ATLANTIC INTERNATIONAL UNIVERSITY

 A NEW AGE FOR DISTANCE LEARNING

 SCHOOL OF HOCIAL AND HUMAN STUDIES

 NAME: MARK OBENG ANDOH

 ID: a9UD69057

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**Introduction**

Christianity as a religion of the Holy God in all generations has the divine responsibility to

hold in high esteem moral obligation in communities, cultures and nations.

A Christian must deem it as godly responsibility to exhibit good moral life according to the

standard set in the Scriptures. Morally, it is incumbent on followers of Christ who have

professed Him as their Lord, to reflect on moral theory and moral practice or application.

Moral theology, or ethics is about the good (that is, what values and virtues people should

cultivate) and about the right (that is, what our moral duties may be).

Moral issue examines alternative views of what is good, right and also wrong; it discovers

avenues of gaining the moral knowledge we need; it asks why we ought to do right and shun

what is wrong; and it brings all these to help bear on the practical moral problems that

arouse such thinking in the first place.

This kind of moral life should be put into practice because it is the required standard set by

God in the Scriptures. As a result, the constitutions of the nations, mores – customs and

rules of conduct, laws or conventions in our societies and communities require same.

**Objectives**

 Is to, in the first place discover the deep import of the two disciplines and their

importance in Christianity and in our communities. What the Scripture says about moral

character and moral action. Why moral theology or why being moral? How is Christian

theology put into action, and how does it engage with culture and society?

**Contents**

The following would be dilated on as its contents:

1. The definitions of Moral and Practical theology
2. The importance of Moral theology
3. The importance of Practical theology
4. The difference between Moral and Practical theology
5. Moral responsibility
6. Why Moral theology or being moral?
7. How can Moral theology be practical or put into practice?
8. How does Moral Theology engage culture and society?
9. Importance of Moral Education
10. What does the Scripture say about Moral character?

Personal Experience

Lessons learned

Conclusion

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1. **Definitions**

The research brings to the fore some definitions of the two disciplines: Moral Theology

(moral knowledge) and Practical Theology (moral practice).

Moral Theology, also known as Christian ethics is a Christian theological discipline which

emphasizes on identifying and clarifying the standard that indicates the quality of human

behavior in the light of Christian standard set in the Scriptures.

It is different from the philosophical discipline of theology, which relies on the authority and

power of reason, which mainly demands rational sanctions for moral failure. Moral theology

looks for the authority of the Scriptures, primarily as realized in the preaching and deeds of

the Lord Christ Jesus.

Whereas Practical theology emphasizes on how Christian theology is put into action. How

does it engage with society and culture? Most of the time practical theology becomes a

meeting place of various patterns of theological thought.

Practical Theology is the physical demonstration of moral excellence or character of the

acquired moral knowledge of a person which goes a long way to become the toast of

society, because society frown upon immorality.

Moral Theology is the study that identifies virtuous behavior and wrong behavior from a

Christian point of view. Systematic theological study of Christian ethics is known as moral

theology.

1. **The importance of Moral Theology**

‘’Moral Theology emphasizes on human acts and the sources of those deliberate acts

so that the disciple of Christ Jesus can direct them to the loving vision or expectation

of God, which is understood as their true, complete happiness and ultimate

destination.’’

It is important because it teaches that, this vision is attained by means of grace, the

virtues, and the gifts of the Holy Spirit, and in the light of both revelation and reason.

Moral Theology grants the answers to the call to ‘’develop a deeper apprehension of

the basic fact of the church’s teachings, and to dilate on the binding and obligatory

nature of the commandments it suggests, which showcase their association and

relation with one’s final destination.’’

As a result, every Christian or student of Moral Theology ought to endeavor to ‘’be

transformed by the renewal of his or her mind so as to discern what is the will of

God, and also what is good, pleasing, and perfect’’ (Romans 12:2).

(Department chair - Justin M. Anderson, Ph.D. (973) 275-2112)

‘’Moral Theology which identifies virtuous behavior is important because it

emphasizes on a belief that relate to the way a person should persistently live with

the teachings of God. It is therefore part of the major doctrines of many of the world

religions. Moral Theology relates more directly to daily practice, and its origin is

Divine Revelation.’’

 ‘’The end result of it, is attaining God in Heaven through a life of holiness on earth.’’

(https://study.com/academy/answer/what-are-the-sources-of-moral-theology.html)

(https://quizlet.com/174116833/chapter-2-morality-questions-flash-cards/

1. **The importance of Practical theology**

Practical Theology is important because it encourages us to unveil the acquired

theological knowledge by discharging good moral duties or execute an activity

effectively rather than just being equipped with theological knowledge.

Its emphasis is not simply to comprehend theological teachings but to go extra mile

to put into practice those teachings in our Christian lives so that we would be able to

contribute meaningfully to the world, for the world to become a better place

God desires.

It differentiates between theological knowledge and learning, and the actual

experience and needs of the Christian communities. It seeks to address the

experienced disconnection that exists between theology as an academic discipline

and the practical life of the church or Christians.

It also addresses some areas in society, such as social justice, church growth,

spiritual formation, preaching, addressing depression, the Great Commission, social

issues such as divorce, etc.

It covers a wide range of issues, and it is important, and also incumbent on the

church to embark on proper practical theology.

‘’Because it concentrates more on everyday application of the Christian faith, several

similar terms have been ascribed to this discipline. Few of them are: Christian living,

everyday Christianity, pragmatic theology, which is an application of the Christian life

based on the study of biblical principles.’’

It is important because of its biblical basis. That is what the Bible says about putting

into practice what is learnt about God in His Word.

James 1:22-25 says, ‘’But be doers of the Word, and not hearers only to deceive

yourself, for if any one is a hearer of the Word and not a doer, he or she is like a man

who looks at his or her natural face in a mirror.’’

1John 3:18 says, ‘’My little children, let us not love in word or in tongue, but in deed

and in truth.’’

Practical Theology therefore is to put your faith into action or work (James 2:17).

For the aforementioned reasons, it is important to have a deep and insightful

comprehension of Practical Theology to enable us to become worthy representative

of Christ.

Finally, it is important because it does not permit one to just know the Scripture, but

endeavor to put it into action or practice in his or her daily life as a Christian.

1. **The difference between Moral Theology and Practical Theology**

Moral Theology emphasizes on human acts, or doings and the sources of those

intentional acts, in that the adherents of the Lord Jesus Christ can do well to show

them to the earnest expectation and desire of God, which is destined

as their authentic, full blissfulness, and final destination.

Moral Theology points it out that the said expectation is not obtained by

one’s toil, but by grace, moral excellence, and spiritual gifts, and in the light of both

what God the Creator has by His grace unveiled about Himself in His Word.

This discipline provides answers to the passionate appeal to exercise a profound

understanding of the root cause of the church’s doctrines, and to dilate on the

obligatory manner of the commandments that help demonstrate their link and

coordination with one’s final destination

Also, Moral Theology identifies virtuous behavior that relate well to the way a

person should consistently live in line with the teachings of God. This godly behavior

should be put forth as a daily practice based on the revelation of God through His

Spirit.

*Practical Theology* on the other hand says, having been equipped with the requisite

skills, you have to practically put forth the skills or morals or theological knowledge,

rather than just being equipped with it.

In other words, practical knowledge is the public demonstration of the hidden

theological morals or knowledge in us. It goes extra mile to put into practice the

acquired and conceived knowledge or teachings. Our lives then become a daily news

paper that people do read in our communities and nations and give glory to God

because, it gives us advantageous position to contribute meaningfully to the world,

so that it would become the better place God desires.

Apostle Paul told the Corinthian Church that their transformed lives were his most

eloquent testimonial, better than any secondhand letter. Their changed lives were

like an opened letter that could be seen and read by all men (2Corinthians 3:2).

Practical Theology differentiates theological knowledge and learning, and the actual

experience and needs of the Christian communities.

Practical Theology helps to address the long standing disconnection that exists

between moral theology as an academic discipline, and the practical life of the

church.

On the whole, the research has discovered that, the Moral Theology teaches us

about the good (that is what values and virtues that people ought to cultivate), and

about the right (that is what our moral duties should be).

Moral issue examines alternative views of what is good and right, it discovers

avenues of helping to obtain moral knowledge, it asks why we ought to do

right and shun what is wrong, and bring all these to bear on the practical moral

problems that stir up such thinking in the first place. Whereas Practical Theology

takes it upon itself to put this moral knowledge into practice, because it sees it as

the required standard set by God in the Scriptures.

5.0. **Moral responsibility**

The researcher is of the view that since man is a moral agent, because he or she is

responsible for certain things in the community, society, family, house, marriage and

church, it would be prudent to touch on Moral responsibility.

Again, man is a free moral agent because God has granted him a free will. God does

not force man to do anything against his will, so is his choice to be responsible.

God still leaves moral responsibility in the hand of man.

Man has the ability to distinguish between right and wrong (moral sense) because

his biological make-up ascertains the presence of three necessary states for moral or

ethical conduct: *man has the potential to anticipate the consequences of his own*

*actions. Man has the potential to make value judgments, and man has the potential*

*to choose between alternative courses of action.*

Therefore, Moral responsibility is a commitment or duty which deserves praise,

reward, blame or punishment for doing something (an act) or failure to perform an

act agreed to (omission) in accordance with one’s moral obligation.

Judging as to whether one is morally responsible for his or her behavior, and holding

him or her responsible for actions and the consequences of actions is a basic and

family part of our moral practices and interpersonal relationships.

*Being responsible means taking care of your duties, answering to your actions, being*

*accountable and above all being trustworthy.*

‘’Accountability is also important if one is to be responsible therefore we need to

define accountability. *Accountability is answering to somebody else for your actions*

*or whereabouts.’’* (Sarah Nyathi-The Chronicle-2014)

In our nations, cities, towns, villages and communities, there are enacting of by-laws

mores, norms, and rules which becomes a Moral responsibility.

The nations have their constitutions in which they have some of their laws enshrined

to govern their citizens. There are also mores which are conventions that have

fundamental values. There are also norms which are standards regarded as

characteristics that identify the people, and rules which are principles that

customarily governs behavior.

Some morals which are essential traits are honesty, compassion, fairness, and

generosity. These are acceptable in society.

Those who are seen as observing their Moral responsibility are praised and

respected, and some times those who go contrary to their moral responsibilities are

warned or punished.

1. **Why Moral Theology and being Moral?**

It has been realized that, Moral Theology enlightens one to acknowledge

the fact that man is a moral being who is responsible for identifying and clarifying

the standard that indicates the quality of human behavior in line with Christian

standard set in the Bible, and being moral would make one an upright citizen, and

also set a good example for others to follow.

It makes social life possible as people live freely without fear among other humans,

ensuring that their duties are honestly discharged in their homes, workplaces,

communities, and the country.

People would be honest to themselves and others as truth would be told. There

would be no sign of cheating, theft, mistrust, rivalry, discrimination and other vices

that bring fear among people.

Civilized social life would be possible and experienced. People would care about

what others say and think about them, and would also care about doing the right

thing in society.

Religiously, some people especially, Christians will care about what will happen after

death. Theologically, many religions accept the fact that there is life after death,

when they will be rewarded for being morally good, and be punished for their

immoral behavior.

As human beings, we are very much aware that we should be moral, for without

a sense of morality it will be very difficult to experience civilized and better

social life. it would be very difficult for people to live together in peace and harmony

for there would be a breakdown of rules that regulate the lives of the people in

society.

In every society or community, there are conventions that embody the *fundamental*

*values of group (mores). There are also accepted or habitual practice (customs) and*

*rules of conduct.*

We have *etiquette* – rules of conduct with regard to issues of relatively minor

importance but truly contribute to the quality of life. Avoidance of these rules has

the potential to produce social censure or harsh criticism.

Etiquette has to do with rules concerning dress, table manners, and politeness.

Avoidance makes one a social misfit.

These rules are not just in existence for nothing, they are there to promote and

encourage a better life. in every society there are people who are authorized to

ensure that these would be adhered to, so that people would observe these rules

with decorum so that there shall not be a breach of etiquette.

A person is moral if he or she adhere to the moral rules, this makes him or her gain a

level of respect, on the contrary, he or she is immoral if the moral rules are broken,

which makes him or her misfit. A person is amoral if he or she does not know about

or care about the moral rules.

Being moral, helps to adhere to these rules in our societies to ensure a quality of life.

1. **How can Moral Theology be practical, or put into pr**actice?

Moral Theology being the study and acquisition of the knowledge of the right

conduct or good behavior, remains only head knowledge, or theoretical if it is not

put into practice.

The world is looking for people who would exhibit good moral behavior in society to

help realize better, civilized and the quality of life.

It is therefore incumbent on all and sundry to showcase good moral life to help

maintain peace and quiet state in society.

And for us to do it effectively, there should be some prescribed codes that should be

cautiously pursued. All known barricades that have potential to hamper the free

observance of these codes should be marked and cleared.

Codes such are laws, mores, customs, rules, etiquette, etc. as defined earlier, should

be lucidly expounded to be understood for easy observance.

These codes should be hyped up to help remind, and also whet people’s appetite to

Adhere to, and also observe them.

Time should be set aside in homes, schools, churches, and all other vantage points to

encourage and remind people to do well to pursue these monitors.

Because laws are not all that pleasant to be obeyed, there must be some sort of

measures to be put in place to encourage people to adhere to them.

Measures to help compliance, such as rewards, blame and punishment should be

put in place to help check the system.

Those who are perceived to be exhibiting their moral duties by wholeheartedly

following or obeying the prescribed codes satisfactorily must be given recognition by

rewarding them.

Those also who would be peradventure caught doing contrary, or flouting the laws

must be blamed by cautioning them, and sometimes giving them punishment to

serve as deterrent to others without discrimination.

These measures put in place should be owned by the religious bodies, traditional

leaders, teachers in schools, government officials, or people in authority, so that

they can do well to hype up their observance.

There should be people from the religious bodies, traditional leaders, government

enforcement agencies, media and others who should serve as monitors for

compliance of these parameters.

The researcher is of the view that, the practicality of moral values would go a long

way to enrich society toward the quality of life.

1. **How does Moral Theology engage culture and society?**

It is conventionally accepted that culture defines the relationships existing between

people within a given community as well as between them and their environment.

These relationships are rooted in a set of shared assumptions that evolve over time

to solve challenges that they face both as social units and in their adjustment to

physical environmental demands.

The foregoing attests to the fact that there are several rules of courtesy which are

conventionally observed or obeyed in a given community or society.

And for a Moral Theology to thrive in culture and society, it must be known that

moral theology differs in many cultures and societies, so care must be taken not to

disregard or take for granted these rules of courtesy, or etiquette which are rules of

conduct concerning matters of relatively minor importance, but which do contribute

to the quality of life. So the teaching of moral issues should cover these rules of

courtesy, or etiquette which are rules of conduct.

Violations of these rules may bring social harsh criticism and disapproval, or

denunciations for being, socially incorrect in behavior and indecent.

Violation of the rules is regarded as violating rules of morality.

***Some few examples which are regarded as good moral rules***.

Some few rules of courtesy or etiquette which are regarded as moral codes in some

parts of my country (Ghana) are as follows:

**Verbal insults**: insulting a person in the presence of other people is the worst injury

one can inflict on his or her pride.

**The use of Left hand and Right hand**: Left hand in some places is used for filthy

things, for example cleaning oneself after visiting toilet. As a result, the left hand is

considered unclean. It is therefore sometimes an insult to dip one’s left hand into

food.

Gifts for instance, must neither be given nor received with left hand.

When shaking hands with a group pf people, traditional courtesy requires that you

start with the person on the right. Starting from the left is a grievous insult.

**Greetings**: Exchange of greetings is an extremely important social activity. People

judge others’ attitude to them by the way in which they greet or respond to

greetings. It is not enough to say ‘hi’ to a close friend, a neighbor or a workmate.

People who know each other quite well are expected to take sometime off

their busy daily schedule to greet each other in a warm and affectionate way.

In some places, family Heads get up early in the morning to pay visit to the homes of

their relatives just to greet them and ask of their health before they start the day’s

work. If peradventure, the Head could not do it in the morning, he must do it in the

evening.

**Gifts**: People cherish giving and receiving presents, irrespective of their monetary

value. Gifts are considered as a token of friendship and symbolizes goodwill.

To reject a gift without any tangible reason may be perceived as a sign of hostility

and humiliation.

People are perceived as being morally good by society if they observe or follow

these and other helpful rules.

If Moral Theology engages culture and society in the foregoing manner, it would

thrive.

1. **The importance of Moral Education**

For effective practice of moral theology or values, there must be in the first place,

moral education. Because, measures can not be taken to reprimand people who

have flouted moral laws since they have no knowledge of them. Sometimes telling

people that, they should be punished because ‘’ignorance of law is not excuse’’ does

not help.

As a result, moral education should be embarked upon by all stakeholders, such as

religious bodies, schools, traditional leaders, media fraternity, National Commission

for Civic Education (NCCE), and all others who matter when it comes to civic

education and responsibility.

Moral values should be inculcated into people at all levels: the children under school

going age, those children and students right from the Creche, Day nursery**,**

Kindergarten, Primary, Junior and Secondary high schools, Colleges, and Universities.

Moral education particularly helps the children and youth to become responsible

citizens.

It must be remembered that these children and youth will some day take up the

mantle of leadership of our nations, so time should be spent to help get them

established in the moral codes which will mold them to become responsible leaders.

Frantic and intentional efforts should be made toward this goal by relying on

religious bodies to teach what the Bible says about morality, and one’s moral

responsibility.

The educational institutions should teach about our civic responsibility, and also the

repercussions of failure or failing to fulfil your moral responsibility.

The National Commission of Civil Education (NCCE) on behalf of the government

should regularly engage the institutions and masses with the intention of teaching

and explaining the importance of the several codes toward moral responsibilities

that would make one a good and responsible citizen.

Moral issues, such as loving one another, showing mercy and compassion, helping

one another, doing away with covetousness, hatred, backbiting, envy, fighting,

rivalry, murder, cyber crime, cheating, disrespect, pride, ungodly competition, theft

or stealing, corruption, bribing and many more which constitute good and exemplary

lifestyle of a citizen should be taught.

Also one’s civic responsibility or duties should be taught. This is about one’s rights

and obligations.

Civic education and its three components (knowledge, values, and behavior),

includes civic law, which deals with behavior that constitute an injury to an

individual or other private part. These are defamation which include false

statements of fact that damage someone’s good name (libel) and false spoken

statement damaging to a reputation of a person (slander). Also, breach of contract,

negligence resulting in injury or death, and damage of property, etc.

Prohibition of driving a vehicle without license, adhering to driving regulation,

acquisition of road worthy and insurance certificates, avoiding jumping red light that

has a potential to cause accident, respect for the police, offenses involving injustice,

perjury, being involved in prostitution, being involved in smuggling, failure to appear

in court, offences involving commercial bribery, etc. should be also taught.

Prohibition of littering of disposable items or rubbish in public places, which

eventually results in breeding mosquitos and diseases should also be taught

The stakeholders, such as, the traditional leaders should use some of the

gatherings at the palace to educate the people.

Media also should be employed to accelerate the education or bring the moral

education to the masses on various platforms.

Sometimes, the illustrious one’s in society who by their good moral behavior have

gained recognition can be used to drum the importance of being moral into the

people to help emulate their shining example.

The enacted and written moral codes, such as mores, laws, etiquette, customs, and

also the repercussions in moral education should be well taught.

The research seems to target children since they would grow to become adults, as a

result, inculcating the following Mrunal’s moral values (Mrunal, 2019) in them by

their parents will help:

1. *Practicing what you teach or preach*

The researcher discovered that, children are in the habit of learning from

their parents, and people around them, so the parents or guardians are

responsible to inculcate in them by teaching good values, these could be

effective by in the first place modeling them in their(parents/guardians) lives.

The children quickly learn by examples, picking up the things you

demonstrate through your own behavior more than verbal explanation.

1. *Personal Experiences*

Making time to tell them personal experiences in a story form would be of

great help, as children wish to hear stories.

Narrating your own life’s experiences where adhering and following moral

values had impacted you positively in life will help them gain better

understanding.

1. *Encourage good behavior*

An encouraging blueprint should be devised to help reward the child for

putting into practice these values. Encouraging them by praises and rewards

are positive steps to consolidate and sustain the steps taken to shape the

children.

1. *Communication*

Regular effective communication with your kid with regard to how the moral

values operate in his or her daily life.

You can pick a story from a book, or play which borders on values, and quiz

the kid to express his or her take on it, and what he or she would have

handled that situation.

1. *Television and Internet Usage*

You cannot prevent them from watching or using these helpful items, but

there must be an intentional effort to keep them under surveillance where

their interests are, that is what they normally watch. Their interests should

lead them toward good values and morals, and also help their age.

The foregoing are some ways the parents can inculcate moral values in the

children.

 The following are tips of the Moral Values the researcher chanced on.

 The informer is of the view that they can help the children toward

 great life:

1. *Respect*

 Teaching the children only to respect elders is a mistake, for everyone

 deserves a level of respect, irrespective of social status or age. One of the

 essential moral values that a child must be taught to possess is respect, at an

 infant or young stage, for it impact the child’s behavior positively toward

 strangers and elders. A child who learn to respect their peers and elders from

 a young age stands the chance of benefitting from this behavior in the near

 future.

1. *Family*

 They must be taught and encouraged to respect and love their families or

 guardians in all circumstances. Because, charity begins at home. If they

 demonstrate respect and love at home, they can extend it outside.

 The Bible enjoins children to obey their parents in all things, for this is well

 pleasing to the Lord (Colossians 3:20). NKJV

 Again, the Bible advised children to obey their parents in the Lord, for this is

 right. Honor your father and mother, which is the first commandment with

 promise, that it may be well with you, and you may live long on earth

 (Ephesians 6:1-3).

1. *Adjusting and Compromising*

 We are in a world where sometimes earnest expectations are not met. One

 cannot earn everything he or she desires. So one has to learn to cultivate the

 habit of appreciating situations by making adjustment and compromise in life.

 It is against this backdrop that we should make conscious effort to teach the

 children to acknowledge the fact that not everything desired will be fulfilled, or

 will work to their satisfaction. They should learn to cultivate the habit

 of endeavoring to do some adjustments (effect changes) and compromises

 (conceding) when necessary, that is when their own lives are not seriously

 affected or in danger.

 The children should be taught to come to terms with the differences in this

 world. This will go a long way to assist them when they grow.

1. *Helping Mentality*

The world has come to terms with the fact that, there is no indispensability in life

as we all depend on one another. Our natural abilities, spiritual gifts, and

acquired knowledge are granted to complement one another.

As a result, children must be taught to know that helping others is godly and

beneficial right from childhood. They must know the importance of cultivating

‘’helping mentality.’’ It is not only the family members who should be helped, but

also the strangers. The Bible says, ‘it is more blessed to give than to receive’’

(Acts 20:35). What we give wholeheartedly is received back in due time.

Helping mentality makes one a functional part in society.

1. *Respecting Religion*

Children should be brought up to understand an aspect of theology which is the

study of religions, and should therefore respect all religions, and not just the

 religions they belong.

They should be advised to apprehend the fact that there are

many religions, and that, every single person on this earth has the right to

choose the religion he or she thinks would help him or her. They should be

reminded at the tender age that all humans created in the image of God are

equal, irrespective of their chosen religion, tradition or their cherished festivals.

1. *Justice*

Justice, being the moral principle determining *just conduct* should be one of the

assets parents can give to their children. Justice which is also ‘’a moral compass

and a sense of justice are two of the most important values that a child must

have from a young age.’’

1. *Honesty*

Honesty being truthfulness, sincerity, or frankness should be inculcated in

children as one of the essential values. This will help the children to remain

truthful, and also tell the truth irrespective of whatever sin or mistake

committed, or whatever situation they find themselves.

1. *Never Hurt Anyone*

The parents should do well to make the children know and understand that

hurting, which is to affect adversely is not just a physical harm or problem, but

can affect one psychologically and emotionally. What sometimes alleviates the

harm caused is an unqualified apology.

Therefore, the children should be taught to cultivate the habit of genuinely

apologize immediately to those they would be peradventure hurt.

1. *Theft*

Theft, being the act of taking something from someone unlawfully, is wrong, no

matter the justification behind it. Teaching the children to refrain from it, is one

of the good values. They must be taught to know that indulging in thievery is an

aberrant behavior. Taking something not belonging to you is wrong, not just

legally, but also morally.

1. *Cultivate love for Education*

The children should be reminded to take education seriously in life, because it is

an ideal asset parents can give to them.

The following quotes can also ginger up the children to take education seriously

in their lives:

* ‘’Education is the most powerful weapon that you can use to change the

world.’’ – Nelson Mandela

* ‘’Education is our passport to the future, for tomorrow belongs to the people

who prepares for it today.’’ – Malcolm X

* ‘’The Educated differ from the uneducated as much as the living differ from

the death.’’ – Aristotle

 A love for education must be instilled in the children even right from the time

 they will commence school so that the importance of education would be

 known.

 On the whole it has been discovered that moral values play huge roles with

 regard to the construction of the personality of the child, and also help in shaping

 him or her.

1. **What does the Scripture say about Moral Character?**

The research in bid to unveil the Scriptural basis for the aforementioned, wishes to

first and foremost, defines Moral Character.

*What is Moral Character?*

‘’Moral Character is the exhibition or observance of, or absence of virtues such as

integrity, honesty, courage, fortitude and loyalty.

Exhibition of moral character indicates that, you are a good person as well as good

citizen with an ability to judge what is right and wrong, and act accordingly.’’ (Dr.

John H. Sklare-Everyday Health)

The researcher is of the view that, Moral character traces its solid bedrock in the

Scriptures.

It is said that, ‘’Jewish ethics and the life of Jesus Christ figure prominently in

Christian ethics, but ‘’The Scriptures or Bible is the universal and fundamental source

of specifically Christian ethics.’’ (D. Stephen Long, Long 2010, pp.13, 23-24; Childress

& Macquarrie 1986, p.88)

In the Wesleyan tradition, Christian theology (Christian ethics) are informed different

sources known as the Wesleyan Quadrilateral.

The four sources are *Scripture, tradition, reason, and Christian experience.*

***The researcher takes only the first source being scripture.***

*What then is moral in the Scriptures?*

Morality is often perceived as ***ethical laws or codes imposed by*** God upon humanity,

failing to do it calls for divine punishment. Moral teachings can be gathered from the

biblical occurrences in which ethical topics are dramatically presented, and morally

important, even if not codified into theoretical principles.

Since the Moral Character takes its root in the Scriptures, it will be prudent to briefly

know the moral character of God who is willing to perceive good moral character of

humanity, particularly in the lives of Christians.

The Scriptures unveil four aspects of God’s moral character, being ***Love, Truth***,

***Righteousness, and Forgiveness***. These are the bedrock upon which the Old

Testament apprehension of God is built (Exodus 34:6-7).

*What is biblical character?*

It is who we are because of our relationship with Christ. It is something that can be

built and learned as we follow Him.

Moreover, genuine Christian character is not about our personality or disposition.

It is a description of who we are as Christians and what we are called to be,

based on the four aspects and others of God’s moral character.

*God builds character*

There are many avenues that God by His mercies uses to build good character in us.

There are also situations in which God employs to work to build up our character.

Most of the time those situations are easy, so we succeed. Most of the time also, we

build character in the darkest of hours. (hard way)

*Some verses which talk about God building character in us:*

Romans 5:3-5 says, ‘’And not only that, but we also glory in tribulations, knowing

that tribulation produces perseverance; and perseverance character, and character

hope. Now hope does not disappoint, because the love of God has been poured out

in our hearts by the Holy Spirit who was given to us.’’

Philippians 2:12-16, ‘’Therefore, my beloved, as you 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; for it is God who works in you both to will and to do for His

good pleasure. Doing all things without complaining and disputing, that you may

become blameless and harmless, children of God without fault in the midst of a

crooked and perverse generation, among whom you shine as lights in the world,

holding fast the word of life, so that I may rejoice in the day of Christ that I have not

run in vain or labored in vain.’’

1 Samuel 16:7, but the LORD said to Samuel, ‘’Do not look at his appearance or at

his physical stature, because I have refused him. For the LORD does not see as man

sees; for man looks at the outward appearance, but the LORD looks at the heart.’’

2 Timothy 3:16, ‘’All scripture is given by inspiration of God, and is profitable for

doctrine, for reproof, for correction, for instruction in righteousness.’’

James 1:2-3, ‘’My brethren, count it all joy when you fall into various trials, knowing

that the testing of your faith produces patience.’’

*Good character matters*

God wants us to be the best people by being like Him in actions and works. We are

therefore, responsible to walk in His footsteps and also follow His examples of good

character. If indeed we are living a life of faith, we will also strive to build good

character.

**Some Scripture verses on Christian character:**

*The following verses:*

Romans 12:2 <> Enjoin Christians not to conform to this world, but transform by

renewing of mind, that they may prove what is that good and acceptable and perfect

will of God.

Acts 26:20 <> That believers should repent, turn to God, and do works befitting

repentance.

Hebrews 4:12 <> That believers should be reminded that, the Word of God is living

and powerful.

Galatians 5:22-23 <> But the fruit of the Spirit is love, joy, peace, longsuffering,

kindness, goodness, faithfulness, gentleness, self-control.

Acts 20:35 <> That they may support the weak. And remember words of the Lord

Jesus, that He said, ‘’it is more blesse to give than to receive.’’

Luke 6:31 <> And just as you want men to do to you, you also do to them likewise.

Philippians 4:8 <> Finally, brethren, whatever things are true, whatever things are

noble, whatever things are pure, whatever things are lovely, whatever things are

good report, if there is anything praiseworthy, meditate on these things.

2 Peter 1:5-7 <> But also for this very reason, giving all diligence, add to your faith

virtue, to virtue knowledge, to knowledge self control, to self control perseverance,

to perseverance godliness, to godliness brotherly kindness, and to brotherly

kindness love.

Roman 13:14 <> But put on the Lord Jesus Christ, and make no provision for the

flesh, to fulfil its lust.

*Below are some of the Scripture verses for our reading:*

2 Timothy 3:16-17, John 1:19-25, 1Corinthians 6:9-11, Deuteronomy 18:15

Exodus 20:1-20, 2 Corinthians 4:2, Romans 8:28, John 18:36, Luke 5:35

2Peter 3:13, Romans 6:23, John 14:15, John 3:16, John 1:25, John 1:21

John 1:14, Matthew 28:18-20, Matthew 11:11, Matthew 1:18, Isaiah 29:12,

Deuteronomy 18:18, Deuteronomy 6:5, Exodus 20:25, Genesis 25:18

Genesis 17:25, Genesis 12:23, Genesis 16:15, Genesis 16:12, Genesis 2:24

Revelation 1:8, 1John 3:9, 2Peter 1:4, Hebrews 13:8, Hebrews 1:1-2

2Timothy 3:2, 2Corinthians 4:17, 2 Corinthians 4:17, Romans 6:14

John 1:11, Matthew 22:37-40, Matthew 3:16-20, Matthew 5:48

Daniel 2:1-49, Isaiah 45:1, Psalm 90;2, Leviticus 19:18, Leviticus 18:22

Genesis 1:27, Genesis 1:26

*Personal Experience*

Taking into consideration my God-given profession as a reverend minister who is in

charge of God’s flock, teaching of Moral and Practical Theology is some of the

essential responsibilities. Moral knowledge and moral practice are some of the

marks of a reverend minister.

Moral and Practical Theology are some of the important ingredients that help enrich

the godly lifestyle of a Christian in the watching world.

This kind of lifestyle makes a Christian the salt and light of the world.

As a reverend minister, one of my several responsibilities is to ensure that good

moral life would be exercised and exhibited by the flock of God.

It is therefore incumbent on my colleague ministers of the gospel to recognize it as

their divine responsibility to teach moral theology, and also encourage practical

theology. Without these, the world would not take Christianity serious.

God’s moral character being, love, truth, righteousness, and forgiveness which are

the foundation upon which the biblical understanding of God is built, must be taught

and instil in the children of God.

Our lord Jesus Christ commanded the apostles to embark on Great Commission,

which is the main vocation of His church, that is to ‘make disciple’ of all the nations

by propagating the gospel. And it must be known that, without good moral life, the

preaching of the gospel will not appropriate the desired potent to achieve its goals.

This indeed, is my divine responsibility to in the first place, showcase the built

good moral character in me, and also an obligation to make intentional effort to

teach and inculcate moral character in the church members and all those who would

come into contact with me, to help accelerate the propagation of the gospel of Jesus

Christ, the Lord.

Exhibition of good moral character also helps build nations, and also ensure goodand

quality life in society, because society frown on immoral lifestyle.

On the whole, I wish to categorically underscore the fact that without

moral and practical theology, the name of God would be blasphemed among the

heathen world. These are disciplines worth studying in Christianity.

*Lessons gleaned*

The research has made it possible for me to glean essential and incredible lessons

that have helped enlighten and equip me for my profession.

The deep imports of the two disciplines and their importance in Christianity, and also

in our communities have been gleaned.

What the Scripture say about moral character and moral action, why being moral?

Contemporary issues against moral theology, how is Christian theology put into

action or practice, and how does it engage culture and society have been learned.

Conclusion

The research has really delved into the two disciplines, Moral theology and Practical

theology to help unveil the objectives of the study, being the profound imports of

the disciplines and their importance in a Christian’s life. what the Scripture says

about the disciplines, how can a Christian theology be put into practice, and how

does moral theology engage culture and society?

The definition of Moral Theology which is moral knowledge, and Practical Theology

which is moral practice. The importance of Moral Theology, being vision attained by

means of grace, the virtue, the gift of the Holy Spirit, and in the light of both

revelation and reason. The importance of Practical Theology, which is to equip us

with the necessary skills to discharge duties or execute an activity effectively rather

than just being equipped with its theological knowledge.

The difference between Moral Theology and Practical Theology which are moral

knowledge and putting into practice or action the moral knowledge.

Moral responsibility that places in the hand of man to distinguish between right and

wrong, and the potential to anticipate the consequences of his or her own action.

Why being moral? Because it makes social life possible as people live freely without

fear, and the prescribed code that can help practice Moral Theology. Careful study of

culture and society’s accepted assumptions that evolve over time for Moral Theology

to thrive, and many more have been dealt with.

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