Legal and Religious Dimension of Morality in Christian Literature

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Abstract

The problem of human morality always identified with the existential truth of man, with identity being. Morality is a set of ideas, precepts, rules about good and evil, right and wrong, just and on the unjust. Morality as a system of rules, based on the belief intimate and personal conscience of each individual in his behavior. So fundamental values consist of principles of good morals, righteousness, justice and truth, values promoted and protected by law. This study attempts to discover those aspects of Christian teaching on morality.

Keywords: Morality, religion, law, human value system

Introduction

Morality

The age of morality is as big as society, because it played and plays a critical role in regulating social relations and in ensuring social order, the social is a crucial feature of human nature, awareness of human superiority, reflected by life inside, it could cause an isolated individual, but not necessarily the result of cohabitation, which, in tens and hundreds of years, required the emergence of rules, based on the experience of people living together.

These rules underlying morals and traditions have gained great importance over time, being raised in the mystical-religious, gaining a sacred character will be required to respect and cherish by all members of society.

Viewed from the moral point of view is related intellectual walks of right and wrong and is a social individual relationship of the subject with a "right" to be spread in "virtues" part. Moral character of each person assigns it a value scale based objective virtues upheld by society.

Religious perspective, the ecclesial tradition of Eastern Orthodox Christian Church confesses that human morality is fundamentally united with the identity of being, is what is

fundamentally human. Human individuality involves ontological foundation, life and freedom, beyond space and time.

Morality is an objective measure that would allow a character values and behavior, but personal freedom dynamic correspondence with human existential truth and authenticity. This is true because last chance of freedom is precisely this risk: the man to deny the truth and existential authenticity, to alienate and to alter existence, being.

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Human morality is above all existential event: dynamic realization of the fullness of existence and life, or failure and altered the truth of his being. In other words, ethics refers to human salvation event's possible for man to be saved, or saved, "safe and sound"². Perceptions of good and bad with moral concepts of operating are not well defined, but may vary from one nation to another, from one era to another standing totally dependent on the level of development of the company, the material conditions of existence and social interests.

What we call human morality is itself the reporting of the affair his freedom. There are times when everyone feels his nothingness, feeling crushed by the greatness and beauty of creation.

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But many times, feels something inside her gives her a freedom and joy snack hard to describe in words. Fathers of the Church have spoken at length about this thing, which is the greatest gift given by God to man: the creation in the image and likeness. But the fall of man by man alters the gift received. Morality is fundamentally proves that man as the image / likeness of God³, then that person, but he becomes during its freedom: being alienated, or living "like" God.

Sometimes misinterpretation that gives human creation "in the image" of God is the most serious consequences of how we define morality and the Ethics. When the Christian dogmatic reasoning under subjectivist, about the nature of human creation "in the image of" the man tied to the general idea of "rational animal."

Moreover, it has come to interpret the image of God in man giving him only one of the two "sides" of a mandatory nature split "spirit" of man. Thus, the properties of nature "spiritual" man - reason, freedom, "sovereignty" - is serve to designate the elements creating "after image".

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³ Genesis I, 26: "And God said, Let us make man in His image and after our likeness";
"The image is not a part of nature," says Gregory of Nyssa, and Gregory Palamas adds: "We have to call the man not only soul, or body only, but both together - as the man whom God says to created in His image."

Creative act, ambivalent sense: one active and one passive designating the creative act designating the result of this act: "For what is immovable is surely idle when what is moving is able to do more".

If "image" is embedded in the very being of man, "likeness" remains for the ideal which is reached by "turmoil to acquire holiness that shines in God."

If we compare the image of God in nature and not personal weakness of man, then morality (truth and authenticity of existence) is a natural determinism and an essential requirement for man, then ethics can be conceived as an individual conformity to requirements and natural targets and breaking them has consequences "catastrophic" nature. It destroys (actually perverts) image of God embedded in human nature.

Thus moral truth no longer refers to a person, event dynamic and existential realization "of everlasting life" (communion of love and free). It refers to the natural individuality (intellectual consciousness of self, psychological self will and active), is the individual's subjective assumptions meet natural "virtue".

This is the road that leads to the conception of ethics as duty or personal purchase. And inescapable obligations and purchases are ranked in general codes of conduct individual in laws that define the relationship between individual rights and duties. Morality is thus conceived as an objective dimension of social life. It is an external necessity, ultimately legal.

Impairment or ignoring truth in theology person has the inevitable consequence Ethics creating a legal and exterior. Ethical problem is therefore one man's existential salvation to us free of natural necessity (space, time, hobbies, degradation and death), but a false issue debt targets that there are not warranted.

Whereas, in Christian theology, rational categories are replacing conventional ontological truth and revelation, the historical life of the Church in the matter of salvation is a dark shadow that tortures the man: the shadow of a "law" unavoidable. The question, however, if morality is to know how to weigh the truth of our evaluations, for if moral role is to distinguish good from evil and choose the good, the question of moral values, the possible justification of our values. Morality is above all the anxiety experienced by itself, to its foundation, expressed in the existence of "scrupulous". The decision to do good is accompanied immediately by the question: "How will I know if I do well?" Because decisions uncertain and sometimes

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4 M. A. Bailly, Abrege du dictionnaire grec-francais, Librairie Hachette, Paris,1979, p. 515
contradictory values, there should be a choice that would reconcile both personal interest and moral embodiment of a certain companies.

Relationship between morality and law is a widely discussed issue over time, because in many respects moral norms were mistaken for legal rules. Since antiquity, legal and political thought was concerned with the relationship between law and morality, by explaining how the law in terms of what they considered to be native human condition namely the privilege superiority over things and other beings.

If in ancient Greece was not well-defined distinction between the two types of social norms, Roman legal doctrine made significant steps in design meaning independent of moral law. Ch Thomasius (1655-1728) separately for the first time, the theoretical, moral right. The analysis of this report has contributed greatly German philosopher Kant, who revealed the absolute, a priori the moral law.

Some philosophers have worked to identify the nature of legal and moral rules, while others felt that science law should take into account the influence of morality as well as extra-policy and other factors on the right. Lawyers virtually all of the believe that between law and morality organic correlation exists because of good morals, righteousness, justice and truth are protected and promoted and law. But each of the two categories, namely the right and moral retains its identity.

**Law And Moral**

Both law and morality is a set of rules of conduct, but moral norms in society are not necessarily uniform. They vary depending on the social group, the national community, social, religious. There is no absolute moral values, since changes after time after classes (even in the same era) as social or professional.

Exchange is entitled to be unitary, providing a single legal order in society in a given country. Moral norms are spontaneous in their appearance while legal rules are the result of a conscious and organized creations. Close relationship between morality and religion, because religion sacred ethic and some social institutions. Development of the law led to desecration and secularization of institutions, but the process is different from one religion to another. Islamic legal system, for example, is today strongly influenced by religious morality. The Koran is the "holy book" and "code" Islamic peoples.

In terms of sanctions, the distinction between law and morality is very high. Rules as may be provided by the coercive force of the state, moral norms are as punishment: public opprobrium, marginalization, contempt, regret, remorse. Moral sanctions effectiveness depends on the person's moral profile.

Numerous containing identical rules have both a moral and legal one. For example, criminal laws that require people to have an attitude of respect for life, dignity and property of others
and are also norms with strong moral content. Force of law justification is both logical and rational, as well as his moral approval and support. Or any injustice is thus immoral.

There are also moral standards who have legal relevance (eg friendly relations or relations between spouses up to a certain point) and vice versa (eg some rules of a procedural nature, technology or organizational). In general, the scope and coverage of morality is larger than the right, but is less specific regulation. In conclusion, it is imperative to emphasize that the right help promote moral principles, and moral influence on their development of the law and on its application.

**Conclusion**

In a world where survival program replaces the more time living, and the freedom is sought in the premises objectives of collective existence in this world where individual thinking is the most powerful weapon of survival, and individual preferences are only criterion happiness, morality ecclesial witness appears that reverses the order set theory, focusing again the universality of life in personal liberty and personal freedom dedication bodily asceticism. But this shift of the axis of life in personal freedom - which reverses definitely transfer structures "effective" and hardened as flip and programs "general happiness" - is the only answer (full of love to man) gave our unquenchable thirst after immediate life and freedom.

Therefore, the moral Ecclesial we spell resistance that oppose industrial and technocratic society, consumer society that alienates real existence. Usually, the scope and coverage of morality is larger than the right, but is less specific regulation. In conclusion, it is imperative to emphasize that the right help promote moral principles, and moral influence on their development of the law and on its application.

**References**

