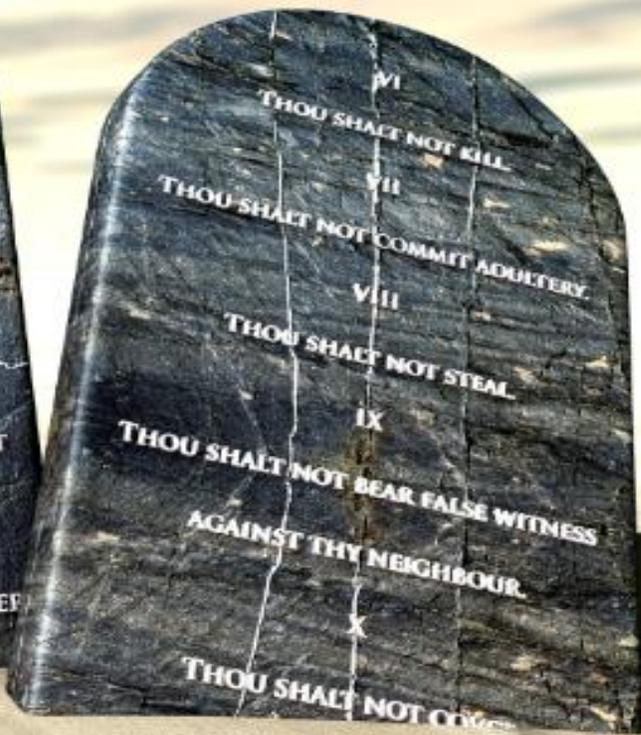
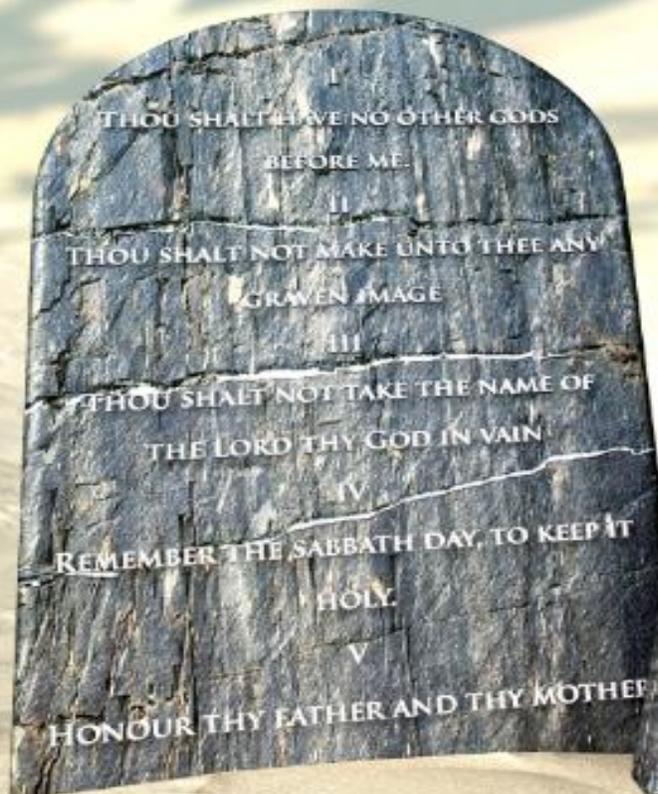


MINISTERIAL ETHICS



GEORGE AKALONU

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Ministerial Ethics

George Akalonu

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Chapter 1

The Moral and Ethical pillars for Reformation, Restoration and Revival

A. Introduction and Preamble

General Definitions

The English Oxford Dictionary define 'Ethics' in this way:

PLURAL NOUN

1 *usually treated as plural.* Moral principles that govern a person's behaviour or the conducting of an activity.

'medical ethics also enter into the question'

'a code of ethics'

Synonyms:

1.1 The moral correctness of specified conduct.

'many scientists question the ethics of cruel experiments'

More example sentences

2 *usually treated as singular.* The branch of knowledge that deals with moral principles.

'neither metaphysics nor ethics is the home of religion'

More example sentences

Synonyms:

Schools of ethics in Western philosophy can be divided, very roughly, into three sorts:

- The first, drawing on the work of Aristotle, holds that the virtues (such as justice, charity, and generosity) are dispositions to act in ways that benefit both the person possessing them and that person's society.
- The second, defended particularly by Kant, makes the concept of duty central to morality: humans are bound, from a knowledge of their duty as rational beings, to obey the categorical imperative to respect other rational beings.
- Thirdly, utilitarianism asserts that the guiding principle of conduct should be the greatest happiness or benefit of the greatest number.

Wikipedia adds this entry to the definition:

Synonyms:

moral code, morals, morality, moral stand, moral principles, moral values, rights and wrongs, principles, ideals, creed, credo, ethos, rules of conduct, standards (of behaviour), virtues, dictates of conscience

"the ethics of journalism."

B. Ethics has been the basis of civilized conduct by humans

The overall thrust of what has been generally accepted by humans in regard to Ethics is for society to survive moral turpitude and be sustainable, those who serve others in any capacity need to abide and be governed by sets of rules which constrains their ability and capacity to go rogue.

This is why medical practitioners, because of the sensitivity of their work in relation to human life, are held to high standards of ethical conduct. This constrains their ability to take advantage of vulnerable people under their care. The same can be said of those in the Teaching Profession, Law, Nursing, Pharmacy, Engineering and indeed all the professions. That is why the world places regulatory oversight on all professional activities.

C. The greater need for Ethics in the Kingdom

If the world places such a high premium on ethical behaviour of its professionals, the King of Kings expects far more from those who respond to His call to serve as:

i. His witnesses and Ambassadors to the people groups and Nations of this earth realm

Matthew 28:18-20 (KJV) *18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

Acts 1:8 (KJV) *8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

ii. His under-shepherds with responsibility to feed, nurture and care for His flock, purchased by His Blood.

1 Peter 5:1-5 (KJV) *1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being examples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

As ministers of Yeshua, Jesus, called by Elohim to proclaim the gospel and gifted by Holy Spirit, it is expected that we will be dedicated to conduct ourselves according to the ethical guidelines and principles set forth in the Holy Scriptures for those who embrace the call to serve as His ambassadors. This is in order that our ministry will be acceptable to Elohim; our service being beneficial to the Christian community and our life, a witness to the world.

Romans 14:17-19 (KJV) 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Ephesians 2:10 (KJV) 10 For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do'.

D. Kingdom definition of Ethics

From the scriptural point of view, Ethics refers to the moral boundaries which undergird the lifestyle of those who are truly saved. For those called to ministry, ethics define the moral boundaries within which those who are called can live and do Kingdom business.

Philippians 1:27 (KJV) 27 Only let your conversation be as it **becometh the gospel** of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for **the faith of the gospel**;

E. Holy Scriptures are the Basis of Ethical rules!

Let us acknowledge, early in this Course, one fundamental truth: The Holy Scriptures, represented as the Holy Bible is, at heart an ethical code for saints and ministers alike! In its pages are clear boundaries of behaviour for those who will lead the flock of Yeshua into the promised land of eternal rest in Elohim.

1 Timothy 3:15 (KJV) 15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

These scriptures, which were broken down in the eBook titled Authority, set forth in clear terms those who serve in ministry are not permitted to live any how:

1 Timothy 3:1-14 (KJV) 1 This is a true saying, if a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. 14 These things write I unto thee, hoping to come unto thee shortly:

Titus 1:4-16 (KJV) 4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. 5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he

may be able by sound doctrine both to exhort and to convince the gainsayers. 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet of their own, said, the Cretians are always liars, evil beasts, slow bellies. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

High ethical standards are not confined to those who embrace the call to ministry but to all saints. In other words, no one in Yeshua who claims to be His New Creation gets a free pass to live anyhow.

Matthew 3:1-2, 5-8 (KJV) 1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance:

John 1:11-13 (KJV) 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 3:3-8 (KJV) 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

2 Corinthians 5:17-21 (KJV) 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Titus 2:1-15 (KJV) 1 But speak thou the things which become sound doctrine: 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. 3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4 That they may teach the young women to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded. 7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of

God our Saviour in all things. 11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Titus 3:1-11 (KJV) *1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, 2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life. 8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. 9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. 10 A man that is an heretick after the first and second admonition reject; 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.*

The bible presents us with a paradoxical truth: Those called to ministry need to embrace certain benchmarks of ethical conduct before they begin to serve. Yet, they cannot claim perfection in holiness which belongs to Elohim alone. Therefore, all saints and ministers are His Work-in-progress ever hungry for more of Him and ever pressing into deeper and higher realms of ethical conduct!

Philippians 3:7-17 (KJV) *7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.*

The point then is this: No matter the heights and depths of ethical finesse the Lord grants us grace to attain, no saint or minister should use same as excuse to feel they have arrived and therefore live carelessly. Those who do so often open wide the doors to Satan to rock their world. Few survive the shakings!

1 Corinthians 10:12-14 (KJV) *12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 14 Wherefore, my dearly beloved, flee from idolatry.*

Holy Spirit will use this course to graduate us to a higher and deeper level of ethical conduct as Ministers of the Gospel!

Review Questions

1. Please share the definition of Ethics – both from the academic and Kingdom perspectives.
2. Why must we learn about Ministerial ethics?
3. Please discuss 3 things you personally learnt from this chapter.

Chapter 2

Worldly and Religious Perspectives of Ethics

In this chapter, we will examine how the world sees the concept of ethics. We will also see how the Religious world (Christian Religion) looks at ethics and understand the limitations of such.

A. Worldly Perspectives

Before we proceed, it is needful to dig deeper into the world's perception of what Ethics is all about. A very good summary of the worldly perspective of ethics is it is based on human philosophy with mixture of godly principles as well as wide latitude for humanistic ideas of what is right or wrong. In other words, the worldly perspective of ethics gives room for shifting emphasis.

Let us extract this entry from the BBC website:

“Ethics are a system of moral principles and a branch of philosophy which defines what is good for individuals and society.”

It goes further to declare:

“What is ethics?”

At its simplest, ethics is a system of moral principles. They affect how people make decisions and lead their lives. Ethics is concerned with what is good for individuals and society and is also described as moral philosophy.

The term is derived from the Greek word *ethos* which can mean custom, habit, character or disposition.

Ethics covers the following dilemmas:

- how to live a good life
- our rights and responsibilities
- the language of right and wrong
- moral decisions - what is good and bad?

Our concepts of ethics have been derived from religions, philosophies and cultures. They infuse debates on topics like abortion, human rights and professional conduct.

Approaches to ethics

Philosophers nowadays tend to divide ethical theories into three areas: Meta ethics, normative ethics and applied ethics.

- **Meta-ethics deals** with the nature of moral judgement. It looks at the origins and meaning of ethical principles.

- **Normative ethics** is concerned with the content of moral judgements and the criteria for what is right or wrong.
- **Applied ethics** looks at controversial topics like war, animal rights and capital punishment.

Ethics and people

Ethics is about the 'other'

At the heart of ethics is a concern about something or someone other than ourselves and our own desires and self-interest. Ethics is concerned with other people's interests, with the interests of society, with God's interests, with "ultimate goods", and so on.

So, when a person 'thinks ethically' they are giving at least some thought to something beyond themselves.

Ethics as source of group strength

One problem with ethics is the way it's often used as a weapon. If a group believes a particular activity is "wrong" it can then use morality as the justification for attacking those who practice that activity. When people do this, they often see those who they regard as immoral as in some way less human or deserving of respect than themselves; sometimes with tragic consequences.

Good people as well as good actions

Ethics is not only about the morality of particular courses of action, but it's also about the goodness of individuals and what it means to live a good life.

Virtue Ethics is particularly concerned with the moral character of human beings.

Searching for the source of right and wrong

At times in the past some people thought ethical problems could be solved in one of two ways:

- by discovering what God wanted people to do
- by thinking rigorously about moral principles and problems

If a person did this properly they would be led to the right conclusion.

But, now even philosophers are less sure it's possible to devise a satisfactory and complete theory of ethics - at least not one that leads to conclusions.

Modern thinkers often teach that ethics leads people not to conclusions but to 'decisions'. In this view, the role of ethics is limited to clarifying 'what's at stake' in particular ethical problems.

Philosophy can help identify the range of ethical methods, conversations and value systems that can be applied to a particular problem. But after these things have been made clear, each person must make their own individual decision as to what to do, and then react appropriately to the consequences.

Source: http://www.bbc.co.uk/ethics/introduction/intro_1.shtml#h1

B. Religious Paradigm of Ethics

Most often, Denominations and Independent Churches and their Bible Colleges tend to define Ethics and expound it in a way which falls short of the Divine Purpose. The tendency of religious leaders is to make ethics a set of rules of behaviour expected of Ministers in the public space. With this approach, ethics becomes less than what the Lord expects.

With this scenario, these negative possibilities arise:

1. Rules are set by leaders for those they lead to abide by. Those same rules can be violated at will by them.

Yeshua, even our Lord Jesus took issues with this approach to ethics. He used every opportunity to denounce the religious leaders who were hypocritical by laying heavy burdens on others that they could not abide by.

Matthew 23:1-7 (KJV) *1 Then spake Jesus to the multitude, and to his disciples, 2 Saying The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.*

In writing the epic Epistle to the Romans, Paul took on this same theme when he warned the Jews who insisted on boasting about their privileged status relative to the Gentiles:

Romans 2:1-4, 17-29 (KJV) *1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God.*

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, 18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law; 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. 21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written. 25 For circumcision verily profiteth, if thou keep the

law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

2. Rules that people are expected to abide by are not internalized in the heart and mind. Because they regulate external conduct which can be seen by others, such rules foster a religious spirit.

Matthew 23:13-28 (KJV) *13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.*

3. With the spirit of religion unleashed in this way, legalism sets in.

In this way, the Christian Faith is no more than religious rituals which people do to be seen by others, especially when 'inside the Church building' or in context of 'active ministry'. In other words, the system can be beaten or gamed by a simple process of 'switching on to Church mode' when in an active ministry setting or inside the building where religious activities take place on specified 'holy days'. Outside of the 'religious cloth' such as the Collar or Cassock, the ministers become 'normal', thinking, speaking and doing just like 'other people'.

4. The ultimate outcome of the scenarios described above is that consideration of Ethics becomes an exercise in Legalism: A set of rules of conduct which do not have any bearings with state of the heart and mind.

In other words, when rules govern external behaviour which humans can see while the heart is un-regenerated and the mind un-renewed, such activities though seemingly ethical actually constitute hypocrisy in the sight of Elohim. This was the original sin of Judaizers: Rejecting the Salvation by Grace

offered freely to all who will receive same by Faith, Israel attempted to please Elohim by clinging to external observances of Mosaic law but negated the very essence of same manifested in Yeshua Ha Maschiach, Jesus the Messiah.

Romans 10:1-4 (KJV) *1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth.*

Galatians 3:1-25 (KJV) *1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 4 Have ye suffered so many things in vain? if it be yet in vain. 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster.*

Paul the apostle was therefore used by Holy Spirit to warn saints to avoid a legalistic approach which Judaizers demanded of them:

Colossians 2:16-23 (KJV) *16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ. 18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. 20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye*

subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

5. Many Texts on Christian Ethics or Ministerial Ethics not based on Truth and lacking in Grace. They easily tend to emphasize observance of rules which lead to religious outcomes. In some particular denominations, some of the ethical rules are interesting in their shallowness, devoid of both Truth and Grace which Yeshua brought to the earth realm from heaven.

John 1:14-17 (KJV) *14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of **grace and truth**. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ.*

A sampler of actual and potential denominational ethical rules that project legalism:

1. Male ministers should not use cologne so they do not seduce the sisters.
2. Male and female Christians should not shake hands lest they transmit lustful thoughts.
3. Male and female brethren should never hug each other for it does not appear holy.
4. Male and female brethren should not sit together in Church.
5. Even when married couples come to Church, they should sit separately according to gender.
6. Male brothers should not engage in conversations of any type on Social Media except their spouses are present.
7. Mentorship should only be according to gender. That is only male ministers should mentor the brothers and female ministers should mentor the sisters.
8. In some denominations, Women should not be in ministry. Their place is in the home.

The problem with these types of rules are multiple:

- i. In the first place, they are not based on the Truth of the Word.
- ii. Because of that, they are rules made to guide religious conduct which do not necessarily require a change of heart which the new birth experience confers.
- iii. They are therefore devoid of Grace and are legalistic
- iv. They foster the division of people according to Gender, Race, Ethnicity and Socio-economic status. By feeding these divisions, those rules end up as hindrances to emergence of the One New Man of Elohim.

Review Questions

1. Please share any aspect of the world's perspective of Ethic that you found repulsive.
2. Please share 3 potential failures of Religious approach to Ethics.
3. Please share any other thing(s) you learnt from this chapter.

Chapter 3

The Basis and Superiority of Kingdom Paradigm of Ethics

The Basis and Superiority of Kingdom Paradigm of Ethics

Let us start this chapter by recalling the Kingdom definition of Ethics so we can expound on same.

A. Kingdom definition of Ethics

From the scriptural point of view, ***Ethics refers to the moral boundaries which undergird the lifestyle of those who are truly saved.*** For those called to ministry, ***ethics define the moral boundaries within which those who are called can live and do Kingdom business.***

Philippians 1:27 (KJV) *27 Only let your conversation be as it **becometh the gospel** of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for **the faith of the gospel**;*

The reason why we need to abandon both the world's and religious paradigms of Ethics is they are essentially weak and unreliable. We who are in the Kingdom are called to higher standards, based on deeper principles of life.

Matthew 5:20 (KJV) *20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

B. Understanding the Kingdom

Before we can proceed into depths of the subject matter, let us be reminded of what constitutes the Word 'Kingdom'. Every true Kingdom manifests these features:

1. A King who has Power and Authority – Yeshua is King of the Kingdom.

Matthew 28:18 (KJV) *18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*

2. A Domain – the physical sphere of His Power and Authority. In this case, the entire earth realm and indeed all the universe are part of His domain.

Psalms 24:1-2 (KJV) *1 The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. 2 For he hath founded it upon the seas, and established it upon the floods.*

3. A Dominion – the people who live in His Domain and are subject to His Authority. This is where many miss the road. Though Elohim Created all people, the vast majority are in rebellion and have rejected His Sovereign rule.

Luke 19:11-14 (KJV) *11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten*

servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

Those who have embraced His Salvation in Yeshua are, in a true sense, His real Dominion. Their nature is not the Old with which they were born (that of Adam) but rather they are His New Creation.

2 Corinthians 5:17 (KJV) *17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

They are not static but are rather pressing in to be His sons with which He is re-populating the earth in preparation for end of the age when they will rule and reign, in a physical sense, over this earth realm with Yeshua.

Hebrews 2:10 (KJV) *10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

Romans 8:14-17 (KJV) *14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

4. A Constitution – This is the Document which governs relationship between the King and His subjects. It spells out responsibilities of the Crown to the people and their responsibilities including rewards and punishments. In the Kingdom, the Holy Scripture, articulated in the single volume now called the Holy Bible, is the Constitution. Those who are in the Kingdom are to internalise the Word and live in obedience to its precepts. When they do so, their consciences are activated to act as a spiritual/moral sensor or monitor Holy Spirit uses to steer them away from thoughts, words, deeds and attitudes which are potentially or actually harmful to their relationship with Elohim and fellow humans.

That is why all who respond to the call for ministry are required to, as a matter of priority, engage in deep, intentional study of the Constitution above the quest for more ‘anointing’ or ‘power’.

2 Timothy 2:15 (KJV) *15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

In other words, the Word ought to define our ethical responses to all issues of life and define the way to go, not our ideas, opinions, traditions and customs of humans!

5. Ambassadors – these are people who are given credentials with which they represent the King before the courts of other nations. ***True Ambassadors are saints who have accepted the call to be disciples and submitted to dealings of The Word which transforms their hearts and renews their minds by washing away natural mindsets which are replaced with the Mind of Yeshua.***

Matthew 16:24-26 (KJV) *24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*

To seek to be a minister without passing through the discipleship process is to plan for failure in ministry! True disciples of Yeshua are automatically Ambassadors of the Kingdom to the peoples and nations of the world where He planted and sends them.

Matthew 28:19-20 (KJV) *19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

In a real sense, Holy Spirit within them – both from the Seal Dimension which comes at the New Birth experience to the Demonstrative Dimension which they receive when Filled up or Baptized in Him – is the Ambassadorial Credential of all Ministers and saints.

2 Corinthians 1:22 (KJV) *22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.*

Ephesians 4:30 (KJV) *30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*

Acts 1:8 (KJV) *8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

C. Underlying Principles of Kingdom Ethics

In considering Ethics from a Kingdom perspective, the underlying principles these:

i. Supremacy of Elohim as Creator, Redeemer and Sustainer of Life of those who are saved

It is of the Lord's mercies that we are not consumed.

ii. The reality that all true saints are begotten by Elohim, having His Nature in them by the DNA which is imparted into them by Holy Spirit when He sealed them into His Body. Holiness and Love for instance are not to be external constructs but rather part of the nature of Elohim in His Own.

Acts 17:28-29 (KJV) *28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.*

iii. The reality that all who are citizens of His Kingdom need to abide by His Word in the Constitution which is the Holy Scripture.

John 15:14 (KJV) *14 Ye are my friends, if ye do whatsoever I command you.*

iv. The reality that if saints abide in Yeshua and internalise His Words, the life they will live is not to be based on trying to keep up with rules that govern external behaviour. Rather, there is an 'inside-out' flow which makes them instruments which Holy Spirit uses to manifest Yeshua Who sits on the Throne of their hearts.

John 15:1-8 (KJV) *1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do*

nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Philippians 2:12-16 (KJV) *12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure. 14 Do all things without murmurings and disputings: 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.*

1 Peter 2:9-12 (KJV) *9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*

v. The reality that when saints are in genuine, living relationship with Yahweh their Father, their conduct in the earth realm needs to reflect His Nature and be in consonance of the reality of His Omnipresence and Omniscience. For this reason, saints cannot ‘switch on’ high ethical standards when they are ‘inside a Church building’ only to ‘switch off same’ when they are outside it – at home, in their businesses and work places or in the mission field.

D. Kingdom Perspective of Ethics is Internally based and therefore far better than Religious Paradigm of Ethics which requires saints and ministers to ‘conform to’ certain rules, even when their hearts are not there.

From what we have said so far, these realities can be safely deducted to give us a complete picture of why saints and ministers should understand, embrace and live out Kingdom ethics as a lifestyle.

1. The Holy nature and character of Elohim places a demand on all who are His off springs to live in like manner.

1 Peter 1:15-16 (KJV) *15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.*

To live Holy 24/7 comes about when we submit to the sanctifying work of Elohim which releases deeper realms of Grace.

1 Thessalonians 5:22-24 (KJV) *22 Abstain from all appearance of evil. 23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it.*

This happens when we realise our inadequacies and embrace His invitation to press into deeper realms of relationship with Him. In other words, the call to deeper and higher ethical standards is actually a call to press into the fullness of dealings of the Cross.

2 Peter 1:5-11 (KJV) 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

No one who is in the Kingdom comes to a place of thinking he or she has 'arrived'! On the other hand, while in the body, we need to press on, be open to Holy Spirit and dealings of the Word and Cross, thereby rising from glory to glory. Paul offers a spectacular example of this approach:

1 Corinthians 15:31 (KJV) 31 I protest by your rejoicing which I have in Christ Jesus our Lord, **I die daily.**

Philippians 3:7-14 (KJV) 7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

1 John 3:1-3 (KJV) 1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.

2. The Attributes of Elohim as Omnipresent and Omniscient demand that all who are called by His Name cannot afford the religious life which puts on a show when inside a building engaged in rituals only to put same off to live 'normally' in a 'secular' setting. Knowing that He Is everywhere all the time and that all things are exposed to His All seeing Eyes, Ministers live holy on a 24/7 basis!

Jeremiah 9:23-24 (KJV) 23 Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

Jeremiah 17:9-10 (KJV) 9 The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Hebrews 4:12-13 (KJV) 12 For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Psalms 139:7-13 (KJV) *7 Whither shall I go from thy spirit? or whither shall I flee from thy presence? 8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me. 11 If I say, Surely the darkness shall cover me; even the night shall be light about me. 12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. 13 For thou hast possessed my reins: thou hast covered me in my mother's womb.*

3. The Word is not a religious tome to be picked up at will and dropped when necessary. From what we saw earlier, the Word is the Constitution of the Kingdom.

The Word is basis of the New Life.

1 Peter 1:23 (KJV) *23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

The Word, when engrafted internally saves saints and ministers from sinful dispositions.

Psalms 119:9 (KJV) *9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*

The Word wires in all saints and ministers, the fundamental principle of relationship with others called the Golden Rule.

Matthew 7:12 (KJV) *12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

When properly internalised, the Word transforms the heart, renews the mind, changes perspectives and attitudes as well as qualifies the quality of words which proceed from within to without.

Colossians 3:16 (KJV) *16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

The Heart>The Mind>The Walk>The Attitude>The Word

Review Questions

1. Please summarise the 5 principles of Kingdom ethics (section C of the lesson).
2. Discuss what you learnt from Section D. of this lesson: 'Kingdom Perspective of Ethics is Internally based and therefore far better than Religious Paradigm of Ethics which requires saints and ministers to 'conform to' certain rules, even when their hearts are not there.'
3. Briefly explain why it is dangerous to desire to be a Minister of the gospel without first passing the threshold of being a disciple of Yeshua.
4. Please describe the impact of this chapter on you as a person.

Chapter 5

Ministerial Ethics is about living the Life which Overcomes Sin

As repeatedly stressed, Kingdom ethics is about a lifestyle of victory over Sin. In other words, it is one which enables a minister called by Elohim to function faithfully as Ambassador of His Kingdom in all situations and circumstances – in private and in the open, anywhere and everywhere. In effect, it is a lifestyle which overcomes various seductions of Satan and challenges of life.

A. The first question then is what is Sin?

Sin is, simply put: the 'breaking of Elohim's righteous laws. In other words, Sin occurs when ministers and saints venture outside the loop of Righteousness with which they were clothed during the new birth experience!

1 John 5:17 (KJV) *17 All unrighteousness is sin: and there is a sin not unto death*

What this means is that when ethical standards of the Word are known and practiced, a minister lives the holy life!

Sin causes separation from the Father.

B. How does Sin happen?

In the normal course of life, those who are saved are made righteous by the Blood of the Lamb. Being justified by Faith, they live a life of purity of heart. This is because, when we are born again, we become saints of Elohim having His nature and DNA of holiness and love flowing in our spiritual veins.

Sin is of Satan and therefore alien to the New Creation. Satan is extremely unhappy to see human beings live the Elohim type of life – sin free! He therefore goes about seeking who to devour or seduce. Let us note that as powerful in evil as he is, Satan has no capacity to force even the youngest saints to sin against Elohim! Our lives are hidden in Yeshua and therefore ring-fenced by the Blood as we are sealed unto the Day of Redemption (Colossians 3:3).

However, what Satan has legal license to do is to roam throughout the earth realm looking for saints and ministers who are presumptuous, careless and neither watchful nor careful. Seeing an opening in the thought life, attitude or emotional or physical needs of saints and ministers, Satan pounces to offer a cheap alternative. The fact of allowing him to lead one away from the will of Elohim amounts to denying the Dominion of Yeshua as Lord and accepting Satan as the new lord. That is what Sin is at its very core!

1 Peter 5:8 (KJV) *8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*

Satan does not often come in ways that are clear. After years of studying the human nature, Satan and his cohorts have so many wiles or devices through which they seek to wear down and tempt Ministers to commit sin and miss the mark.

2 Corinthians 2: 11 (KJV) *11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.*

All saints are wired with the capacity to overcome Satan, Sin and the World because Yeshua sits securely on the throne of our hearts.

1 John 4: 4 (KJV) *4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*

1 John 5: 4-5 (KJV) *4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

With Yeshua in us and for us, it is the responsibility of all saints and ministers to resist Satan and his seductions steadfastly in the faith!

1 Peter 5:9 (KJV) *9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*

This is why Ministers and indeed all saints should avoid presumption of invincibility with attendant pride for such denies reality and opens doors for Elohim to leave such people to their own devices:

1 Corinthians 10:12-13 (KJV) *12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

The grand key is to be watchful over our hearts, motions of the mind, attitudes, words, actions and motions of Satan on a 24/7 basis!

Matthew 26: 41 (KJV) *41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*

We accompany watchfulness with wearing the whole Armour of Elohim at all times!

Ephesians 6: 10-18 (KJV) *10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*

When Ministers are careless or carefree, they open doors through which Satan implements his desire to gain a foothold into their lives. When he gains even the slightest foothold in the mind, heart or emotion, it may only be a matter of time and the minister succumbs. In other words, the best way to have victory over Satan is to keep the instruments he uses to seduce outside the realm of our thoughts, emotions, attitudes and cravings of the physical body!

The reason is simple: from his days in the garden tempting Eve, Satan works unceasingly to activate lust in Elohim's people. Lust simply put is the desire to have something one is not permitted by Elohim to have!

James 1:13-16 (KJV) *13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren.*

Elohim wants all His ministers to come to the place where having known the devices, wiles and strategies of Satan, they do not give him any space to trip them over!

Ephesians 4:27 (KJV) *27 Neither give place to the devil.*

D. The Two broad Divisions of Sin

Sin can be broadly classified into two:

1. Sins of Omission – These are committed when a minister desists from doing what is right and proper according to the specific duty of care expected from his or her particular calling. It also includes general negligence.

John 10

A Minister is supposed to be sensitive in the Spirit and should not withhold from doing what is right and proper – even when others do not know. For instance, a Minister is expected to prayerfully wait on the Lord for release of His Word with which to feed the brethren. When due to carelessness and multiplied activity the minister ignores prayer and study of the Word, that omission is ethical failure.

Where a minister has a callous, transactional mindset which only responds to Pastoral needs of 'tithers' and those who give 'good offerings', Yeshua is mis-represented. The command to do good to all humans and especially those of the household of faith (not just members of our congregations is at the heart of the fundamental Law of the New Covenant which is Love – unconditional agape!

Galatians 6:10 (KJV) *10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

John 13:34-35 (KJV) *34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.*

In the same way, the fundamental Law of the New Covenant laid out by Yeshua the King requires all that are in His Kingdom to consciously walk in unity with other saints and ministers (not just those in our congregations or networks). When a minister does not walk in unity with others, he or she ends up creating a religious empire or denomination. To the degree that this tendency divides the Body and destroys the witness of Yeshua, it becomes sin – of Omission!

John 17:20-23 (KJV) *20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they*

may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Ephesians 4:1-6 (KJV) 1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all.

Sin of Omission also includes the tendency to shut up bowels of compassion to whom it is due. This includes withholding material goods and emotional support for the poor, vulnerable, sick, incarcerated. King Yeshua pointedly declared that the attitude and actions of His ministers towards what can be termed the 'less fortunate' will come into play on the Last day.

Matthew 25:31-46 (KJV) 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

2. Sins of Commission: These are sins that are 'committed'. In other words, there is an intentional engagement with Satan, just as Eve engaged in dialogue with Satan in Genesis 3:1-7. When faced with suggestions to do things contrary to the will of Elohim, our model is Yeshua who overcame Satan with resolute resistance and rebuke as recorded in the Word.

Matthew 4:1-11 (KJV) 1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred. 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan:

for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

James 1:13-16 (KJV) *13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren.*

Let us note that as with Yeshua, Satan will always seek ministers out in time of vulnerability when there is room for a physical, emotional, psychological need. What he offers at such times is the core of seduction or temptation. If we know what the Word says of the matter, Holy Spirit will prompt such and bring it to remembrance, leading to victory.

It is therefore utterly necessary for those who are called into Ministry to study the Word of Elohim in order to know, understand and apply 'It is written' when the enemy seeks to seduce.

2 Timothy 2:15 (KJV) *15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

To be a minister and not know the Word under the guise of running in your own lane is to court disaster! The Minister who is aware of ethical standards in the Bible does not consciously engage in Sin. When a minister is constantly aware of the Omnipresence and Omniscience of Elohim and the fullness of His Holy nature, Sin is seen for what it is: as utterly toxic and reprehensible.

1 John 1:5-7 (KJV) *5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

1 John 2:3-6 (KJV) *3 And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked.*

1 John 3:4-10 (KJV) *4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*

E. Other Classifications of Sin

A diligent study of Holy Scriptures reveals that Sin can also be classified further to include a number of things we touched on in Lesson 4:

1. Thoughts: what we think drive what we do

Proverbs 23:7 (KJV) *7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.*

For this reason, Satan tries to turn the mind of saints which should be stayed on the Lord (Isaiah 26:3 and Philippians 4:8) into a never ending battle field. The onus is on saints to detect any alien thought which is unloving and unholy, reject same and cast them out! Because they are fiery darts of the enemy seeking to poison and control, casting them out is not an option!

2 Corinthians 10:5 (KJV) *5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*

2. Motives: Satan is in the business of corrupting motives. We need to be consciously aware that the Lord is as interested in motives as He is in our actions. Where good things are done but with wrong motives, there is corruption.

Jeremiah 17:9-10 (KJV) *9 The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.*

Hebrews 4:12-13 (KJV) *12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*

3. Words: Sin can be manifested through spoken words just as righteousness can also be expressed thereby. For the minister conscious of eternity, there is a call to speak words seasoned with Salt of His Grace which ministers life to the saint.

Evil communication corrupts good manners. Immoral words; curses and jesting are not to be part of words which ministers speak.

Matthew 12:36-37 (KJV) *36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

Matthew 15:11, 17-20 (KJV) *11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.*

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Ministers are not permitted to use curses to afflict the people they lead.

Romans 12:14 (KJV) *14 Bless them which persecute you: bless, and curse not.*

Ephesians 4:29 (KJV) *29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

4. Attitudes: It is easy to cave in under pressure and serve Elohim and the saints and humanity with an attitude of grumbling, complaints.

Colossians 3:17, 23-25 (KJV) *17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him...*

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Special Note: Some of the most Dangerous Sins are in the emotional realm and may not be seen by humans. They include:

- Unforgiving spirit

Matthew 6:14-15 (KJV) *14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

- Root of bitterness and Holding onto hurts which defile and bring about damaged emotions and Emotional deconstruction

Hebrews 12:14-15 (KJV) *14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;*

- Ought

5. Actions: In the way described above, those in ministry are able to live an inside out life of righteousness, peace and joy in Holy Spirit.

From this vantage point, the Minister is able to live a wholesome life. It is not one where they do things to be seen of fellow humans. It is rather the opposite. Dead to self, the individual minister is simply a vessel of honour in the hands of Elohim. As Yeshua is enthroned in the heart, He lives and reigns there from. In other words, Yeshua lives out His life through manifestations of His Grace in the minister.

Romans 14:17-19 (KJV) *17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.*

Galatians 2:20 (KJV) *20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

Galatians 6:14 (KJV) *14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

Philippians 1:27 (KJV) *27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

F. Scope of Ethical Conduct

Principles which undergird ethical behaviour are the same – they regulate how we ought to live at home, in private meetings, inside congregational settings, in the Market Place and Civil Society. We do not turn ethical conduct on and off like Religion does. In other words, Kingdom Ethics covers how ministers live in all dimensions of life.

The Social lives of ministers as individual human beings; as members of families, members of the Kingdom community in the local congregation and living everywhere as Ambassador of the King of Kings are all part of a single continuum called 'Kingdom life'. Ministers are called to live a contented life and shun worldliness.

Hebrews 13:5-6 (KJV) *5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.*

The Economic life of the ethical minister is anchored within the bounds of scripture: there should be total trust in love of the Father to the degree that no room is made for the belly to intervene in the sold out life:

Matthew 6:25-34 (KJV) *25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

The overall purpose of Elohim is to wash us clean, free of the spots of Sin, Wrinkles of Traditions and other such things so that we can be presented.

Ephesians 5:26-27 (KJV) *26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

Review Questions

1. Please define Sin and explain how Christians fall into sin.
2. Kindly explain what is meant by Sins of Omission and give at least 3 examples.
3. Kindly explain Sins of Commission and give at least 3 examples.
4. Kindly explain new insights you gained from this chapter.

Chapter 6

A Holistic Approach to Ethics is rooted in the Word.

Let us reflect on the reality that the grand failure of religious approach to ethics lies in the fact that sets of rules which are drawn up by denominational boards do not deal with the fundamental issue which is Sin and sinfulness. In effect, religious leaders do not equip those called to ministry with the capacity to know the Truth which sets free.

Signing up for ethical rules when there is no clear instruction on how the heart is transformed and the mind renewed amounts to nothing more than placing a yoke, too heavy to bear on necks of people. That was the way Pharisees laid burden on people.

Matthew 23:4 (KJV) *4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.*

We therefore need to continue with this evidently better approach of spotlighting the root issue of Sin and revelation of how Elohim desires to deal with same by deeper ministries of Holy Spirit, the Blood and the Word because it provides clarity on how and why those called to ministry must embrace fullness of true Kingdom life marked by the fruit of holy living.

Matthew 3:8 (KJV) *8 Bring forth therefore fruits meet for repentance:*

The holistic approach is best captured in this scripture which encourages saints and ministers to press into the fullness of the stature of Yeshua, Jesus as Head of not just the Church generally but in particular of themselves as individuals.

1 John 3:1-3 (KJV) *1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.*

As a matter of fact, the Fivefold was placed in the Body to enable saints walk in the fullness of their divine identity in Yeshua.

Ephesians 4:11-16 (KJV) *11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the **perfecting of the saints**, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

This is why Satan has attacked the Fivefold relentlessly!

B. The Grand Key to Ethical Living: Ministry of the Word

If saints and ministers are to live ethically as a lifestyle (not an imposed set of rules), the key will be to embrace afresh the ministry of the Word. When the Word is studied, known and embraced, Holy Spirit uses it to work wonders:

i. Saves the heart and mind from sinful dispositions

Psalms 119:11 (KJV) *11 Thy word have I hid in mine heart, that I might not sin against thee.*

ii. Provides light so we do not walk in darkness

Psalms 119:105 (KJV) *105 Thy word is a **lamp unto my feet**, and a light **unto my path**.*

iii. Provides a solid foundation on which to build life and ministry

Matthew 7:24-27 (KJV) *24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*

iv. Pruning off rough edges of life and washing clean

John 15:2-3 (KJV) *2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you.*

v. Pierces through the outer man (Body) to discern the real person within (state of spirit and soul realm)

Hebrews 4:12-13 (KJV) *12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*

vi. Is a Mirror which shows us spots that we need to see so that we can take them away.

James 1:22-25 (KJV) *22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

Congregations, Ministries and Denominations which downgrade the Word or who dwell on cherry picking of Scriptures do extreme damage to the saints and ministers connected. The reason is that the Truth that is unknown and un-lived represents bondage to natural life and religiosity. To be instructed in the Truth of the Word is to be set free!

John 8:32 (KJV) *32 And ye shall know the truth, and the truth shall make you free.*

With this approach, the Word is seen in its Kingdom perspective as the Mind of Elohim and the Truth of how He wants His Own to live in the earth realm. To come to the realisation that the Word is the same as Elohim is to have a great esteem of what the Holy Scriptures says.

John 1:1-2 (KJV) *1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God.*

Psalms 138:2 (KJV) *2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.*

The life of the saints and ministers who desire to live ethically is therefore best served by asking this question concerning all things they think, say and do: What does Elohim say about it in the Word?

For those who desire to live by the high ethical standards of Elohim, the reality is that living by His Word forms Yeshua in their lives to the degree that in Him they live, move and have their being.

Galatians 4:19 (KJV) *19 My little children, of whom I travail in birth again until Christ be formed in you,*

Acts 17:28 (KJV) *28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*

This should be the goal of all saints and especially those called to ministry. The reason is that when we get here, obedience to the Word is no longer a struggle because the grace to obey is derived from Him to Whom we are connected.

John 15:1-8 (KJV) *1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

D. The Word of Elohim never ages! In Yeshua we have the Truth of the New Covenant, not the rules of Religion

We live in a world where secular humanism is lobbed off pulpits and on social media regularly to appeal to the rebellious dimensions of human nature. Prominent ministers therefore are not afraid to savage the Word and serve up their personal preferences and perspectives as if it were the Truth. One thing should be settled in all who yearn to live by Kingdom ethics: just like Elohim, His Word is sure and settled!

Psalms 119: 89 (KJV) *89 For ever, O Lord, thy word is settled in heaven.*

Elohim deals with humanity through only one source: Yeshua, Jesus and His Words!

In discussing ethics from a Kingdom point of view, it is essential to clearly state that in Yeshua, all that writings in the Law and Prophets were fulfilled. On His Cross, all handwritings of ordinances (curses of the Law) that were against humanity were taken away.

Colossians 2:13-14 (KJV) *13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*

Truth no longer is dependent on cramming all the Torah into the brain to recite. Truth is what Yeshua says as the very personification of Elohim!

Hebrews 1:1-3 (KJV) *1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*

Matthew 7:24-27 (KJV) *24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*

Matthew 24:35 (KJV) *35 Heaven and earth shall pass away, but my words shall not pass away.*

To understand Kingdom ethics therefore is to understand the New Covenant. Any principle of the Old that fits into His Words (those He spoke directly or those He released to His Church through various vessels that make up the New Covenant).

Some ethical samplers

In the Sermon on the Mount, Yeshua laid out with graphic language, two inter-connected realities:

i. He came to fulfil the righteous demands of the Torah

Matthew 5:17 (KJV) *17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

ii. The Ethical standards of the New Covenant were of far greater weight and import than the dry religious rules and rituals of the Mosaic law.

Matthew 5:20 (KJV) *20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

1. Ethical Pathway to the Blessed Life

From a worldly point of view, a blessed person is one who has accumulated a lot of money and material possessions which are flaunted for all to see.

For those who wish to live in a manner consistent with Kingdom ethics, the King of Kings provides a clearly different pathway to attain blessedness. It consists of these principles:

Matthew 5:1-3 (KJV) *1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

Ethical Implication: In effect, King Yeshua says that contrary to the world and religious definitions of being blessed which encourage accumulation of stuff, in the Kingdom, the paradigm is different. Paul was used of Holy Spirit to reaffirm this truth about the Kingdom:

Romans 14:17-19 (KJV) *17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.*

Matthew 5:4 (KJV) *4 Blessed are they that mourn: for they shall be comforted.*

Ethical Implication: Those who are convicted of their sins and tarry mournfully before the Lord are promised divine comfort.

Matthew 5:5 (KJV) *5 Blessed are the meek: for they shall inherit the earth.*

Ethical Implication: The earth realm is not possessed by arm of the flesh and human strength but by imbibing the meek nature of Yeshua – both in this present time and when He returns to establish the Kingdom.

Matthew 5:6 (KJV) *6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

Ethical Implications: Desire to receive all that Yeshua procured for us on the Cross plays a huge role in the realm of righteousness, which is a life of having right standing with Elohim on the merit of the finished work of the Cross.

Romans 10:8-13 (KJV) *8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved.*

Matthew 5:7 (KJV) *7 Blessed are the merciful: for they shall obtain mercy.*

Ethical Implications: Being compassionate at heart and merciful in conduct reflects the DNA of Elohim Who is full of mercy (Psalms 103). Being merciful is a seed which attracts mercy. A merciful heart is evident by actions of faith towards the less fortunate.

James 2:12-20 (KJV) *12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. 14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and*

filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead?

Matthew 5:8 (KJV) *8 Blessed are the pure in heart: for they shall see God.*

Ethical Implications. The heart is heart of life! Only Elohim knows the state of the heart and He alone understands the motives which drive actions. Right actions with wrong motives cannot pass the prism of His eyes which are purer than to behold iniquity. The Lord wants us to live whole lives where the heart, mind, emotion, speech and actions reflect His holy nature.

1 Peter 1:15-16 (KJV) *15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.*

Psalms 15:1-3 (KJV) *1 Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? 2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. 3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.*

Matthew 5:9 (KJV) *9 Blessed are the peacemakers: for they shall be called the children of God.*

Ethical Implications: Elohim wants His own in the earth realm to show their affinity to the Prince of Peace by their priorities. There is nowhere in the new Covenant where saints and ministers are encouraged to go into mental, verbal or physical altercations with people. On the other hand, saints are expected to be carriers and promoters of peace.

2. Attitude to Persecution

Matthew 5:10-12 (KJV) *10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

Ethical Implication: Saints and Ministers should never recourse to arm of the flesh. They should never fight for themselves because He Who sends always backs up His Ambassadors with His Divine Presence and Power!

Matthew 28:20 (KJV) *20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

3. Role of saints as Catalysts of Transformation and Ambassadors of the Kingdom in the earth realm. He likened saints to Salt which Flavours and preserves things from corruption and Light which illuminates by driving out darkness.

Matthew 5:13-16 (KJV) *13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a*

bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

In John 17, Yeshua made it clear that His saints are expected to live separately from the principles and patterns of the world system. But He made it clear that though saints live in the physical world, they are not of the world system (its culture). He did not ask the Father to take us home when we repent because He has work for us to do in the earth realm as catalysts of change. Catalysts are substances which change whatever they are in contact with without being changed.

John 17:15-16 (KJV) *15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world*

Review Questions

1. Explain why true Kingdom ethics is based on the Word.
2. Explain the 6 ways the Word works in lives of saints.
3. Kindly summarise how Yeshua's concept of Blessedness is ethically superior to the worldly and religious concepts.
4. What new insights did you gain from this chapter?

Chapter 7

Rightly dividing the Truth of the Word is the key to full Ethical Boundaries

From what we have seen in Chapter 6, Kingdom Ethics is what the Word is all about. The Word is the Creator's manual for how to live in the earth realm. It therefore covers all dimensions of life.

For saints and ministers to come to rightful understanding of the Word, they need to:

- i. Submit to teaching Ministry of Holy Spirit Who is on assignment for that purpose.
- ii. Diligent searching of the Scriptures to locate all the parts of Truth which cohere to define what Elohim says of any subject matter/issue.

2 Timothy 2:15 (KJV) *15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

Isaiah 28:10 (KJV) *10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:*

With this approach, they will be no tendencies to 'cherry pick' what we want and ignore others. In other words, we will not handle the Word deceitfully or craftily.

Let us continue with understanding of some other issues which The King of Kings clearly defined while in the earth realm. In rightly dividing the whole counsel of Elohim about each subject matter, we will allow Holy Spirit to reveal other supporting scriptures so that we can come to an understanding of the full ethical framework which ought to define how saints and ministers should live. In other words, Scriptural doctrine simply defined are divine boundaries of life set by Elohim.

4. Anger, Ought, Reconciliation

Matthew Chapter 5

21 Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

5. Immoral conduct forbidden: Purity of heart as key to overcome tendencies

In Genesis 1:26-29 and Genesis 2:18-25, Elohim established the principle of Marriage as an institution involving men and women. To married couples, He gave the permission to know each other intimately. The implications are that those who engage in sexual behaviour outside the remit of marriage are engaged in sin against Elohim, themselves and the whole Body of saints. In setting out the ethical boundaries of morality, Yeshua as King of the Kingdom went beyond the issue of physical contact into the deeper plane: the heart and mind where evil is first contemplated. In other words, Yeshua defined ethical boundaries of morality to include necessity of guarding gates of the heart and mind from intrusion of fiery darts of Satan that are meant to inspire seduction to sin. The reason for the expanded definition is that thoughts lead to motives which in turn drive actions of immorality in various ways.

Matthew 5:27-28 (KJV) *27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

To this Paul adds for clarity, these clauses in the letters Holy Spirit used him to write:

1 Corinthians 6:13-20 (KJV) *13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. 14 And God hath both raised up the Lord, and will also raise up us by his own power. 15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

Implications: Saints who embrace Lordship of Yeshua are to live with pure hearts. If they guard that grace of purity with diligence, they will discern when the enemy desires to inspire thoughts that are contrary to the divine purpose. They will also hold themselves accountable to ensure that there does not emerge in them any unholy desire or impure thoughts about brethren of the opposite gender. All potential avenues for culturing negative conduct are shut down in a proactive manner. This includes unholy communications; undue familiarity; improper visitations at odd hours and avoidance of social media habits which create room for unholy thoughts, words and actions to form. Saints and ministers are called to live in moderation including their dress sense. No saint should set out to 'dress to kill' or engage in seductive behaviour. The very thought of such, when it motivates what and how people dress becomes is sinful.

Brothers and sisters who truly appreciate the power of purity which keeps them outside the loop of Satan, Self-nature and the World are also aware that if they allow their emotions to be entangled with those they are not in marital relationship with, the consequence is living in hypocrisy in the Church and eternal damnation (if they die in that State) and potential missing of the Rapture if the Trumpet sounds.

Consequences of immoral living (Adultery and fornication involving singles – including Church goers who live in and bear children outside wedlock) are clearly defined by both Yeshua and in the writings of Paul:

Matthew 5:29-30 (KJV) 29 *And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*

1 Corinthians 6:9-10 (KJV) 9 *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God*

6. Marriage Union is life long, making Divorce an extremely difficult thing

Celebrity preachers are using their star power to misled Elohim's people onto the path of eternal damnation. Nowhere is this evident in the casual way they preach and practice marriage. The Word of Elohim however is exalted above human preachers! He cannot change the ethics of Marriage just to please those who desire to live in the flesh.

These days, all manner of 'relationship experts' have also arisen who have sought to re-define the sacred institution of marriage according to their personal ideas, experiences or worldly perspectives. The Lord is however preserving for Himself a remnant who cling to His holy Word. Let us examine the ethical issues surrounding, marriage from a Kingdom point of view. The explicit definition of Marriage and commitment required for those who wish to get into same is so clear!

Matthew 5:31-32 (KJV) 31 *It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.*

Here, Yeshua defines marriage as a union between a male and female son of Elohim. The only condition under which a marriage is deemed dissolved is if one of the parties engages in immoral conduct. By that act of going into a third party, a breach is made of both trust and the union which opens doors to satanic oppression. Yeshua offers a more detailed explanation of the subject matter in another passage. There, He made it clear that marriage is not for every brother and sister! The truth is that those may not be disposed to pay the price in terms of patience, endurance and long suffering may be better served staying celibate, if the grace of chastity is in them.

Matthew 19:1-12 (KJV) 1 *And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; 2 And great multitudes followed him; and he healed them there. 3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?*

Marriage is a union, period!

4 *And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.*

Divorce can only arise where Immorality intrudes by the relationship of a third party.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Celibacy is a gift from Elohim.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Paul was used by Holy Spirit to provide a wider dissection of the potential issues and scenarios which may arise when saints are in the marriage union. We can discern specific ethical boundaries within the marriage union.

1 Corinthians 7: 1-16, 25-40 (KJV)

Married couples are bound to minister to emotional and physical needs of each other.

1. Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. 2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

Celibacy is a good thing for those who have the grace.

6 But I speak this by permission, and not of commandment. 7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 8 I say therefore to the unmarried and widows, it is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn.

Marriage is Union and should not be broken.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.

Concerning unbelieving spouses who may be inclined to leave:

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

Concerning Betrothals (engagements to marry such as Joseph and Mary):

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

Saints should never lose sight of eternity.

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

Marriage affects Priorities of Life.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 33 But he that is married careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. 35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. 36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. 37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. 38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

Marriage Union lasts until Death which formally separates people.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. 40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

Ephesians 5:21-32; Ephesians 6; Colossians 3:16-19 outline further ethical boundaries of the marriage institution among other scriptures.

Implications. When it comes to marriage, Kingdom ethics is very clear:

1. Marriage is a lifelong union, for better for worse.
2. Marriage is therefore not a partnership of convenience to be entered into and exited at will or according to motions of emotion.
3. When any of the parties stumbles to engage in immorality outside marriage, such a person has essentially broken the marriage covenant.

4. Because of the Law of forgiveness in Matthew 6:12-15 and Matthew 18:17-35, the party cheated on is expected to forgive, if the transgressor is truly repentant. Where justification is brought into the situation, the past can be forgotten as well and the couple can go on to life a fulfilled marriage.

5. If the issue is that of domestic abuse, the victim should access Pastoral support once a pattern is discerned. Where necessary for preservation of life, the couple can be physically separated so that they can be counselled until there is change of behaviour.

7. If an unconverted spouse departs, the one who stands faithful is not under bondage.

8. Saints should realise that marriage is only tenable on this side of eternity to enable couples to receive mutual affection, emotional and physical satisfaction and for purposes of procreation. For this reason, eternity should always feature in the hearts and minds of spouses and single brethren. The question should always be how to avoid anything which can affect ability of saints to gain access to eternal phase of the Kingdom. No one can give this excuse 'it was because of my spouse that I missed eternity with Elohim'!

Saints, if we use this approach to study the Word, we will be saints of Elohim indeed, not just in words. It is in this way that ministerial ethics enables us to be true witnesses of the Grace of Elohim in Yeshua and Ambassadors of the Kingdom.

Let us study, understand and stand upon the Word. His Grace will be sufficient for us to live the zoe life! What is the use to enjoy the pleasures of sin for as sin only to move from Church to the Lake of Fire to suffer eternal torment? Elohim forbid!

Review Questions

1. Ministerial Ethics is simply living out the Word in everyday life. This means, we need to study, compare scripture with scripture and rightly divide same in order to know, accept and walk according to the Word of Elohim for each situation we face' – Please discuss this postulation.

2. 'It is unethical to bear grudges, nurse offences and have unforgiving spirit' – please explain why using appropriate scriptures.

3. 'Marriage is a Union that should not be broken lightly, no matter what modern celebrity Preachers do and teach' – please explain, using at least 3 scriptures to support.

4. What new insight did you gain from this chapter?

Chapter 8

Struggles, Stumbling, Sin, Repentance, Justification, Righteousness and Ethics

Note: This course is an extensive one spanning provisions for ethical Kingdom living and ministry throughout the New Covenant, drawing references to relevant texts in the Old Testament. We will need to complete it together as a Class group project where teams set up by the Director of Studies concentrate on specific Books of the New Covenant to locate therein, provisions with clear instructions of ethical living and boundaries within which saints must operate in the earth realm.

How Struggles, Stumbling, Sin, Repentance, Justification and Righteousness impact on Ethics

The whole counsel of Elohim states with clarity that those who are truly born again are made righteous by the Blood of Yeshua. In other words, the Blood blotted out all of their past and they receive the gift of right standing with the Father on the merit of their faith in what Yeshua accomplished.

2 Corinthians 5: 17 (KJV) *17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

Romans 3:24-26 (KJV) *24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

Romans 4:3-8 (KJV) *3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.*

Romans 5:1-2 (KJV) *1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God*

No one earns righteousness by works. It is a gracious gift of Elohim on the basis of the finished work of Yeshua on the Cross and accessed entirely by Faith.

Romans 6:23 (KJV) *23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

Romans 10:8-11 (KJV) *8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.*

The reality is that this transaction takes place in the spirit-man. The conscience is activated and laws of the New Covenant are grafted into the heart of the saint.

Hebrews 10:15-17 (KJV) *15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more.*

The divine blessing of wiping off the entire record of Sin and translating the newly saved into the Lamb's Book of Life is at the heart of Justification. Elohim deems the newly saved as not having committed any sins!

Ethical boundaries

This is where understanding the fullness of the Word becomes critical in the walk of holiness Elohim expects from every saint. The soul of the saint who is saved does not automatically make the same instantaneous transition made by the spirit-man.

The soul is the part of the human nature which is the realm of self-expression with the capacity to know and relate with others and the environment. It comprises the Mind (where thoughts are formed); Emotions (where Feelings are generated or nurtured); Attitudes (from where nonverbal responses proceed) and the Will (where desires translate into decisions on what to do). The state of the soul will determine depths and heights of spirituality in saints saved on the same date and time!

Just imagine for a moment a brother who gave his life to Yeshua at the age of 25. All these years, his soul had formed certain habits, attitudes, preferences which drive his decisions and may have worked for him. By special intervention of Elohim, he is saved and a new creation.

The cultural baggage of his racial or ethnic background, genealogical issues traceable to his natural DNA; the previous lifestyle are still very much within his persona and did not disappear immediately with the new birth. Notwithstanding, before Elohim, he is a new creature. But the motions of the flesh (combination of his soul and body) may be warring against the desire of his spirit-man to seek to please Elohim. In other words, there may be real struggles wherein his spirit-man wishes to please Elohim but his flesh (combination of soul and body) seek to cling to previous habits.

Romans 7:14-24 (KJV) *14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death?*

A believer going through this kind of situation is struggling with Sin and sinfulness. The struggle is not external (though the object which sparks the fleshly desires may be out there). If there is proper pastoral care, sound teaching and a nonjudgmental environment, the brother will receive the right support to dwell in the word, persist in prayer and be empowered by Holy Spirit to overcome and enjoy

victory from one degree to the other until he comes to a place where there is not much struggle to live right.

The reality is that though all saints are part of His family in the earth realm, Elohim recognises this phase of life. It is not that He gives such believers a free pass to live anyhow neither does He endorse any sinful choices they make. After all, by the New birth experience, there is enough grace in the baby saints to make right choices, including resisting seductions of Satan to sin against Elohim.

1 Thessalonians 5:22 (KJV) *22 Abstain from all appearance of evil.*

1 Peter 5: 8-9 (KJV) *8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*

Elohim simply regards such believers as new born babes who need to grow by the law of process, their physical ages notwithstanding:

1 Peter 2:1-3 (KJV) *1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious.*

Some older believers who did not have the opportunity of sound teaching ministry, discipleship and proper nurturing/mentorship may remain in a state of arrested babyhood syndrome. This is one in which their soul does not 'grow'.

Though ambition may drive them to seek to enter ministry at this stage and state of Kingdom life, such people should not seek to be ordained to lead others or to carry titles which can engender pride.

1 Timothy 3: 6 (KJV) *6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.*

1 Timothy 5:22 (KJV) *22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.*

This is because their core need is to grow to become disciples of Yeshua and sons of Elohim which may be hindered when they assume leadership positions.

2 Peter 3: 18 (KJV) *18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.*

Another reason why they do not need to be in leadership is that you cannot give what you do not have. A leader struggling with sins in this way may pose a great danger to the flock by validating their sinful choices or lifestyle! On the other hand, those who have not gained victory over sin may end up living like hypocrites. In that case, they make demands on those they lead to live right but are themselves slaves of Sin.

The Ethical Paradox

Though fellow saints and other humans may write saints who are struggling with motions of the Flesh off, Elohim has a different approach. He does not cast the struggling saint away because of this inconsistency of walking. This attitude of Elohim towards struggling saints is a mystery we cannot fully

understand until we are perfected in knowledge in the world to come! The Word gives us a clue to this aspect of His nature:

Psalms 103: 1-3, 8-14 (KJV) *1 Bless the Lord, O my soul: and all that is within me, bless his holy name. 2 Bless the Lord, O my soul, and forget not all his benefits: 3 Who forgiveth all thine iniquities; who healeth all thy diseases;*

8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy. 9 He will not always chide: neither will he keep his anger for ever. 10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities. 11 For as the heaven is high above the earth, so great is his mercy toward them that fear him. 12 As far as the east is from the west, so far hath he removed our transgressions from us. 13 Like as a father pitieth his children, so the Lord pitieth them that fear him. 14 For he knoweth our frame; he remembereth that we are dust.

Acts 17:30 (KJV) *30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:*

Micah 7:18-19 (KJV) *18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. 19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.*

Divine Remedies for Ethical excellence

Elohim has provided some remedies for all His saints who are still struggling with besetting and other types of Sin:

i. Look up to Yeshua: He calls on His saints to look up to Yeshua, not their flesh, circumstances or sneering of religious minded folks.

Hebrews 12:1-4 (KJV) *1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin.*

ii. Divine Chastisement: Through providential circumstances. In this case, Elohim may allow a situation to arise where a besetting sin of the believer burns his fingers. In the ensuing crises, he encounters Elohim afresh, receives mercy and is delivered from the attractions of sin.

Hebrews 12:5-11 (KJV) *5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

iii. Yearn for Holiness and Abstain from appearance of sin. Elohim calls on His own to come to the place of seeing the deceitfulness of Sin and how it can lead to eternal damnation, if the die therein or miss the rapture when the Trumpet sounds. Watchfulness over their own souls to detect and detest fleshly motions therein should motivate them to yearn for deliverance which will lead to holiness in thought, word, attitude and deed.

Hebrews 12:14-17 (KJV) *14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.*

1 Thessalonians 5:22 (KJV) *22 Abstain from all appearance of evil.*

From an ethics point of view, it means the ministers of Elohim need to know His Word and internalise same. That way, they reject whatever Elohim rejects and embrace whatever He wants.

iv. The Ultimate solution to the problem of the sin-prone soul is called entire SANCTIFICATION. This is the provision of Elohim for deep cleansing of the various compartments of the soul and physical body of the saint so that a saint can walk in purity.

1 Thessalonians 5:23-24 (KJV) *23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it.*

2 Corinthians 7:1 (KJV) *1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, **perfecting holiness** in the fear of God.*

Every true leader should yearn to make it to this state and enable the saints to also 'get it'.

2 Corinthians 11:2 (KJV) *2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a **chaste virgin** to Christ.*

Galatians 4:19 (KJV) *19 my little children, of whom I travail in, birth again until Christ be formed in you,*

Sanctification involves dealings of Holy Spirit, Blood of the Lamb, the Word and providential circumstances on these compartments of the soul at a deeper level:

i. The Mind is renewed with the Word (Romans 12:2; Ephesians 4:23).

ii. The emotions are purified of ungodly desires for gratification.

iii. The speech is purified.

iv. The heart is transformed to see Elohim and relate with Him on an intimate level.

v. The ultimate purpose of sanctification is to bring the soul of the saint under subjection to the spirit-man which in turn is subject to Holy Spirit Who dwells therein. When a saint is sanctified in this way, victory over sin is much more pronounced because the motivation to sin is taken away.

Let us note that at the Garden of Eden, Satan dislocated humanity by causing the soul of Eve and Adam to break out of subjection of their spirit-man and began to rule the human nature. From that day, humans began to be led by their emotions, ideas, opinions and what they see. In other words, the five carnal senses began to be the means of living. By sanctification, the proper order is restored: the spirit-man is made completely subject to Holy Spirit and begins to lead the soul realm and the Body. In this way, saints recover the state of son-ship.

Romans 8:1-16 (KJV) *1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God:*

When these experiences are embraced and made manifest, the saint and minister will walk within ethical boundaries in thought, word, attitude and deeds!

Galatians 5:16-23 (KJV) *16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.*

There is confidence derived from knowing that the past is past. Neither Satan nor religious folk can take away from them the sweet reality of standing before Elohim as justified by the Blood of Yeshua!

Review Questions

1. Please explain how Elohim sees the new believer as a work in progress.
2. How does Elohim deal with sinfulness in realm of the Soul. Kindly mention the process He uses?
3. Briefly outline the 5 outcomes of sanctification.
4. What new things did you learn from this chapter?
5. On a scale of 1-10, please describe how useful this lesson is to your walk with Yeshua.

Chapter 9

3 Responses to ethical Failure: Worldly, Religious and Kingdom

In His mercy, Elohim knows the frame of human nature. He knows that after thousands of years observing humans and inventing crafty devices, Satan is often able to trip over those who desist from being Watchful and Prayerful or who become presumptuous about their ability to stand and are careless enough to open doors.

Matthew 26:41 (KJV) *41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*

1 Corinthians 10:12-14 (KJV) *12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 14 Wherefore, my dearly beloved, flee from idolatry.*

Yeshua summed up the reality that Satan operates to destroy. But Elohim has not left us to struggle on our own. He is a present help in times of trials and temptations.

John 10:10 (KJV) *10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

When the enemy causes a saint or minister to stumble, those who are standing can either help the fallen to stand up again or facilitate their demise in the spirit!

Let us examine 3 potential pathways of responses when for any reason under the Sun, a believer or Minister breaks ethical boundaries to stumble or falls into Sin of any sort.

A. The World: to Scandalize and Shame

In the world system, when ethical failure occurs, the basic approach is to relish in the scandal it creates. The media has a field day and as they dig further, all offences of the past come to light. When this is so, the offenders are driven off the cliff, so to say. With such shame and exclusion from the limelight they once enjoyed, their circles of friendship abandon them. Some get depressed, others suffer mental breakdown; some are ruined for life while some opt for suicide.

B. Religion: Hardness of heart which translates into Hypocritical Responses; Judgement without Mercy/Compassion, Punishment

The religious world is known for callousness and lack of compassion. Religious leaders often have two approaches to Sin:

i. Categorise them into 'Major' and 'Minor': For the 'Minor', they may respond with some 'leniency' but for the 'Major', they often get enraged and throw the book at offenders. They judge harshly without mercy and seek to exact maximum punishment, including public shaming and long term exclusion from

fellowship or even permanent excommunication in some cases. Very little effort is made at restoration of the brother or sister who sinned.

With this approach, many brethren have been pushed over the brink and lost to Satan by permanent backsliding or apostasy (renouncing the faith). Some others who survived live with so much 'wounds' which fester to the degree that they lack the basic sense of justification after serving out their ecclesiastical sentences.

ii. Religious leaders often carry magnifying glasses when looking for or at ethical failure of 'other people' and tend to down play their own. With this hypocritical approach, their hearts are hardened and consciences seared as with hot iron.

Matthew 7:1-5 (KJV) *1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye*

Matthew 23:1-4 (KJV) *1 Then spake Jesus to the multitude, and to his disciples, 2 Saying The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.*

It is easy for Religious leaders for instance rail against Homosexuals and people engaged in behaviour considered variant but at the same time they themselves are serial adulterers, fornicators or caught up with mismanagement of Ministry finances. In other words, magnifying sins of other people becomes a kind of placebo which quietens their own consciences that they 'are not like'.

Luke 18:9-14 (KJV) *9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

A case study: Woman caught in adultery

Let us look at this scenario painted by story of the woman caught in adultery in order to see the danger of religious approach to those who stumble:

John 8:1-11 (KJV) *1 Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 **And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,** 4 **They say unto him, Master, this woman was taken in adultery, in the very act.** 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at*

her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Let us take note:

1. Though the woman was caught in the very act of adultery, hypocrisy made them to leave the man and focus on her. They had different standards of judgment.
2. When Yeshua challenged those who were without sin to stone her, it turned out that they had their own concealed baggage!
3. He did not forgive her so that she could continue in sin. On the other hand, His command was for her to 'go and sin no more'.

C. The Kingdom Response to Ethical Failure

The loving, caring heart of Elohim does not cease to beat, even when His saints and Ministers sin. This does not in any way suggests that Elohim condones Sin or gives any one a free pass to remain therein though saved! Those who claim to be saved prove same by the choices they make to live in holiness, utilizing grace from the Father to do so.

Romans 6:1-20 (KJV) *1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 15 What then? shall we sin, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness.*

Elohim does not change His ethical standards for saints and ministers! In the new creation, He wired us with the capacity to be righteous (have right standing with Him) and live in Holiness. In reality, holiness is the true proof of having experienced His saving grace!

Luke 1:74-75 (KJV) *74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life.*

While on this earthly pilgrimage, the same way He wants His saints to live in holiness as a default heart and mind setting, Elohim has also made provisions for anyone who stumbles into Sin to receive cleansing, provided that genuine repentance arising from conviction of Holy Spirit in the conscience is made.

1 John 1:5-10 (KJV) *5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.*

1 John 2:1-2 (KJV) *1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

Proverbs 28:13 (KJV) *13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*

Restoration is the heart beat of Elohim for those who Sin!

What this means is that the heartbeat of Elohim for those who fall into sin – even of the most grievous categories – is restoration! The story of the Prodigal son epitomizes this reality.

Luke 15:11-32 (KJV) *11 And he said, A certain man had two sons: 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe*

and sound. 28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Luke 15:10 (KJV) *10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.*

Those who are in leadership are called to have the Father's heart so that they can yearn for, pray for and guide saints who stumble back into a solid relationship with Elohim!

Galatians 6:1-2 (KJV) *1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ.*

Dealing with situations which affect overall health of the Church and public perception

From a practical point of view, certain kinds of sin can have private consequences on those involved. There are other kind of sins which can destroy the whole community of Faith, the local assembly or city Church. Where the sin involved is of the second category, the restoration process may need to follow what some may deem a 'drastic' approach. This is where the judicial powers of the Church described in Matthew 18 and 1 Corinthians 6 come into consideration:

Matthew 18:15-17 (KJV) *15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.*

1 Corinthians 6: 1-4 (KJV) *1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.*

One of the reasons Elohim does not permit saints to be lone rangers is so that they can be accountable to authorities they submit to. Local Congregations, Ministries and ministerial networks have the Elohim given capacity to set in motion processes that will ultimately lead to restoration of those who err. Apostles and Prophets as well as other matured fivefold leaders called by Yeshua have the capacity, under leading of Holy Spirit to discern and judge on lifestyles which can have a corrosive influence on the Body and recommend appropriate sanctions which when followed will lead to purification of the ministry and restoration of offending brothers and sisters or Ministers.

Sword of Authority

Paul the apostle was led to wield the Sword of authority when a brother in Corinth committed the most grievous of sins – incest with his father’s wife:

1 Corinthians 5:1-13 (KJV) *1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 9 I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*

He later wrote to the Church about why he rebuked the brother and all of them who seemed to have condoned his behaviour.

2 Corinthians 7:8-12 (KJV) *8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. 12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.*

Paul rejoiced in the reality that the Church was cleansed and purified through genuine repentance. He also made a ruling later to lift the sanctions against the offender – when repentance had taken place.

The Church does not exist in isolation but rather within a community.

2 Corinthians 6:3 (KJV) *3 Giving no offence in anything, that the ministry be not blamed:*

By properly judging such departures from the path of rectitude, the Church is able to restore its witness in the world as its Salt and Light.

Consider these fruits of restoration

1. Peter – He stumbled a number of times; became familiar with Yeshua to the degree that he received a sharp rebuke from Yeshua.

Matthew 16:21-23 (KJV) 21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

He even denied the Lord three times but was recovered.

Luke 22:31-34 (KJV) 31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

2. James and John stumbled on various occasion. Their temper was so hot that Yeshua called them 'Boarneges'. But Yeshua was patient and restored them. James became the first Apostle to seal his testimony in Blood. John became the apostle of love.

3. Paul - A former accessory to murder and accomplice of the religious assault on the gospel, Paul was recovered and restored by Yeshua. His testimony in **Philippians 3: 1-14** is a classic.

The Body would have been the worse off if these brethren were cast away when they stumbled or sinned. Their restoration has enriched the Church of Yeshua in the earth realm. Let restoration drive all disciplinary processes that are put in place when ethical failure occurs!

Review Questions

1. What are the three types of responses to ethical failure?
2. Please briefly sum up the main issues raised in this chapter.
3. Kindly share 5 things you personally learnt from this chapter.

Ministerial Ethics course 117 feedback

Valerie Caraotta, Conyers, GA USA: There are core truths I learned from course 117 on ministerial ethics. I learned that we are ambassadors of Christ and forerunners to carry out kingdom business. Our ethics must be based on the word as the plumbline of truth saturated in prayer in reliance on Holy Spirit. Ministerial ethics requires a standard of accountability to Elohim someday and to others today to reflect His nature. Constancy of character must be displayed wherever we are in a variety of settings.

No one arrives at holiness or ethical perfection but must continually keep a check on her motives. Scriptures must be compared with others to gain an accurate perspective so that cherry picking does not wrongly divide the word.

This course impacted me as I love the fact that abiding by the ethics of Yeshua, it takes the pressure away from trying to keep up with a set of exterior rules of behavior. Instead, it results in an inside outflow where Holy Spirit and Yeshua lives His life through me. I gained a greater perspective in realizing those that have been away from the Lord for sometime need time and patience to adjust as always our ingrained. It is not a quick fix but a continual process of long sanctification and consecration. Restoration is in the heart of Elohim, and should always be in the heart of me and others when dealing with individuals.

Apostle Augustine Onyechonam Ilodubah, Awka, Anambra, Nigeria: Core truths which I received from this lesson.

Ministerial ethics is simply living out the Word in every day life.

True Kingdom ethics is based on the Word. It provides clarity on how and why those called to ministry must embrace fullness of true Kingdom life marked by the fruit of holy living.

For those who wish to live in a manner consistent with Kingdom ethics, the King of kings provides a clearly different pathway to attain blessedness. It consists of principles which deals with the state of the inner man and bears outward fruit of righteousness, and peace and joy in the Holy Ghost.

The course has richly impacted me. It is indeed an eye opener as to what Kingdom ethics is all about, drawing a clear line of distinction between worldly, carnal and religious concepts of ethics.

Kyazze Paul, Jinja, Uganda: The core truths i have received from this course MINISTERIAL ETHICS - 117 are that i am able now to put a distinction from what the world and religion takes ethics to be and the Kingdom take on the subject matter. I have come to learn that ethics are the moral boundaries, moral principles, branch of knowledge, rights and wrongs and standard of behaviour that under gird the life style of those who are truly saved. The course has impacted me to the level that i now know how ministers are supposed to live and behave as given by scripture and not standards of men.

Cynthia Sibongile Mupotsa, Harare.Zimbabwe: What I have learnt is that ministerial ethics are based on the Word of God. When we embrace the Word, Holy Spirit uses it to work wonders in us. It saves the heart and mind from sinful dispositions.

The ethical standard of the new covenant has greater weight and impact than the dry mosaic laws. The mosaic laws and rituals were an outward function and those individuals who followed them did not

necessarily have an intimate relationship with Elohim. In the new covenant Yeshua Himself writes the laws in the hearts of the saints as there will be an intimate relationship with Him. Holy Spirit helps the saints to lives which please Yeshua. When a saint stumbles or falls, he will genuinely go before Elohim and bring repentance.

From the Kingdom point of view the blessed are those who are merciful and those who hunger and thirst to righteousness as opposed to the worldly point of view where those counted as blessed are those who have acquired earthly possessions.

The course has impacted me in such a way that I am now aware of the truths that ministerial ethics is living a life of overcoming sin, a lifestyle of victory which enables a minister to function faithfully as an ambassador of Elohim's Kingdom in all circumstances in private in open anywhere and anywhere. Above all to live by the Word he preaches or teaches.

Cleopatra Thindwa Kwenda, Harare, Zimbabwe: The Core truths that I have received from this course are Ministerial ethics is simply living out the word day in day out

The Kingdom ethics is based on the word. The word consists of principles which deal with the innerman and bringing out the fruit of righteousness which is peace and joy in the Holy Spirit.

The course has richly impacted me. It has been an eye opener to what Kingdom ethics is all about, giving me a clear understanding and drawing a line between carnal and religious ethics.

Kemi Oduniyi, Rainham, United Kingdom: Yeshua expects us to conduct ourselves according to the ethical guidelines and principles set forth in the Holy Scriptures for those who embrace the call to serve as His ambassador. This is in order that our ministry will be acceptable to Elohim; our service being beneficial to the Christian community and our life, a witness to the world. High ethical standards are not confined to those who embrace the call to ministry but to all saints. Those called to ministry need to embrace certain benchmarks of ethical conduct before they begin to serve. Yet, they cannot claim perfection in holiness which belongs to Elohim alone- All saints are work in progress. A minister of the gospel of Elohim who is not a disciple cannot make disciples of Yeshua. Kingdom ethics requires me to live a unilateral life – a continuum. No switching on and switching off. It is religious and worldly ethics that requires one to switch on and switch off in order to be seen of men. It is not enough to be born again but I need to press in daily, die daily, hide the word of God in my heart daily, wearing Jesus like a cloak 24/7 and living Holy 24/7 until I see the pearly gates. The outcomes of Ministers who submit to the continuous ministries of Holy Spirit, The Blood of the Lamb, The Cross and the Word and die to self, are: thought life like that of Philippians 4:8; renewed mind with no wrong motives; words which release life and speaking truth in love; right attitude; and ability to live an inside out life of righteousness, peace and joy in Holy Spirit. While on this earth, Elohim wants His saints to live in holiness as a default heart and mind setting, As new creation, He wired us with the capacity to be righteous and live in Holiness. He has also made provisions for anyone who stumbles into Sin to receive cleansing, provided that genuine repentance arising from conviction of Holy Spirit in the conscience is made. Restoration should drive all disciplinary processes that are put in place when ethical failure occurs. Elohim has given us the revelations on ministerial ethics for the overall purpose: to wash us clean, free of the spots of Sin, Wrinkles of Traditions and other such things so that we can be presented to him as a glorious church.

Reyes Torres, Jr., Kingston, NY USA: for the feedback as requested. The Ministerial Ethics course # 117 was, as most of the lessons, very informative. There is so much that is often not considered in our relationships that effects relationships both with Elohim and with fellow believers that was brought out. The disparity in the world's definition of ethics and the all-encompassing and absolute definition exhibited in Yeshua, Jesus reinforced the requirement of all who love and follow the Savior to be and manifest the principles of biblical ethics. Ethics are an integral part of the life of the believer, and truly become an outreach as well to the world we live in. The section of the heart of Elohim for His fallen children was graciously received and appreciated, as noted and lends an awareness of the depth of love Elohim has for each of us yet never overlooking His standards of righteousness for each of us, in Yeshua Jesus. The word "Restoration" became more meaningful through our studies. This course or one like it should be a part of the experience of anyone seeking to answer the call to ministry and leadership in the Kingdom of Yahweh, as a module in the process of preparation for their ministry. There is a freedom embraced in the yielding to the principles of Ethics as outlined by Yeshua. Upon reading through one of the pastoral epistles I was amazed of how much Ethics were found to be a part of the epistle. Thank you for the emphasis placed on this course and my life as I seek to represent Yeshua, Jesus before the world.

Shelby Anderson-Johnson Mabank Texas USA: This Course has showed me what Ethics are and how it's about living the Word daily. This Course has impacted me because it showed me the different between religious ways and how we should live daily.

BASSEY, Patrick Effiong, Abuja, Federal Capital Territory [FCT], Nigeria: Without any doubt; fundamental truth, deeper and precious insights been learnt through Course 117, Ministerial Ethics. The basic ones are facts as laid out below.

Whatever we do in life, ministry and relationship with fellow men, we must be mindful of rules, regulations, principles, policies and structures as laid down in The Bible. The Bible should be our guide in all our dealings as Kingdom members. This should also be the basis of our Ethics.

Consciousness of the fact that the whole world is watching us would go a long way to help us adjust and readjust to more Christ-like lifestyle on this side of eternity. On this note, we must come to terms with the reality that we cannot afford to disappoint our earthly spectators or Heavenly Hosts, who are cheering us to victory as we run our race on this earth realm [Hebrews 12:1-2]. It should therefore be a weight of responsibility on us to be mindful of the necessity to play by the rules of The Word of God in all our dealings with the generality of creation and Our Creator.

In this light, Ministerial Ethics must be rigidly adhered to, with acceptance of the finality of The Word of God in all disputes and settlements as we serve in Elohim's Vineyard.

It is also noted, by way of reiteration that Religiosity is a serious spirit igniting the tendency to tear The Body of Christ apart. This monster must be fought out of The Reformation, Restoration and Revival structures with available and provided grace.

The fact that Elohim sees the new believer as work in progress has given me needed insight to understand how to also see such people under my loop of influence: from His Eyes and handle them as such – putting necessary efforts to facilitate their progressive growth, with opportunities to become "finished products".

Similarly, their daily struggle with sins and sinfulness should also be understood and everything possible is worth putting in their life till they have grace for victory over the soul life to the spirit life.

In the same light, it is informative that Church leaders, while not condoning sinfulness in the Church, should not be quick to throw the baby away with the bath water. They should allow their milk of human kindness to flow and their bowel of compassion and mercy to be poured out in the overall interest of The Kingdom. This has also helped me to learn and understand more proper management of offences, offenders and sins among Saints in The Body of Christ. It has also helped me in understanding the intricacies of relational dynamics generally.

Lastly, Management of The Economic life of Ethical Ministers as anchored within the bounds of Scripture is informative. The necessity to develop total trust in Love of The Father to the degree that no room is made for the belly to interfere in the sold out life is both heart-warming and reassuring. Our mindset should be adjusted to be in line with the overall purpose of Elohim to wash us clean, free of the spots of Sin, devoid of wrinkles of Traditions and other such things so that we can be presented in acceptable form to our Groom – Yeshua/Jesus here and hereafter.

The greatest impact of Course 117, Ministerial Ethics on me is drawn from Lesson Six! Having had a narrow perspective of Ministerial Ethics hitherto, this Course has opened me up to the fact that Ethical implications and applications span through every line of The Word of God for Saints and Ministers alike. It is glaring that the totality of our lives is Word based; more-so, as Yeshua/Jesus is The Word of God, and it is in Him we live, move and have our being, The wider implication of this is that, as Kingdom members, we are ethically powered on a daily basis. It goes without saying that Saints and Ministers alike should do all it takes to pay due attention to The Word of God in its entirety. Any effort in this direction should be considered worthwhile.

To buttress this insight, demands of The Group Project went a long way to open me up to another dimension of Scripture search and mindset of inquisitiveness and meticulousness to locate Ethics on the pages of The Scriptures. Indeed, it is in searching The Scriptures that we receive deeper insight into Who Yeshua/Jesus really is and the treasures He has for His Saints! [John 5:39].

Olufunke Aliu, London United Kingdom: The core truths I received from this course are as follows: -

Ethics is defined as the moral boundaries that undergirds the lifestyle of those who are truly saved. For those who are called, kingdom ethics is the moral boundaries that defines how they live and do kingdom business.

The Holy scriptures outlines our code of conduct and we must abide by it rigidly, both saints and ministers. No matter the high level of ethics attained by a saint or minister, we must never be complacent. To do this is to open a door for Satan to deal with us and it will take the grace of God to survive this.

While the world ethics pushes people over the edge and the religious ethics are too harsh, thereby pushing saints out of the faith altogether, kingdom ethics is focused more on restoration of the one who is guilty of ethical failures.

A Minister who will not be a victim of ethical failures must first be a disciple before being a minister. The four agencies for attaining holiness which are important to the minister are the Ministry of the Holy Spirit, Ministry of the Word, Ministry of the blood and the Ministry of the cross.

As a minister or even a Saint, kingdom ethics applies to us anywhere we are- either in the church, in our places of work, communities or anywhere we may be because we are representatives of Yeshua.

Kingdom ethics is about living the Word of God in our daily lives. We are therefore to study the word, meditate on it and compare scriptures. This will help us not to cherry pick scriptures and we can enjoy the wholesome dealing of the word.

The course has emphasised to me the importance of the word as our code of conduct. I must dwell more on the word so as not to be a victim of ethical failure. Secondly, I have learnt that the most important purpose of kingdom ethics is to restore the failing minister or saint, rather than judging them.

Dan Tlhabane, Pretoria, Gauteng, South Africa: Some of the core truths received from this course include the fact that the Holy Scriptures are the Basis of Ethical roles. Each and every book in the Bible contains a list of Ethical rules, the rights and wrongs of moral behaviour/conduct of all saints. Understanding that all saints are priests and therefore leaders according to the Melchizedek Order of Priesthood. We are therefore as saints, also ministers, thereby Ministerial Ethics is equivalent to Saints' Ethics. Inasmuch as in every profession, those in each line are governed by a set of drawn moral principles by their governing body, our Government which is the Kingdom, has drawn for us a set of good and bad moral conduct or behaviour that should govern our lives. We are therefore to walk within the boundaries determined for us by our Governing Authorities. As we graduate from glory to glory by embracing these benchmarks, we should note that we are continuously processed as work-in-progress and never must we think that we have arrived because we need to ever press into deeper and higher realms of glory. No matter the heights and depths of ethical finesse the Lord grants us grace to attain, no saint should claim to have arrived and thereby live carelessly, opening the doors wide for Satan to rock their world because very few survive the shakings. Ministerial Ethics is about living a life which overcomes Sin (breaking down Elohim's righteous laws). We learned deeply about the different categories of sin, the most challenging one being the sin of omission. How the course impacted me personally: The fact that when we fail to pray for other people constitutes a sin, rocked me to an open truth. Intrinsically, I felt it should be that way, but finding it written in black and white in these notes, definitely awakened me to reality. It is not a choice but an obligation to pray for those that Elohim impresses upon our hearts to pray for as well as those within our sphere of influence. We must never allow ourselves to be vulnerable but to pray at all times because prayer keeps sin away, as sin keeps prayer away. The Devil is forever seeking ministers out in time of vulnerability, when there is room for physical, emotional and psychological need. Immersing ourselves in all books of Scripture, will keep us in the knowledge and the Grace that will keep us from falling. We need to remember that the world seeks to shame and scandalize Ministers who fail Ethically, Religion seeks to punish them drastically but Elohim wants to embrace all sinners. This should act as an assurance that His Agape love has no terms and conditions.

Uzoamaka ADIELE Isolo Lagos, Nigeria: Course truths I received from Course 117- Ministerial ethics

It was good to know that ethics is not limited alone to the world, but that also the Kingdom of Elohim has ethics.

Certain ethical schools of thought were compared and defined such as Aristotle and Kant.

Course 117 defined properly and in depth Kingdom ethics as the moral boundaries which undergird the lifestyles of those who are truly saved.

We learnt the reasons why we need to abandon the world and religious definitions of ethics as they are essentially faulty and unreliable.

Definitions of Kingdom, Constitutions and Ambassadors were redefined again...these had been defined in previous courses.

We learnt here that all professions have ethics guiding them. I was particularly excited about the manifestations of high ethical values which manifest in our thoughts, motives and attitudes (Actions).

The concept of sin was looked at and defined. A great insight I received here is that all saints are wired to overcome sin because Yeshua sits securely in our hearts.

Dangerous sins that may not be visible to the eyes are sins of unforgiveness and bitterness. These sins eat deep into the heart and cause a multitude of other sins to be committed.

Marriage was analyzed in relation to ethics and I was glad that it was reiterated that Divorce is not acceptable except in the case of immorality, but I've also come to know that even in some extreme cases of immorality, if a saint asks the Lord to intervene, healing takes place and restoration occurs eventually.

The potential pathways of responses when believers stumble or falls into sin were analyses. These include:

1. The World
2. Religion
3. The Kingdom perspective

Personally, this course has imparted me on a great scale. I know better than to be less compassionate when dealing with fellow saints and be less judgmental. I will never truly have a 360 degree view on any story so there is no point taking sides. I. Editable and passing judgement on a person without offering the person an opportunity to repent.

Thank you.

Njoku Ifeanyichukwu Dieudonne. Enugu. Enugu state. Nigeria: Course 117 (ministerial Ethics). Has opened my eyes of understanding and has thought me more about ethics such as moral behavior, rules and regulations, the policies and structure included the principle laid down by Elohim in his word (bible) that it should stand as a guide to all ministers and followers of Yeshua Jesus that should be mindful of it and through it we live and an exemplary life which the world will see and glorify our heavenly father Elohim which is Christ like. This course has really opened my eyes of understanding know that ethics can be defined as the moral boundaries that ungird the life styles of those who are truly saved by Elohim.

BENEDICTE MUSANGA WO MULYANGOTE; KANYE-BOTSWANA: From this course, I've learned that Kingdom Ethics is based on the Word and is more about the character and integrity not about outward activities. In addition, all saints including those who have embraced the call to do ministry must ever be hungry for more of Yeshua, Jesus and ever pressing into deeper and higher realms of ethical conduct and no matter the heights and depths of ethical finesse the Lord grants them grace to attain, none of them should use same as excuse to feel they have arrived and therefore live carelessly!

There are manifestations of inner holiness which lead to high ethical values in the Thoughts, Motives, Words, Attitudes and Actions of those called to ministry when they continuously embrace Ministry of Holy Spirit, Ministry of Blood of the Lamb, Ministry of the Cross and Ministry of The Word.

Church leaders are to pray for and guide saints who stumble, back into a solid relationship with Elohim because restoration is the heart beat of Elohim for those who Sin.

Knowing that Kingdom Ethics is based on the Word, this course has urged me to go deeper in my studying of the Holy Scriptures so that I will live out the Word in my everyday life and this will enable me to live the Life which Overcomes Sin but if or when I stumble into sin, Elohim will cleanse me provided that I've genuinely repented and restore me.

And also, this course is so enriching because I've learned that to attain BLESSEDNESS I must live a life of having right standing with Elohim on the merit of the Finished Work of the Cross and I should never fight for myself when faced with persecution because Elohim's Divine Presence and Power will back me up.

Steven Nkando. Boskburg Johannesburg: This course has equipped me. The core truth I have received from this course is that Elohim is the originator of ethics and. As these are boundaries that undergird the lifestyle of those who are truly saved in other word it's a culture or lesson lifestyle of Elohim imbordered in the heart of man and they enable the believer to portray the very life of Elohim here on earth. i have also learnt about the kingdom response to ethical failure which comes as a result of a loving, caring heart of Elohim which does not cease to beat even when His saints and ministers sin. Elohim does not change His ethical standards for saints and Minister but has wired us a capacity to live in Holiness and made us His righteousness through Yeshua. This course has really impacted me in my service to Him and His body at large that I will serve with Ethics and live within the stipulated boundary through His word, and I will teach those around me about kingdom ethics.

Becky Fred Ameh, Castlebar, Co Mayo, Ireland: The core truths received from this course is that Ethics is that for society to survive moral turpitude and be sustainable, those who serve others in any capacity need to abide and be governed by sets of rules which constrains their ability and capacity to go rogue. It is applicable in fields of life. The branch of knowledge that deals with moral principles. From the Kingdom perspective - Ethics refers to the moral boundaries which undergird the lifestyle of those who are truly saved. For those called to ministry, ethics define the moral boundaries within which those who are called can live and do Kingdom business. The Holy Scriptures, represented as the Holy Bible is, at heart an ethical code for saints and ministers alike. In its pages are clear boundaries of behaviour for those who will lead the flock of Yeshua into the promised land of eternal rest in Elohim. High ethical standards are not confined to those who embrace the call to ministry but to all saints. In essence, no one in Yeshua who claims to be His New Creation gets a free pass to live anyhow. Elohim wants all His ministers to come to the place where having known the devices, wiles and strategies of Satan, they do not give him any space to trip them over.

From a worldly point of view, a blessed person is one who has accumulated a lot of money and material possessions which are flaunted for all to see. However, in the kingdom the King of Kings provides a clearly different pathway to attain blessedness which includes meekness in Spirit, humility and accumulation of more souls into the kingdom.

This course impacted me as a person to realise that when we are born again, we become saints of Elohim having His nature and DNA of holiness and love flowing in our spiritual veins. The Lord does not want us to dwell on compiling a list of external rules and traditions of men or denominational rules because Yeshua Himself denounced traditions of men. We who are in the Kingdom are called to higher standards, based on deeper principles of life. I have come to realise that I will give myself to the study of the Word which is the constitution of the kingdom and live thereby according to the messages in it to the Glory of Elohim.

Tryphina Maitin: Ethics by definition refer to standards of behaviour, rights and wrongs, code of conduct or standards that underpin behaviour expected of a group of people. In many professions, there is a defined code of conduct by which members are held accountable. Should the conduct of members be found to be in contravention of the specified code of conduct, members are disciplined and in extreme cases, struck off the roll and barred from practising in those professions. As saint and ministers, the Word of God provides us with clear instructions on how to conduct our lives. Not only do we have the Word, but we have the Holy Spirit who resides within us who convicts us of sin and righteousness. We are ambassadors of Elohim on earth, therefore our conduct must reflect His nature, and His Kingdom. We cannot be the light in a world that is perishing if we look like the world. We are to set ourselves apart by our conduct. Very insightful. Shalom.

Lisa Gray Kilgore, Texas USA: The core truths I received from this course is that Ethics refers to the moral boundaries which undergird the lifestyle of those who are truly saved. And how those who are called to ministry ethics define the moral boundaries within which those who are called can live and do Kingdom business. And then we were shown how Worldly and Religious used ethics the wrong reasons like for instance rules can be set by leaders for those they lead are to abide in those rules, but the leaders do not follow the rules they have set. Also, how Ministerial Ethics are used in our daily lives and how it is used in marriages, as well as we are not to judge or talk a brother or sister who has fallen. This course has shown me the correct way that ethics are to be used in the Kingdom as well as how it is to be used in life. This course was very needed and helpful to me.

Elijah Banks, Dallas TX, United States: Course 117 helped me understand the difference between societal, religious, and Kingdom ethics. Kingdom ethics define the moral boundaries within which those who are called can live and do Kingdom business. True Kingdom ethics does not involve fleshly man made rules, that brings glory to an organization or man. True Kingdom ethics distance enables those who respond to His call to serve as: His witnesses and Ambassadors to the people groups and Nations of this earth realm, and His under-shepherds with responsibility to feed, nurture and care for His flock, purchased by His Blood. This course, was very eye opening by showing me how Kingdom Ethics is vital in our everyday lives, and why it is important to abide by them.

Jessica Shepherd Kilgore, Texas United States: Ministerial Ethics was a very enlightening course for me. I loved how in this course we broke down what exactly Ethics is when it pertains to the kingdom. As studies in the course notes which also are some things I took away from this course are Ethics is 1. The

moral correctness of specified conduct and 2. The branch of knowledge that deals with moral principles. In regard to ethics you have the worlds view of ethics, the religious view of ethics and the kingdoms view of ethics. Which we know is the true perspective of how ethics is supposed to be. As we have been bought by the blood of Yeshua there is a mandate to feed his sheep, give back. Love on others as he did, give like it says in his word to the widow and the orphan, stand when persecution comes etc. Ethics is a lifestyle, or a way of living it is not something you turn off and on the days, we choose to see fit. What I have received is that we are called to a higher level of ethical perspective. When others can we cannot for the sake of the kingdom. This course impacted me personally because I know the importance of Yeshua's kingdom ethics and what he desires from me spiritual which will exist in my life naturally.

Irene Brenda Tettey-Palm London United Kingdom: The truth I received from this course is that Ministerial Ethics refers to the moral boundaries which undergird the lifestyle of those who are truly saved. For those called to ministry, ethics define the moral boundaries within which those who are called can live and do Kingdom business.

This course has impacted me spiritually and physically. It has come as a reminder for me to realise that whatever I do as a minister leaves a mark and questions as to whom I represent. This means in all things I should be seen acting like Yeshua my forerunner and Master.

Folayan J Morehead Suwanee, GA USA I am thankful to have learned of how we as Kingdom Citizens must conduct ourselves within various scopes of our being (self, ministry, work, home, etc.). Our conduct should bring glory and honor to Elohim, advance the Kingdom, and draw others to it. How we govern and conduct ourselves where ever we are is very important and should comply with our scriptural foundation, the blueprint and guidelines given to us to live and abide by. Even if error arises, bless God for the leading and guiding of the Holy Spirit when we are fine-tuned and obedient to listen. I pray that our ministerial ethical patterns/behaviors continue with the work of the Kingdom as we deny ourselves (flesh) and all manners of darkness. To God be the Glory.

Glenn Wyrick, Nacogdoches TX, United States: In the course 117: Ministerial Ethics, the truth that I received from this course is that Elohim has set before us all the ways and traits of him. And the ways and traits that are not of him. When we submit to the will of the father. Surrendering our lives completely to him. We give lead way for the holy Spirit to download these ethical traits of Elohim. But when we resist his perfect and blameless will. We then are taking upon us the will that is opposed to Abba, father. That is of Satan. We become vulnerable to the tricks of witchery and to the flesh. This course has impacted me so tremendously! It has challenged me to check myself. Am I taking on the way and traits of my father. Or am I resisting his will. And opposing to his ways and ministerial ethics.

Jonathan Oriabure, Ota, Ogun, Nigeria: The core truth I received from this course. First, the definition of Ethics from two perspectives, academic and kingdom gave me a broad idea of what Ethics boundaries behaviour is all about. From academic perspective, Ethics is defined in plural noun as moral principles that govern a person's behaviour or the conducting of an activity. From kingdom perspective, Ethics is defined as moral boundaries which under guide the lifestyle of those who are truly saved. For those who are to ministry ethics defines the moral boundaries within which those who are called can live and do kingdom businesses. The two are guided by the source of their ethics. Academic perspective is basically human philosophical while kingdom perspective is based on the word of Elohim that stands for ever. We

need to go back to begin to implement our code of ethics in our areas of calling that will restore our lost glory. The holy Scriptures are the basis of Ethical code for saints and ministers alike as in its pages are clear boundaries of behaviour for those who will lead the Flock of Yeshua into the promised land. We must know that we are work in progress to be improved upon and it is on the basis of Ethics boundaries that this can be achieved. Ministerial Ethics is about living the life which overcomes sin. Sin is the problem of the whole world and if sin can be conquered, then the whole world will be delivered. The Holistic approach to ethics is rooted in the word and diligent study will give us opportunity to know the dimension of the Ethics that is required of us. The response to ethical failure by the worldly people, religious, and the Kingdom differ greatly and must be well understood to avoid confusion. This course 117 on Ethical boundaries has imparted me greatly and given me a broad knowledge of it and how to give myself totally to it to be maximally at my best in the ministry and to please my master who has called me. The summary of this great impartation is that the word of Elohim must be given priority in my life seeing that the basis of Ethics is the word. I want to live a life that will please Him who has called me no matter the cost. Thank you so much. Money cannot buy what you have imparted me with. Happy new year.

Lakaedria clayton Kilgore TX: Ethics has really given an eye opener to how we as saints are supposed to act and behavior in ministry and how our lifestyles should never call us a lie as a believer. And how the Father is a forgiven and restore to all sin and we should never be quick to judge but we should be loving, caring heart of Elohim does not cease to beat, even when His saints and Ministers sin. But for us to know that it's progress and those who are truly born again are made righteous by the Blood of Yeshua.

Jacqueline White Miller Pottstown, Pa United States: The core truths that I received from this course? A true Ambassador is a saint who has accepted the call to be a disciple and submitted to. The Word which transforms their hearts and renews their minds by washing away old mindsets which are replaced with the Mind of Yeshua. The reality that if saints abide in Yeshua and internalize His Words, the life they will live is not to be based on trying to keep up with rules that govern external behavior. Kingdom Perspective of Ethics is Internally based and therefore far better than Religious Paradigm of Ethics which requires saints and ministers to 'conform to' certain rules, even when their hearts are not there. Those called to ministry embrace the continuous ministries of Holy Spirit, The Blood of the Lamb, The Cross and the Word and die to self, their ethical values are deeper, stronger, better and higher. I learned a lot from this lesson that has not been taught in mainline churches.

Kedra Sheperd Kilgore, TX: Feedback This course was very eye opening in explaining the different ethics by which the world, religion, and the Kingdom operate by. I liked how it explained each one breaking it down because it really showed why two of them can't mix. Why the Word tells us to come out from among them because there's literally no way for us to be one both sides or operate in both. Kingdom Ethics calls us to a greater standard that requires a lot of dying to the flesh that religion and the world don't see as necessary. I see why the road is narrow and often times lonely. We have a different mindset, different purpose, different goals. But I'm glad to know that in the end what we've given up will all be worth it in the end. It has taught and encouraged me to continue to live the way the Father requires because ethics is a way of living and not a two-day ordeal. It has challenged me to step up in my walk making sure I'm never pointing people back to me or causing them to stumble. I want my life to exemplify Him.

Lesley Sanders, Orlando, Florida –United States of America: The ministerial ethics course was truly an incredible blessing. The Father loves us so much and this course deeply revealed that through the teachings presented. Ethics is matter of understanding who we are in Him. True Ambassadors accept the call to be disciples. The process affects the heart and the mind. There is an inside out flow which makes us instruments which Holy Spirit uses to manifest Yeshua who sits on the throne of the heart. We must press into deeper realms of relationship with Him. Reject what is not Him. Embrace the process for the makeover Kingdom Edition.

Shirley MushoreGaborone City vBotswana: The core truth I received from ministerial ethics are: -

- Ministers are called to live a contented life and shun worldliness.

- Ministerial ethics is simply living out the word in everyday life.

Kingdom ethics is based on the word, if a saint live out the word he or she is walking in the kingdom ethics.

How the course impacted me personally: -To me, it brought a realization that my every day and day to day behaviour should be influenced by the word of Elohim. I can't have any other option in life where I live differently according to a situation or a place. Be it at church, in the society, as a mother, sister, auntie I have to be the light and salt of the world and live a kingdom ethics life.

Living a kingdom live is ministering to the world as much as like preaching. Yeshua has to be seen in me in all my ways.

The impact of this course is really challenging me to look into myself and change in some areas I lack to live the word of Elohim. Shalom

Name: Patti Refentse Mkwanazi City: MIDRAND Nation: SOUTH: This course was mind blowing for me because my understanding of ethics was based on my corporate life experience of right and wrong, which is more the academic definition of ethics. However, ministerial ethics is way different. It actually reveals a person's Christian life status and who they truly are. It reveals the maturity level of a person and their understanding that Yahweh is Omnipresent and Omnipotent. Ministerial ethics also reveals if a Christians' mind has been renewed, heart transformed by the word of Elohim and attitudes aligned to the word. The word of Elohim is actually the base/foundational manual that every believer needs to abide by; it what informs our ethical living. People are led by the world, religion or self but a believer stands on the Word of Elohim, which is Truth.

This course totally impacted my life tremendously about talking, living and walking the faith that I proclaim. It made me realize that the revelation of the Word that I have needs to be seen in my life. Ethics is not just about right or wrong but the very obedience to the Word of Elohim. Again, I need to dye to self, allow the Word to renew my mind and transform my heart and my attitudes.

Jacqueline McCarty, Kilgore, Texas U.S.A: Course 117 - Ministerial Ethics has been beneficial to me in various ways. Ministerial ethics has shown me the clear boundaries of behavior for those who will lead the flock of Yeshua now and into the promised land of Eternal rest in Elohim. Minestrone ethics is simply living out the word in our everyday life. To me this means I should study his word, accept it, and then walk according to it for each situation I face.

Course Impact Assessment/Examination for Course 117

If you have successfully completed this Course, please proceed to complete this examination with added grace and sincerity of heart. This assessment gives you the opportunity to apply the Kingdom principles in which this course was taught in a more comprehensive manner for its closing.

Allow yourself 60 minutes to take this exam, and do so with integrity and immeasurable grace. Do not read the input of your fellow classmates until you have successfully completed this examination. Once you are done, we encourage you to review your responses; thereby, ensuring that you have addressed each question or request properly with your best response.

Let us begin!

To what extent do you understand Course 117: Ministerial Ethics?

Answers: () Very Well; () Fairly Well; () Poorly; () I Need Further Help

2. Select from the following list all that pertains to the Academic definition of Ethics. Please place an X next to each correct response.

- () The branch of knowledge that deals with the moral principles.
- () Rights and wrongs
- () Immoral principles
- () Standards of behavior
- () Only recognized in the Western world

3. What is the Kingdom definition of Ethics?

4. How well do you understand the three (3) approaches to Ethics: Meta-ethics; Normative ethics; Applied ethics?

Answers: () Very Well; () Fairly Well; () Poorly; () I Need Further Help

5. In what way has Course 117: Ministerial Ethics helped you to understand the Religious Paradigm of Ethics? List two (2) of them.

Answers: () Very Well; () Fairly Well; () Poorly; () I Need Further Help

5.1 _____

5.2 _____

6. As released in Course 117: Ministerial Ethics - Lesson 6, which of the following responses are correct? Place an X next to each correct response.

- Ministerial ethics provide a plush foundation on which to build life and ministry for our good pleasure.
- Kingdom ethical living saves the heart and mind from sinful dispositions.
- It prunes off rough edges of life and washes clean the hearts of those who opposes you.
- Ethical living pierces through the outer man (Body) to discern the real person within (state of spirit and soul realm).

7. To what extent has Course 117: Ministerial Ethics helped you to understand the ethical pathway to a blessed life? In just a few words, explain why.

Answers: Very Well; Fairly Well; Poorly; I Need Further Help

7.1 _____

8. To what extent has Course 117 broaden your scope of understanding regarding Ethical Boundaries in rightly dividing the truth of the Word as the Key? How so?

Answers: Very Well; Fairly Well; Poorly; I Need Further Help

8.1 _____

9. Which of the following responses are true regarding Ministerial Ethics: Lesson 8: Struggles, Stumbling, Sin, Repentance, Justification, Righteousness and Ethics? Place an X next to each correct response.

- 9.1 No one earns righteousness by works.
- 9.2 The struggle with sin and sinfulness is not external.
- 9.3 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. I Timothy 5:22
- 9.4 Elohim has a different approach.
- 9.5 Saints are to look up to Yeshua.
- 9.6 The ultimate solution to the problem of the sin-prone soul is called entire sanctification.

10. Upon completion of Course 117, how well do you understand what Ministerial Ethics mean and what it does not mean?

Answers: Very Well; Fairly Well; Poorly; I Need Further Help

11. In Course 117: Ministerial Ethics, Lesson 9, there are three (3) potential pathways of responses to ethical failure. List the three responses from this lesson.

11.1 _____

11.2 _____

11.3 _____

Which one you had to deal with the most during the Master Class?

11.4 _____

12. Briefly describe Ethics and why they are important in ministry.

13. Knowing the source of ethics, we need ethics (Elohim) in order to be open and pure vessels that Yahweh uses. This is the Zoe life. How would you rate Course 117 as one of preparation and appreciation in your personal ministry?

Answers: () Excellent; () Very Good; () Good; () Poor; () Very Poor; () Need help

14. In ONE WORD, describe the impact that Course 117: Ministerial Ethics has made on you as a person.

14.1 In a BRIEF SUMMARY describe how this course has helped you in ministry and/or in marketplace ministry.

15. As we have seen and experienced, Elohim has positioned Apostle George and Pastor Grace Akalonu to lead a segment of His Remnant to pursue holistic fulfillment of Matthew 24:14; Matthew 28:18-20; Acts 1:8 (Go Ye; Discipleship; Ministerial Training and Compassion/Mercy outreaches).

As you are lead of Holy Spirit, please indicate here in what capacity you are led by the Lord to come alongside the Vision Holders to ensure that dispensation of the Great Commission committed to their trust for the remnant is fulfilled. (Please an X next to all those that apply to you.)

15.1 () Undertake "Go Ye" Missions as Holy Spirit leads you

15.2 () Praying for them and their assistants

15.3 () Giving for their Global Missions work

15.4 () Mentoring others who need support, such as 2018 Master Class participants

15.5 () Editing/Proof Reading Material

15.6 () Promoting / Distributing Free Kingdom Culture resources/Teaching Notes on Social Networks and in other loops of influence

15.7 () Set up and Run Local Chapters of International Ministers Fellowship or Global School of Ministry Centres

15.8 () Other _____ (Please indicate)

Personal Information

Name: _____ Date: _____

Your Function in the Congregation: _____

Email: _____

City: _____ State: _____ Nation: _____

The issue of ethics is deeper, wider and greater than what people know. Ethics are about the life of Elohim, His nature, His lifestyle, which is expressed in His Word [Yeshua]: the Zoe life.

Romans 14:17-19: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Ephesians 2:10: For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Ministerial Ethics is the Word alive in the earth!

Postscript

This download from the Throne Room is made available, free of charge as the King instructed us for training those He will use to reform His Church and make her ready for His soon return. There is no Babylonian copyright restriction to limit your ability to use the material to study, pray it in and apply it in your life and ministry. This will enable you to build according to the Master Plan of the King, so you may be bold at His appearing! 1 Corinthians 3:10-15.

Please share this and all materials of the Global School of Ministry freely with friends, family and other saints. Please do not use them to print books! The right to do so has been granted to Kingdom agency.

How to be involved

If you would like to be part of the elect who Elohim will use to impact and transform the Church worldwide with this revelation, there are various ways you can be involved, depending on your skills:

- i. Promote these revelations to the wider Body through Electronic or Print means or via Facebook and other Social Media
- ii. Be part of those who will use revelations in this course to train other leaders and saints within your loop of Kingdom influence;
- iii. You have the skills/capacity to edit or proofread these materials, Please send a note to: visionarymail7@gmail.com;
- iv. You can support in any other way: financially at paypal.me/kingdombooksclub

Masterclass Curriculum

The curriculum includes 41 courses and is divided into five modules consisting of basic and advanced courses. The basic courses are foundational Christian doctrines and beliefs, based entirely and completely on the bible as well as practical principles and practices concerning Ministry and how to fulfil same.

Module 1: Christian/Kingdom Foundation – 8 Courses

Course 100: Constitution of the Kingdom – The Holy Scriptures as sure foundation of our Faith

Course 101: Understanding Elohim

Course 102: Understanding Yeshua Ha Mashiach, Jesus the Messiah

Course 103: Holy Spirit: Who He Is and What He does

Course 104: The 16 Fundamental Glorious Truths

Course 105: The 6 Fundamental C's (responses of the Truly Redeemed)

Course 106: The Ultimate Three: Faith, Hope and Charity

Course 107: Grace

Module 2: The Kingdom and the Church – 10 Courses

Course 108: The Church

Course 109: Kingdom Oriented Church Growth

Course 110: The Church of His Vision

Course 111: The Kingdom of Elohim

Course 112: The Ascension Office – Gifts (Fivefold Leadership Gifts)

Course 113: Spiritual Gifts: What, Why, How

Course 114: Leadership in the Household of Faith

Course 115: Authority

Course 116: The Great Commission

Course 117: Ministerial Ethics

Module 3: Kingdom Citizen and Ambassador – 9 Courses

Course 118: The Call, Cost, and Rewards of Discipleship

Course 119: Ministry: Discover, Pursue and Fulfilling

Course 120: Personal Spiritual Growth and Maturity

Course 121: Market Place Ministry

Course 122: Women in Ministry

Course 123: Rewards of the Faithful

Course 124: Christian Marriage & Family Life

Course 125: Finances and Stewardship in Elohim's House

Course 126: Introduction to Christian Counselling

Module 4: Dominion Mandate of the Redeemed – 4 Courses

Course 127: Signs, Wonders, and the Miraculous
Course 128: Understanding the Human Nature
Course 129: Critical Adversaries
Course 130: Prayer & Spiritual Warfare
Course 131: Dispensations, Seasons and Times

Module 5: Digging Deep – 9 Courses

Course 132: Doctrines of the Bible
Course 133: All that Yeshua, Jesus Said and Did
Course 134: Apostasies, Heresies, Errors and the Pseudo-Gospel
Course 135: Priesthood and the Kingdom Church
Course 136: Divine Perspective of Purpose
Course 137: 7 Letters from Heaven
Course 138: Legacies of Yeshua
Course 139: Completing the Unfinished Reformation
Course 140: Strategic Kingdom Leadership

The curriculum is released free of charge to saints worldwide who are willing to utilise the courses to empower other saints by training them to function as the Royal Priesthood after the Order of Melchizedek. In some parts of the world, Bible Schools have requested and received the curriculum which they use for training. A great company of saints have been trained and ordained through the process worldwide and serve as mentors to saints participating in the Master Class.

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Minister Anthony Aigbiko - Italy
Minister Fombah Archie – Valdarno, Italy
Minister Mary Armstead – Columbia, South Carolina
Minister LaToshia Banks – Kilgore, Texas
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MINISTERIAL ETHICS

ABOUT THE BOOK

Because it is written, Be ye holy; for I am holy. 1 Peter 1:16

Despite dual citizenship, in the world not of the world, all who are in Yeshua, Jesus Are called to live a Kingdom Culture Lifestyle.

A lifestyle with an 'inside out' flow making them vessels to manifest Yeshua who is the enthroned King of their heart.

Ministerial Ethics are the moral boundaries which undergird the lifestyle of those who are truly saved.

The Heart>The Mind>The Walk>the Attitude>The Word

ABOUT THE AUTHOR



Apostle George & Pastor Grace are visionaries of The Global Advanced Mentorship Program and Global School of Ministry www.globalschoolofministry.info as well as Vision holders of other ministries that serve the Kingdom Church, including Arise Metropolitan Assembly in Elm Park, Hornchurch, London, England where the fivefold are emerging to work together in activating a gift based congregation.

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