clearly on its position on homosexuality
self-admitted homosexuals should not be allowed to teach children
self-admitted homosexuals should not be allowed to teach in our Baptist colleges
self-admitted homosexuals should not be allowed to hold leadership positions in our church
Anita Bryant has over-reacted
our church should minister to a homosexual
homosexuality is a mystery

RACE RELATIONS

race relations in Sardis are good
race relations in Sardis are fair
race relations in Sardis are poor
integration is a sin
segregation is a sin
the Bible is clear on race relations
it would not cause any great turmoil if a black family came to worship with us one Sunday morning
black people are normally treated better than they deserve
black people are normally treated worse than they deserve
black people are normally treated about like whites
interracial marriages other than black & white are okay
interracial marriage between a black and a white is okay
the integration of our schools was wrong
black people are also created in the image of God
Christ died to redeem the blacks as well as the whites
blacks are welcome to worship in our church
blacks are welcome to be members of our church
we relate well to the black churches in Sardis
we relate poorly to the black churches in Sardis

FAMILY RELATIONSHIPS

the Bible teaches clearly how family members are to relate
the church understands family relationships well
the church effectively ministers to the needs of families in relations
communication is the biggest problem for most families
family devotions help smooth out problem relations
most families spend too little time as a family
most families watch too much television
finances are a problem for most families
families rarely make decisions as a unit
most families have an adequate program of discipline for children
the church ought to put more emphasis on Christian families
DRUG ABUSE

— marijuana should be legalized
— using marijuana is no worse than using alcohol
— it is a doctor's responsibility not to give a patient too many drugs
— it is the pharmacist's responsibility to see to it that a patient doesn't get too many drugs
— it is the patient's responsibility to see to it that he does not take too many drugs
— as long as it has been prescribed it is okay to take a drug
— the Bible speaks clearly on the use of drugs
— it's really not up to the church to involve itself in the question of legal or illegal drugs
— street drugs are not a problem in Sardis
— most youths have experimented with street drugs by the time they leave high school
— street drugs are mostly a problem in large cities
— street drugs are mostly a problem among middle class people
— street drugs are mostly a problem among lower class people
— the laws concerning street drugs are too lenient
— most youth in Sardis have experimented with street drugs by the time they have left high school

TELEVISION AND MOVIE SEX & VIOLENCE

— T.V. and movie sex and violence is a problem
— network television has a responsibility to good programming
— television influences us a great deal
— television is primarily entertainment
— the Bible teaches us how to deal with television & movies
— a Christian can damage his witness by watching certain TV programs
— the church has failed to teach us how to use television
— television and movies are hardly any worse than they were ten years ago
— the "Newlyweds" game show should not be on television
— "Starsky & Hutch" is no more violent than other "cop" shows
— comic violence like on "The Dukes of Hazard" is not as damaging as dramatic violence like that on "Barnaby Jones"
— cartoons are often too violent
— programs like "Dallas", "Three's Company", and etc. protrait sex
— in a normal, harmless, natural way which is wholesome
— most soap operas are realistic
— the movie rating system is completely inadequate
APPENDIX H. Cases of "Unrelated Issues"

CASE NUMBER ONE

On June 28, 1921 Ross Gilman married Amanda Cabot in New Orleans, LA. Ross was 24 years old and his bride was 18. Ross had worked for six years for a wholesale grocery brokerage. He began on the loading docks as a laborer. By retirement he was a senior vice president with General Foods, Inc.

The Gilmans had lived in four cities and retired in Chicago where they had lived the last sixteen years of Mr. Gilman's career. Mrs. Gilman had never worked outside the home except for a brief period as a nurse's aide in 1930.

The Gilmans had three children, all of whom were well educated, happily married, successful, and settled. Ross, jr., lives in Los Angeles and serves a large chemical firm as a chemist. Arlene is married to an accountant with General Motors in Pontiac, Michigan. Their youngest son is a Spanish/English translator for the U.S. Department of State and lives with his family in Madrid, Spain.

Mr. & Mrs. Gilman had been active in Presbyterian churches wherever they lived. Mr. Gilman was for about thirty years a lay speaker in the Presbyterian church. They celebrated their 50th wedding anniversary ten years ago. Their health at that time was excellent considering their ages of 74 and 68. They are now 84 and 78. They had been very active in cultural events and community activities wherever they had lived. They were the epitome of the "American Dream"; happy marriage, financial security, good health, successful children, respectability and long life.

In 1976 Mrs. Gilman was found to have breast cancer. After a mastectomy in 1976 and another in 1977 they believed she was out of danger from cancer. In the spring of this year she began having severe abdominal pain. After exploratory surgery she was returned to her room.

Two days later both doctors told Mr. & Mrs. Gilman, their daughter, and one of their sons that she was completely covered with cancer. They indicated that since every internal organ was seriously affected that no surgery or therapy would be helpful. She was given from two to six months to live.

At home her pain and nausea grew progressively worse. She begged Ross to help her die. She begged him to give her an overdose of strong perscription drugs. After six weeks of torture Ross agreed. For eight hours they talked, cried, and prayed together. At 4:40 PM Ross strangled his wife of sixty years to death. An hour later he called the city police and told them what he had done.

At the pre-trial hearing, the District Attorney, Mr. Gilman's attorney, the three Gilman children, and the judge agreed that the charge against Ross would be voluntary manslaughter. At the trial 45 days later Ross pled guilty and was in fact found guilty of voluntary manslaughter.

In Illinois, the law states that one convicted of voluntary manslaughter may receive as little as three years probated sentence (not in prison) or as much as fifteen years without parole.
You are the judge.

1. How severe would your sentence be?

   least severe  most severe

   1  2  3  4  5  6  7  8  9  10

2. How would you justify your sentence?

3. How would you advise the disciplinary committee from Mr. Gilman's Presbyterian Church?

4. Has Mr. Gilman committed a crime? ________ Why? Why not?

5. Has Mr. Gilman committed a Sin? ________ Why? Why not?
APPENDIX I. Cases of "Unrelated Issues"

CASE NUMBER TWO

Tom Quincy was born in 1946 in Waco, Texas. His father taught high school math and raised French Poodles on the side. His mother ran a bridal shop in Waco. After two years at Waco Junior College, Tom joined the Army and became a warrant officer and flew helicopters in Viet Nam.

At the age of 25 Tom met Angel Titus while stationed in Germany. Angel was 18 years old. Her father was a career soldier holding the rank of sergeant in supply. Tom and Angel married in Germany and three months later (on Tom's discharge from military service) moved back to Texas where Tom enrolled in Texas A & M.

In three years Tom graduated from Texas A & M with a degree in electrical engineering. He took a job with Boeing Aircraft in Seattle, Washington. Two years ago Tom transferred with Boeing to Atlanta to oversee a troubleshooting crew at Hartsfield International Airport.

While in Atlanta Angel graduated from Dekalb Junior College and also gave birth to their first child. They were active in the Jonesboro Road Community Church in Atlanta even though he had been raised Baptist, and her Church of Christ. The church was important to them and they were very important to the work at the Jonesboro Road Community Church.

About four weeks ago Tom left Boeing and took a job with Georgia Power. He is working at Plant Vogtle (near Sardis) and they are temporarily living in a mobile home near Plant Vogtle.

They are trying to buy the old Jennings place two miles from Sardis. Last Sunday morning they visited our church. Two men and one lady from our church recognized Tom because they also work for Georgia Power.

Tom is white, and his wife Angel is black.

1. What do you believe we as a church should do?
   (circle one)

   A. Visit them and invite them to join our church as we would anyone else.

   B. Just wait and see what's going to happen

   C. Expect the Pastor and Board to handle the situation

   D. Hope for a meeting of the church leaders or church as a whole where a position of acceptance would be officially adopted.

   E. Hope for a meeting of the church leaders or church as a whole where a position of non-acceptance would be officially adopted.

   F. Vote not to accept them if they present themselves for membership

   G. Call them up and let them know that we are a "peace loving community" and that we don't like trouble makers.
2. How do you justify the action taken above?

3. What do you feel personally about this situation?

4. What would you personally do if they were refused membership?

5. What would you personally do if they were accepted into membership?

6. What would be the "right" thing for the church to do?
APPENDIX J. Cases of "Unrelated Issues"

CASE NUMBER THREE

In February of 1981 our church voted to renovate our sanctuary. This was to be an extensive renovation costing about $55,000.00. The renovation plans included new pulpit furniture and new pews. The furniture would be the last phase of the renovation and was to be completely installed by September 1st.

It was necessary for the furniture to be custom made to fit our newly renovated sanctuary. Three bids were received. Church Furniture, Inc. from Atlanta, Georgia submitted a bid of $14,480.00. The Southeastern Church Furniture Co. out of Charlotte, North Carolina submitted a bid of $8,800.00 while the third bid was $13,650.00 by R. J. Holmes, Inc. from Charleston, South Carolina.

The furniture committee checked two references on the low bid. The Woodstock Hills Baptist Church in Elmira Virginia said they dealt with Bill Winter directly; the owner of the Southeastern Church Furniture Co. They were very satisfied with the price they received, but reported that Mr. Winter was almost six weeks longer delivering than he had promised. The Cokesbury Methodist Church in Tampa, Florida reported their dealings with Mr. Winter as satisfactory. They were pleased with the furniture and its installation and the price even though it turned out to be almost $500.00 more than they bargained for because according to Mr. Winter "we figured the wrong distance in delivery". They also reported that Mr. Winter was a little slow in delivery. The committee also learned that Mr. Winter is very active and serves as a deacon at the Baptist Tabernacle in Charlotte.

Dedication services and homecoming had already been set for the third Sunday in September. The committee decided that for five or six thousand dollars savings they could put up with Mr. Winter.

Mr. Winter agreed to have the pews and pulpit furniture installed by August 1st. (the committee gave themselves a little time with which to play). Since the furniture was to be custom made it was necessary for 33% to be paid in advance (same policy as the other two companies). In April the church gave the Southeastern Church Furniture Company a check for $3,000.00.

After several letters, phone calls and one visit to Charlotte it was obvious that the furniture would not be installed by the September homecoming/dedication date. Mr. Winter finally said to the committee on October 14th that he used the $3,000.00 to enable him to make an earlier delivery. He said as soon as he got a few more standard jobs, or one large custom job he could deliver our furniture. He also told the committee he was about to go bankrupt. The committee reported this entire situation to the church.

1. What do you believe we as a church should do?

(circle one)

A. Consider the $3,000.00 lost, accept that and bargain with another company without notifying Mr. Winter, hoping that if he does finally build our furniture that he will be stuck with it.
B. Consider the $3,000.00 lost, accept that, and bargain with another company but notify Mr. Winter so he would not be stuck with custom build furniture, but ask for our $3,000.00 refund.

C. Consider the $3,000.00 lost, accept that, and bargain with another company, but notify Mr. Winter and acknowledge to him that we are not really expecting him to refund our money.

D. Enter a suit against him and his company in North Carolina hoping to recover our $3,000.00 by court action auctioning off some of his equipment.

E. Just wait, hoping he can get another church job and be able to deliver our furniture by Christmas or so.

F. Enter a suit in the North Carolina Bankruptcy Court, so that when he does file bankruptcy, we will stand a chance of recovering some of our money.

G. Write Mr. Winter a letter informing him that we feel he has been irresponsible and unfair in his business practices and that he has injured our church with a serious injustice but we have forgiven him. Also let him know that we are expecting nothing from him since he has been forgiven.

H. Let him know we have forgiven him but are still expecting him to make a full refund.

I. Let him know that we are going to buy furniture elsewhere, but are going to notify the Bankruptcy Court in North Carolina, the Better Business Bureau, several denominational leaders and denominational newspapers in the Southeast and his home church in Charlotte.

2. How do you justify the action taken above?

3. What do you feel personally about this situation?

4. Do you feel like the furniture committee is financially responsible to the church?

5. Do you feel like members of the furniture committee should be trusted with responsible tasks in the future?

6. Is it "wrong" for the church to enter legal action against Mr. Winter?

7. Is it "wrong" for the church to wait for some other church to be taken in so that we may get our furniture?
8. Is it "wrong" for the church to notify Denominational leaders, Better Business Bureau, etc. in the Southeast?

9. Is it "wrong" for the church to notify Mr. Winter's Home church in Charlotte?

10. What would be the "right" thing for our church to do?
APPENDIX K. Total Response Comparisons for each Topic

### KNOWLEDGE INVENTORY

<table>
<thead>
<tr>
<th>NUMBER OF PRE-TEST RESPONSES</th>
<th>TOPIC</th>
<th>NUMBER OF POST-TEST RESPONSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>77</td>
<td>abortion</td>
<td>103</td>
</tr>
<tr>
<td>101</td>
<td>alcohol</td>
<td>112</td>
</tr>
<tr>
<td>70</td>
<td>divorce</td>
<td>81</td>
</tr>
<tr>
<td>44</td>
<td>pornography</td>
<td>57</td>
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<tr>
<td>95</td>
<td>marriage</td>
<td>99</td>
</tr>
<tr>
<td>54</td>
<td>homosexuality</td>
<td>62</td>
</tr>
<tr>
<td>62</td>
<td>race</td>
<td>63</td>
</tr>
<tr>
<td>26</td>
<td>family</td>
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APPENDIX L. Group percentage comparisons for each question under each topic

The figure in the first column represents the percentage of respondents marking each question on the pre-test under the given topic. The figure in the second column represents the percentage of respondents marking each question on the post-test. The third or fourth column will indicate the negative or positive change in percentage responses.

For the Knowledge Inventory a negative response means that the group knew less on the post-test than on the pre-test. Conversely, a positive response means that the group knew more on the post-test than on the pre-test. After a year's study and exposure, one would expect an overall positive change.

For the Experience Inventory a negative response means the group had experienced less after one year's exposure than before the project and vice versa. One would expect little or no change in this area.

For the Attitude Inventory it was necessary for the researcher to assign a correct answer to each question in order to obtain a negative or positive response. This may be justifiable since the researcher is the primary moral model for this group. Thus, a negative response means the group moved away from the attitudes and values held by the researcher to be biblical. A positive response means the group moved toward the attitudes and values held by the researcher to be biblical.

KNOWLEDGE INVENTORY

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Each of the response sheets was carefully read by the researcher and evaluated (subjectively) as to its alignment with the researcher's opinion of correctness based on the researcher's perception of biblical guidelines. Each response sheet was graded from zero to 100. A low score indicates little congruence and a high score indicates much congruence with the researcher's opinion of correctness based on his perception of biblical guidelines.

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