Pastoral and Social Ethics

RTS Orlando
2ST528

Course Handbook, Spring, 2010

Instructor: John M. Frame
Course Hours: Wednesday, 1-4 PM
Office Hours: Wed., 8-12 AM. Other times by appointment. Feel free also to submit comments or questions by note to my mailbox or by e-mail to jframe@rts.edu.
Teaching assistant: Jonny Dyer. Jonny will also answer questions and will be reading your term papers. Send them to him, not me. If there is a dispute about your grade, talk to him first. If you can’t find agreement, I will arbitrate. Feel free to write him at jonnywdyer@googlemail.com.

General Plan

Part One is an introductory section dealing with (1) basic ethical terminology and (2) a survey of non-Christian ethical systems. Part Two presents the general structure of Christian ethics in terms of the norm, the situation, and the moral agent. Part Three is an exposition of the Decalogue, applying the commandments to various ethical problems, e.g. oaths, Sabbath, civil disobedience, punishment, women’s rights, war, capital punishment, abortion, contraception, premarital sex, homosexuality, world hunger, economic systems, lying in defense of life, etc.

Assignments

1. Completion of reading assignments (below), according to the indicated schedule.

2. Class participation: Be prepared to define key terms and answer questions on the Study Guide corresponding to the material in Doctrine of the Christian Life. I will call on you by name to answer these questions.

3. Mid-term exam, to be given in the library, from opening of the library, Mon., Mar. 15, to its closing, Sat., Mar. 20. It is your responsibility to determine the library’s schedule and to plan accordingly. The exam will cover everything we have covered from the beginning of the course,
through chapter 21 of DCL, including lectures and reading assignments. **Important note:** In your exam preparation, do not refer to exams used in the course in past years. If you notice anyone else doing this, please report them to me. I will have to regard this as cheating, and RTS has substantial penalties for cheating.

4. Final Exam, dealing only with Part III of the course, the Ten Commandments. The “**Important Note**” of #3 applies here as well.

5. Research paper, due at the catalogue deadline for papers, Fri., May 14, at 11 AM. Turn these in to Jonny, who will read and evaluate them. I will arbitrate if disputes about grades cannot be resolved.

   a. Recommended length, 4500 words (approx. 15 pp., doublespaced). I will not be rigid about the length, but if the paper is longer, the additional pages should be especially worth reading. If it is shorter, it should be equivalent in quality to a longer paper.

   b. For the paper, you should do some research beyond the course assigned reading and lecture material. Indicate such in footnotes and bibliography. I don’t care about the style of citations, but please use a consistent system.

   c. For a topic, you may choose anything in the field of ethics. See the lecture outline, study guide, supplementary documents, and the list of topics above under “General Plan” for suggestions. You may write about an ethical philosopher or theologian, exegete a text, deal with some biblical-theological issue with ethical implications (e.g. "Law and Grace in Gal. 3"), treat an ethical problem, or do anything else pertinent to the concerns of the course. I construe "ethics" pretty broadly, but I’d rather you did not choose a topic that is systematically treated in another course, unless you focus on ethical implications of that topic. For instance, don’t write on "The Image of God in Reformed Thought," but you might write on "Moral Excellence as an Aspect of the Image of God."

   d. Papers submitted late without valid excuse will not receive credit.

   e. For our grading criteria and abbreviations we use in comments on your papers, see below.

**Hall of Frame**

I would like to post the most excellent term papers at [www.reformedperspectives.org](http://www.reformedperspectives.org), in the “Hall of Frame.” This will give other
students an idea of my standards for theological writing, and it will honor those who have made an extra effort. If you have any objection to your paper being used in this way, please notify me in advance.

**Grading**

Your grade will be based on (1) the mid-term examination, (2) the final examination, (3) your term paper, (4) your class participation. All assignments will be graded on a **Pass-Fail** basis:

A: Passing work on all four components.
B: Passing work on all but one component.
C: Passing work on only two components.
D: Passing work on only one component.
F: Passing work on no components.

**Abbreviations for Comments on Papers**

A - awkward
Amb - ambiguous
Arg - more argument needed
C - compress
Circle (drawn around some text)
   - usually refers to
      misspelling or other
         obvious mistake
D - define
E - expand, elaborate, explain
EA - emphasis argument
F - too figurative for context
G - grammatical error
Ill - illegible
Illus - illustrate, give example
Int - interesting
L1 - lateness penalty for one
day (similarly L2, etc.)
M - misleading in context
O - overstated, overgeneralized
R - redundant
Ref- reference (of pronoun, etc.)
Rel- irrelevant
Rep - repetitious
Resp - not responsive (In a dialogue: one party raises a good
question to which the other does not respond.)
S - summary needed
Scr - needs more scripture support
Simp - oversimplified
SM - straw man (a view nobody holds)
SS - problem in sentence structure
St - style inappropriate
T - transition needed
U - unclear
V - vague
W - questionable word-choice
Wk - weak writing (too many passives, King James English, etc.)
WO - word order
WV - whose view? yours? another author?

Schedule of Assignments

Abbreviations:

BC: Belgic Confession. The Reformed and Presbyterian confessions and catechisms, with many other creeds, can be found at www.creeds.net.
HC: Heidelberg Catechism
SG: Study Guide, at www.reformedperspectives.org. For every assignment in DCL, prepare to define key terms and answer questions in the corresponding portion of the Study Guide.
WCF: Westminster Confession of Faith
WLC: Westminster Larger Catechism
WSC: Westminster Shorter Catechism

Please note:

(2) The Frame/Kurtz dialogue, the review of *Christian Faith, Health, and Medical Practice*, a Lecture Outline and the Study Guide are all available at www.reformedperspectives.org. Click “Hall of Frame.”

Feb. 3: Introduction

DCL, Chapters 1-4  
SG, Chapters 1-4  
PWG, Lecture 3

Feb. 10: Survey of Non-Christian Ethics

DCL, Chapters 5-8  
SG, Chapters 5-8 (and similarly for all DCL assignments)  
HC, 1-2, 91.  
FK, “Do We Need God to Be Moral?” (at www.reformedperspectives.org)  
WCF, 16.

Feb. 17: A Christian Model for Ethical Decision-Making

The Normative Perspective

BC, 25.  
DCL, Chapters 9-11.  
Formula of Concord (Lutheran Confession), 5, 6.  
HC, 63-64, 86-90 (review 91), 114-115.  
PWG, 39-56.  
WCF 1.6-10; 16, 19.1-4, 20.  
WLC, 1, 91-97.  
WSC, 1, 39-40.

Feb. 24: Using the Law; Natural Law

DCL, Chapters 12-14.

Mar. 3: The Situational Perspective

BC, 24.  
DCL, Chapters 15-17.  
HC, 63-64.  
PC, 35-44.  
WCF, 16.5.  
WLC, 1, 149-151.  
WSC, 1.

Mar. 10: The Existential Perspective
BC, 24.
DCL, Chapters 18-21.
HC, 86-90 (review 91).
WCF, review 16.

MAR. 15-20 MID-TERM EXAM, available in the library. Covers all lectures and reading through the Mar. 10 assignment.

Mar. 17: Intro. to the Decalogue; First Commandment

DCL, Chapters 22-24.
HC, 92-95.
WCF, 92-93.
WLC, 98-106.
WSC, 42-48.

Mar. 24: Spring Break; no class.

Mar. 31: Second and Third Commandments

DCL, Chapters 25-27.
HC, 96-102.
WCF, XXII.
WLC, 107-114.
WSC, 49-56.
WST, 1-62, 123-134.

Apr. 7: Fourth Commandment

DCL, Chapters 28-30.
HC, 103
WCF, XXI.
WLC, 115-121.
WSC, 57-62.

Apr. 14: Fifth Commandment

CR2, 261-335, 423-450.
DCL, Chapters 31-34.
HC, 104
WCF, 23.
WLC, 122-133.
WSC, 63-66.
Apr. 21: Sixth Commandment

CR2, 381-422, 451-524.
DCL, Chapters 35-37.
Frame, Review of *Christian Faith, Health and Medical Practice*, at www.reformedperspectives.org
HC, 105-107
ME, all.
WLC, 134-136.
WSC, 67-69.

Apr. 28: Seventh Commandment

CR2, 139-260.
DCL, Chapters 38-40.
WCF, 24.
WLC, 137-139.
WSC, 73-75.

May 5: Eighth Commandment

CR2, 339-380.
DCL, Chapters 41-42
HC, 110-111.
WLC 140-142.
WSC 73-75.

May 12: Ninth and Tenth Commandments

DCL, Chapters 43-44.
HC, 112-113.
WLC, 143-148.
WSC 76-81.
Friday, May 14, 11:00 A. M.: Papers due.

Course Bibliographies

These are more or less in the order in which the subjects are treated in the course. Contents:

General Ethics Texts  
Philosophical Ethics
General Biblical Ethics  
Natural Law
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**General Ethics Texts**

- *Church Dogmatics*, esp. I/2, 401-454, 782-796; II/2, 509ff, 704ff; III/4.

Bonhoeffer, D., *Ethics*.

Brunner, E., *The Divine Imperative*.
- *Faith Hope and Love*.


Clark, David K., and Rakestraw, Robert V., *Readings in Christian Ethics* (Grand Rapids: Baker, 1994). 2 vols. Mostly evangelical. In past years, I assigned these volumes for the course. I've concluded that the readings are a bit long for that purpose, but they are quite valuable in helping you to see the range of opinions in the evangelical world on ethical issues.

- *Religion, Reason and Revelation*, IV.


-- , *The Nature of True Virtue*.
Geesink, W., *Gereformeerde Ethiek* (1930) - comprehensive, traditional Reformed.
Gutaafson, J., *Christ and the Moral Life* - liberal, but more moderate than Fletcher.
The Hastings Center, Various periodicals and publications by contemporary ethicists.
Hildebrand, D. von, *Christian Ethics* (1953) - traditional R.C.


Kierkegaard, S., Many of his works deal with ethical issues, notably: *Fear and Trembling, Purity of Heart, Stages Along Life’s Way, Training in Christianity, Words of Love.*


---, *Personal Ethics.*


---, *Three Issues in Ethics.*

Maritain, J., *True Humanism* - R.C.


---, *Right or Wrong.*


---, *Principles of Conduct* (1957).


---, *Happiness and Contemplation.*

---, *Justice.*

---, *Leisure: The Basis of Culture.*
—, Prudence.

—, *Nine Modern Moralists* (1962). Ramsey is probably the single most influential Protestant ethical theologian today.


—, Same, 4th ed., 1994. 12.95. 372. p. Secular writers and a few Christians on various sides of issues. I've used these books as a text in the course.


—, *Mere Morality* (Grand Rapids: Eerdmans, 1983). Smedes is an older Christian Reformed minister recently retired from teaching at Fuller Seminary. His view of Scripture is typical of Fuller. His writings are original, insightful, but not always, in my opinion, properly respectful of scriptural principles, especially in their details.


Tillich is extremely liberal.


*General Biblical Ethics* (cf. also the biblical theologies and dictionaries). These are not rigidly distinguishable from the last category. The books listed earlier also contain some exegetical material. The difference is a difference of focus.


Knox, J., *The Ethics of Jesus*.


—, *The Kingdom of God in the N.T.* (N.Y., 1931).

Schnackenburg, R., *The Moral Teaching of the N.T.*


—, *The Kingdom and the Church* (1958), 59-69.


—, *Otherworldliness In the N.T.* (1954).


**Philosophical Ethics**

1. **Greek Philosophical Sources**

Aristotle, *Nicomachian Ethics*.

—, *Politics*.


Seneca, *Epistulae Morales* (Stoic).

2. **Recent Philosophical Ethics** General (histories, readings, analyses)


—, ed., *Value and Obligation*.


—, *Five Types of Ethical Theory* (1930).


Clark, G., see titles in general bibliography.

Martineau, J., *Types of Ethical Theory* (1885).
Ramsey, I., *Christian Ethics and Contemporary Philosophy* (1966) - quite a number of articles on the question of whether we can define goodness in relation to God.
Spencer, H., *Principles of Ethics* (1893) - that old social Darwinist.
Stevenson, Charles L., *Ethics and Language* (New Haven: Yale UP,
Specific Kinds of Philosophy

1. Kant

Kant, I., Critique of Practical Reason.
   —, Lectures on Ethics.
   —, Foundations of the Metaphysics of Morals.
   —, Metaphysics of Morals.
   —, Religion Within the Limits of Reason Alone.

2. Idealism

Bosanquet, B., Some Suggestions in Ethics (1918).
Bradley, F. H., Ethical Studies (1927).
Fichte, J. G., Science of Ethics (tr. 1907).

3. Utilitarianism

Mill, J. S., Dissertations and Discussions (N.Y., 1873) - see essay on Bentham.
4. **G. E. Moore**

Cavell, S., *Must We Mean What We Say?* (N.Y., 1869), chap. I.


Olthuis, J., *Facts, Values and Ethics* (Assen: Van Gorcum, 1968) - possibly the best analysis of Moore and his successors. His own position is that of the Amsterdam philosophy.


Sellars and Hospers, *op. cit.*, 103-114 (Frankena on “the naturalistic fallacy”).

5. **Later Intuitionism**


Olthuis, J., *op. cit.*

—, “Does Moral Philosophy Rest on a Mistake?” in Sellars and Hospers, *op. cit.*, 149-162.


6. **Naturalism and Pragmatism**

—, *The Quest for Certainty*.

—, “Moral Beliefs,” *Proceedings of the Aristotelian Soc.* (1958); also in Hudson anthology cited earlier).


7. Emotivism

Schlick, M., Problems of Ethics (N.Y: Prentice-Hall, 1939)
—, “Persuasive Definitions,” Mind, 1938.

8. Recent Analytic Approaches

Baier, K., The Moral Point of View (1958). Baier, Rawls, Toulmin, von Wright and others represent the so-called “good reasons” approach.
Braithwaite, R. B., review of Hare, The Language of Morals, in Mind (April, 1954).
Frankena, W., Ethics (excellent brief survey).
Hampshire, S., “Fallacies in Moral Philosophy,” Mind, LVIII (1940), 466-482.
—, Thought and Action (1959).
—, The Language of Morals (1952).
Nowell-Smith, P., Ethics (1954).
Pepper, S., The Sources of Value (1958).
Prior, A., Logic and the Basis of Ethics (1949).
Toulmin, S., The Place of Reason in Ethics (1950).
9. Phenomenology, Existentialism

Brentano, F., *The Origin of the Knowledge of Right and Wrong* (Westminster, Constable, 1902).
—, *The Nature of Sympathy* (Bonn, 1923).
Kierkegaard, S., *Either/Or*.
Schopenhauer, A., *The Basis of Morality* (tr. 1903).
Nietzsche, F., *Genealogy of Morals*.
—, “Existentialism is a Humanism,” in Kaufmann, W., ed., *Existentialism From Dostoevsky to Sartre* (1957), 287-311.

Natural Law

—, *What We Can’t Not Know* (Dallas: Spence, 2003.
—, *Written on the Heart* (Downers Grove: IVP, 1997). Budziszewski is the most cogent defender of this position, in my judgment.

Adiaphora


Orthodox Presbyterian Church: These matters have been debated for the entire history of this denomination, both in the pages of the *Presbyterian Guardian* and in the Minutes of the General Assembly. The Third General Assembly adopted a statement on “Christian Liberty;” most recently, the Thirty-Sixth Assembly heard reports on “The *Adiaphora*” and “Guidance.” published in those minutes. Between those two assemblies much was done, said, written on those subjects: see indices.


*Law in the Bible*


Fairbairn, P., *The Revelation of Law in Scripture*.

Hennig, F., *God’s Basic Law*.


—, *The Moral Law*.

Kline, M., *By Oath Consigned* (esp. chapter II).

—, *The Structure of Biblical Authority*.

—, *Treaty of the Great King*.


Noth, M., *The Laws in the Pentateuch*.

*Law and Grace, Law and Gospel*


—, “Law in the N.T.,” *ibid*.

—, *Paul and Rabbinic Judaism* (1948).

—, *The Setting of the Sermon on the Mount* (1964). Davies finds N.T. ethics to be based on the words of Jesus as a “new law.”


Elert, W., *Law and Gospel*.

Kline, M., titles cited under Lesson 9.
Rushdoony, R., *Law and Liberty*.

*Old and New Covenants*

Bahnsen, G., *Theonomy in Christian Ethics* (note also recent discussions of this in the *Presbyterian Journal*; also, see under Kline, below).
Davies, W. D., titles listed under Lesson 10.
Kline, M., titles listed under Lesson 9, especially *By Oath* and “The Intrusion and the Decalogue” in *Structure*.

*Love, Law, Situation Ethics*

Erickson, M., *Relativism in Contemporary Christian Ethics*.
—, *You and the New Morality* (N.Y.: Harper, 1967)--cases

*Imprecatory Psalms*


*Theonomy*

Bahnsen, G., *By This Standard* (Tyler, Tx.: ICE, 1985). A more popular presentation of the argument of his Theonomy in Christian Ethics, dealing with some common objections.
—, *et al.*, *The Law, the Gospel, and the Modern*
--, The Law of the Covenant (Tyler, TX.: ICE, 1984), preface by John Frame. Jordan now thinks this book was "too theonomic." He now maintains that any use of the OT law must take into account the great difference brought about by the incarnation and redemptive work of Christ. He prefers not to be called a "theonomist" or even a "Christian reconstructionist," but does seek to make much use of the OT law. In my judgment there is not much difference between his position now and that of Poythress (below).
--, and DeMar, Gary, The Reduction of Christianity


--*, *Law and Society* (Vallecito: Ross House, 1982). 752. H. This is called "volume 2" of the Institutes of Biblical Law, but it is very different. Volume 1 is a fairly systematic application of the ten commandments. Volume 2 is a collection of Rushdoony's essays on various subjects.


Ethics and Free Will

Hobart, R. E., "Free Will as Involving Determinism and as Inconceivable Without It," *Mind*, XLIII, 169 (Jan. 1934), 1-27. Also in various anthologies.
Munitz, M., ed., *A Modern Introduction To Ethics* (Glencoe: Free Press, 1958) contains a number of important articles on this subject.
Notice also sections in anthologies (Sellars and Hospers, *Readings in Ethical Theory*, e.g.), general works on ethics (Nowell-Smith, Stevenson, Rosa, Moore, Schlick, Sidgwick, Bradley, Warnock; see Lesson 5).

**Conscience**

Ames, W., *Of Conscience and the Cases Thereof.*
—, *Sin* (Grand Rapids: Eerdmans, 1971).
Rashdall, H., *Conscience and Christ.*

**Introduction to the Decalogue**

Wickler, W., *The Biology of the Ten Commandments* (McGraw-Hill, 1972)—this one looks amusing and could possibly be more; the publisher says that it shows how the moral law is rooted in man's biological needs.

**First Commandment:**

A. The Occult

—, *Christian Counseling and Occultism* (Grand Rapids: Kregel, 1965).
North, G., *None Dare Call It Witchcraft* (Arlington House, 1976).

B. Secret Societies
Baird, G., *The Testimony of a Thirty-Second Degree Mason*.

Chase, *Digest on Masonic Law*.
Claudy, C., *Introduction to Free Masonry*.
Dierks, T., *Christianity vs. Freemasonry* (St. Louis: Concordia, 1932).

Mackey, A., *Encyclopedia of Freemasonry*; cf. also his *Lexicon of Freemasonry; Manual of the Lodge; The Book of the Chapter; A Textbook of Masonic Jurisprudence; Cryptic Masonry; The Symbolism of Masonry; The Masonic Ritualist; The Mystic Tie. Masonry in the Light of the Bible* (Concordia).

Newton, J. F., *The Religion of Masonry*.

Orthodox Presbyterian Church: reports of various kinds on Masonry are to be found in the minutes of the 7th, 9th, 15th, 16th and 17th General Assemblies. The Report to the 9th Assembly is published as a pamphlet, *Christ or the Lodge?*, available from the O. P. Committee on Christian Education.

Pike, A., *Morals and Dogma of the Ancient and Accepted Scottish Freemasons* (Charleston: Jenkins).

—, *Freemasonry: Its Aims and Ideals*.

C. Secular Schools


**Worship**


Frame, John, *Contemporary Worship Music: a Biblical Defense* (Phillipsburg: P&R, 1997). Although this book (uncharacteristically for me) addresses a “hot button” issue, I tried to write it as a serious theological discussion, relating it to some concerns about theological method and to some broader issues such as the relation of Scripture to tradition.


Horton, Michael, *In the Face of God* (Dallas: Word, 1996). Too traditionalist, and in my opinion he often oversimplifies biblical principles. But *World* rated it among the 100 most important books of the twentieth-century, alongside Faulkner and Churchill.


McCann, J. Clinton, *A Theological Introduction to the Book of Psalms* (Nashville: Abingdon, 1993). Says the Psalter was not collected as a hymnbook, but as a book for meditation.


--*, *Worship is All of Life* (Camp Hill: Christian Publications, 1984).


Orthodox Presbyterian Church: Reports to 13th and 14th General Assemblies, published in Minutes of those Assemblies. The minority report by John Murray and W. Young is exceptionally well-written and cogently argued, weak mainly in its initial assumption that “song” is an independent “element” of worship requiring an independent Scriptural foundation.


--, *Worship Old and New* (Grand Rapids: Zondervan, 1982). Webber advocates the use of traditional liturgies. Recently I think he has become more eclectic.


**Sabbath**


—, *Institutes* (Phila.: Westminster Press, 1360), II/8, 28-34.

Carson, D. A., ed., *From Sabbath to Lord's Day* (Grand Rapids: 1982). Essays arguing that the Sabbath of the OT is replaced by a “Lord’s Day” distinctive to the New Covenant, which requires worship on the first day of the week but does not require any cessation of labor.


Everts, W., *The Sabbath* (N.Y.: Treat, 1885).
——, Davis, D. C., Knight, G., Lewis, R., Mitchell, J., “Report of the Committee on Sabbath Matters” in Minutes of the 40th General Assembly, Orthodox Pres. Church. Also published in the *Agenda* for the 39th General Assembly.
——, *The Sabbath in the Bible* (London: Lord’s Day Observance Society, ND). 1s. 23. P.
Murray, J., *Collected Writings I*, 205-228. Two of these articles, “The Pattern of the Lord's Day” and “The Sabbath Institution” are published separately as pamphlets by the Lord’s Day Obs. Society, London.


**Social Ethics, General**


Aulen, G., *Church, Law and Society* (N.Y.: Scribner’s, 1948).

Bennett, J., *Christian Ethics and Social Policy.  


—, *Social Salvation*, (N.Y.: Scribner’s, 1935).


Grounds, V., *Evangelical and Social Responsibility* (Scottsdale, Pa.).


Hiltner, S., *Theological Dynamics.  

Inside (this magazine has run several special issues on problems of social ethics-some Reformed contributions).

Kuyper, A., Lectures on Calvinism (Grand Rapids: Eerdmans, 1931).
—, The Person and the Common Good (N.Y.: Scribner, 1947).
—, The Rights of Man and Natural Law.
—, Some Reflections on Culture and Liberty (R.C.).
Muelder, W., Moral Law in Christian Social Ethics (Knox, 1966).
The Other Side (politically liberal evangelical publication).
Rauschenbusch, W., Christianity and the Social Crisis (N.Y., 1909).
—, Christianizing the Social Order (N.Y., 1912).
—, The Righteousness of the Kingdom (republication, Abingdon, 1968).
—, Theology for the Social Gospel (1917). These are classics of the older liberal “social gospel.”
Sanders, R., Radical Voices in the Wilderness (Waco: Word Books, 1970)-social ethics of the prophets.
Schweitzer, A., Civilization and Ethics.
Sojourners, (formerly Post-American)--much good biblical material in this publication. Similar to The Other Side-perhaps a bit more radically pacifist.
Temple, W., Christianity and the Social Order (London, 1942).

The State, Politics


181. p. Foreword by JF. Local pastor, seeking to get churches to be more “politically active.”


Runner, H. Evan, *Scriptural Religion and Political Task*


**War**


**Medical Ethics, including Euthanasia, Termination of Care**

See also *Abortion* and the bibliography in Frame’s *Medical Ethics*. Thanks to Dan Deaton for many of the titles and comments below.


Ramsey, Paul, *Ethics at the Edges of Life* (New Haven: Yale Univ. Press, 1978). Ramsey was a seminal thinker in this field. His books are always of interest, although they are becoming scientifically out of date.


*Abortion*

See also titles on Medical Ethics


Environment

--., *Where Garden Meets Wilderness: Evangelical Entry into the Environmental Debate* (Grand Rapids: Eerdmans, 1997).


Man and Woman, Family, Marriage and Divorce


--., *The Ordination of Women* (Grand Rapids: Eerdmans,
1980). He is in favor.


Orthodox Presbyterian Church, General Assembly Committee Report on women in office. See Minutes for 1987, 88. Note Strimple's minority report which argues for women deacons.


Smedes, Lewis, *Sex For Christians*.


**Sexuality**

Bahnsen, Greg, *Homosexuality: A Biblical View* (Grand Rapids: Baker,

Race

--, Free at Last? (Downers Grove: IVP, 1996). A black graduate of WTSP and a PCA pastor, on racial issues.
Perkins, John, Let Justice Roll Down (Glendale: G/L, 1976). 223. P.
--, With Justice for All (Ventura: Regal Books, 1982). 10.95. 211. H.

Substance Abuse


Economics, Poverty


--, *The Dispossessed: Homelessness in America* (Westchester: Crossway, 1986). Grant is a somewhat theonomic Reformed minister who has had great success in helping the poor and the homeless to become productive Christian citizens.


North, Gary, *Economic Commentary on the Bible*. Now in several volumes: The Dominion Covenant, Genesis; Moses and Pharaoh; The Sinai Strategy.
--, *An Introduction to Christian Economics*. Christian reconstruction.


**Various Topics**

## Course Objectives Related to MDiv Student Learning Outcomes

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<td>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</td>
<td>Strong</td>
<td>Very broad treatment of biblical principles, term paper and class participation assignments.</td>
</tr>
<tr>
<td>Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)</td>
<td>Strong</td>
<td>All principles exegetically developed.</td>
</tr>
<tr>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td>Strong</td>
<td>The approach is thoroughly Reformed, sent over against alternatives. In the second half of the course, students will study the commentary on the law in the Larger Catechism.</td>
</tr>
<tr>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td>Strong</td>
<td>The study of biblical ethics and application to life is central to this course.</td>
</tr>
<tr>
<td>Burning desire to conform all of life to the Word of God.</td>
<td>Strong</td>
<td>The course emphasizes the distinctives of the biblical worldview and their importance.</td>
</tr>
<tr>
<td>Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)</td>
<td>Strong</td>
<td>I consider this very important in treatment of ethical issues.</td>
</tr>
<tr>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
<td>Moderate</td>
<td>This is not a class in preaching, but we emphasize the value of the material for preaching.</td>
</tr>
<tr>
<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
<td>Moderate</td>
<td>The first four commandments of the Decalogue do deal with worship, and the whole course deals with worship in the broad...</td>
</tr>
<tr>
<td>Role</td>
<td>Description</td>
<td>Level</td>
</tr>
<tr>
<td>--------------</td>
<td>------------------------------------------------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Shepherd</td>
<td>Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.</td>
<td>Moderate</td>
</tr>
<tr>
<td>Church/World</td>
<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
<td>Moderate</td>
</tr>
</tbody>
</table>