

Pastoral and Social Ethics

RTS Orlando
2ST528

Course Handbook, Spring, 2011

Instructor: John M. Frame

Course Hours: Tuesday, 9-12 AM

Office Hours: Thurs., 8-11 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: George Hawkins. George will also answer questions and will be reading your term papers. 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 georgeandele@yahoo.co.uk.

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. 14, to its closing, Sat., Mar. 19. 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 13, at 11 AM. Place these in the bin marked Ethics beside Earlene Harvey's desk in the administrative assistants' area. George 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 Fame

I would like to post the most excellent term papers at 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.
 CR2, David K. Clark and Robert V. Rakestraw, ed., *Readings in Christian Ethics*, vols. 1-2 (Grand Rapids: Baker, 1994). **ISBN-13:** 978-0801020568.
 DCL: Frame, *Doctrine of the Christian Life* (Phillipsburg: P&R, 2008). **ISBN-13:** 978-0875527963.
 HC: Heidelberg Catechism
 ME: Frame, *Medical Ethics* (Phillipsburg: P&R, 1988). **ISBN-13:** 978-0875522616.
 PWG: Frame, *Perspectives on the Word of God* (Eugene, OR: Wipf and Stock, 1999). **ISBN-13:** 978-1579102579.
 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:

(1) The assignments vary greatly in length. Pace yourself. Plan ahead. Get started early.

(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. 1: Introduction

DCL, Chapters 1-4

SG, Chapters 1-4

PWG, Lecture 3

Feb. 8: 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. 15: 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. 22: Using the Law; Natural Law

DCL, Chapters 12-14.

Mar. 1: 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. 8: The Existential Perspective

BC, 24.
 DCL, Chapters 18-21.
 HC, 86-90 (review 91).
 WCF, review 16.

MAR. 14-19 MID-TERM EXAM, available in the library. Covers all lectures and reading through the Mar. 10 assignment.

Mar. 15: Introduction to the Decalogue; First Commandment

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

Mar. 22: Spring Break; no class.

Mar. 29: 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. 5: Fourth Commandment

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

Apr. 12: Fifth Commandment

CR2, 261-335, 423-450.
 DCL, Chapters 31-34.
 HC, 104
 WCF, 23.

WLC, 122-133.
 WSC, 63-66.

Apr. 19: 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. 26: Seventh Commandment

CR2, 139-260.
 DCL, Chapters 38-40.
 HC, 108-109.
 WCF, 24.
 WLC, 137-139.
 WSC, 73-75.

May 3: Eighth Commandment

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

May 10: Ninth and Tenth Commandments

DCL,. Chapters 43-44.
 HC, 112-113.
 WLC, 143-148.
 WSC 76-81.

Friday, May 13, 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	Secular Schools
General Biblical Ethics	Worship
Philosophical Ethics	Sabbath
Natural Law	Social Ethics: General
Adiaphora	State, Politics
Law in the Bible	War
Law and Grace, Law and Gospel	Medical Ethics; Termination of
Old and New Covenants	Treatment
Love, Law, and Situation Ethics	Abortion
Imprecatory Psalms	Environment
Theonomy	Man and Woman: Marriage, Family,
Ethics and Free Will	Divorce
Conscience	Sexuality
Introduction to the Decalogue	Race
First Commandment:	Substance Abuse
The Occult	Economics; Poverty
Secret Societies	Various

General Ethics Texts

- Barth, Karl, *The Christian Life* (Grand Rapids: Eerdmans, 1981). 310. H.
 -, *Church Dogmatics*, esp. I/2, 401-454, 782-796; II/2, 509ff, 704ff; III/4.
- Bonhoeffer, D., *Ethics*.
- Brunner, E., *The Divine Imperative*.
 —, *Dogmatics*, II, 215ff; III, 306ff.
 —, *Faith Hope and Love*.
- Bunyan, J., *Christian Behavior* (in Complete Works, NFCE, 1968, I, 164ff).
 Puritan.
- Calvin, John, *Golden Booklet of the True Christian Life* (Grand Rapids: Baker, 1952). 1.50. 98. H. Also paperback copy, 1982.
- 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.
- Clark, Gordon H., *A Christian View of Men and Things*, III-IV.
 --, *Essays on Ethics and Politics* (Jefferson, MD: Trinity Foundation, 1992). 10.95. 236. p.
 —, *Religion, Reason and Revelation*, IV.
 —, "The Wheaton Lectures," in Nash, ed., *The Philosophy of Gordon H. Clark* (esp. 112-117, later discussion).
 —, and Smith, T. V., eds., *Readings in Ethics* (anthology of secular ethics).
- Cox, Harvey, ed., *The Situation Ethics Debate* (Phila.:

- Westminster Press, 1968). 1.95. 285. p.
- Davis, John Jefferson, *Evangelical Ethics* (Phila.: Presbyterian and Reformed, 1985, 1993). Good reformed survey of ethical issues under current discussion.
- De Boer, C., *Responsible Protestantism* (1957) - Christian Reformed.
- DeJong, P. Y., *The Christian Life* (1950).
- DeWolf, L. H., *Responsible Freedom* (1971) - liberal.
- Douma, J., *Christian Morals and Ethics* (Winnepeg: Premier Publishing, 1980). 100. P.
 --, *Responsible Conduct* (Phillipsburg: P&R, 2003).
 --, *The Ten Commandments* (Phillipsburg: P&R, 1996). 410. Excellent treatment.
- Edwards, Jonathan, *Charity and its Fruits* (Banner of Truth, 1969).
 --, *The Nature of True Virtue*.
- Erickson, Millard J., *Relativism in Contemporary Christian Ethics* (Grand Rapids: Baker, 1974). 3.95. 170. P. 2 copies.
- Ferguson, Sinclair, *Kingdom Life in a Fallen World* (Colorado Springs: Navpress, 1986). The Sermon on the Mount.
- Fletcher, Joseph, *Situation Ethics* (Phila.: Westminster Press, 1966). 176. p. Notorious liberal work.
- Friesen, Garry, *Decision Making and the Will of God* (Portland: Multnomah Press, 1980). 452. H.
- Geesink, W., *Gereformeerde Ethiek* (1930) - comprehensive, traditional Reformed.
- Geisler, Norman, *The Christian Ethic of Love* (Grand Rapids: Zondervan, 1973). 127. p.
 --, *Christian Ethics* (Grand Rapids: Baker, 1989).
 --, *Ethics: Alternatives and Issues* (Grand Rapids: Zondervan, 1971). 6.95. 270. h.
- Gilson, E., *Moral Values and the Moral Life* (R.C.).
- Guatafson, J., *Christ and the Moral Life* - liberal, but more moderate than Fletcher.
- Haring, B., *The Law of Christ* - R.C.
- Harkness, G., *Christian Ethics* (1957) - liberal.
 --, *John Calvin: The Man and His Ethics* (NY: Abingdon, 1931, 1958). 1.50. 266. P.
- Harrison, R. K., ed., *Encyclopedia of Biblical and Christian Ethics* (Nashville: Thomas Nelson, 1987).
- The Hastings Center, Various periodicals and publications by contemporary ethicists.
- Henry, Carl F. H., *Aspects of Christian Social Ethics* (Grand Rapids: Eerdmans, 1964). 3.95. 190. H.
 --, ed., *Baker's Dictionary of Christian Ethics* (Grand Rapids: Baker, 1973). 16.95. 726. h.
 --, *Christian Personal Ethics* (Grand Rapids: Eerdmans, 1957). 6.95. 615. h.

- , *A Plea for Evangelical Demonstration* (Grand Rapids: Baker, 1971). 3.95. 124. H.
- Hildebrand, D. von, *Christian Ethics* (1953) - traditional R.C.
- Holmes, Arthur, *Ethics: Approaching Moral Decisions* (Downers Grove: IVP, 1984). 3.70. 132. p
- Hughes, Philip E., *Christian Ethics in Secular Society* (Grand Rapids: Baker, 1983). Somewhat more broad and general than Davis.
- Jellema, D., "Ethics," in Henry, C., ed., *Contemporary Evangelical Thought*, (Christian Reformed).
- Kaiser, Walter, *Toward Old Testament Ethics* (Grand Rapids: Zondervan, 1983).
- Kantzer, Kenneth, ed., *Applying the Scriptures: Papers From ICBI Summit III* (Grand Rapids: Zondervan, 1987).
- Kevan, Ernest F., *The Grace of Law: A Study of Puritan Theology* (Grand Rapids: Baker, 1965). 4.95. 294. H.
- , *The Moral Law* (Jenkintown, PA: Sovereign Grace, 1963). 149. H.
- 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*.
- Kirk, K., *Conscience and Its Problems* (1927) - Anglican.
—, *Personal Ethics*.
- Kock, A., and Preuss, M., *A Handbook of Moral Theology* (1925), 5 vole., R.C.
- Kurtz, Paul, ed., *Moral Problems in Contemporary Society* (Englewood Cliffs: Prentice-Hall, 1969). 301. P. Secular philosophy.
- Law, William, *A Serious Call to a Devout and Holy Life* (Grand Rapids: Sovereign Grace, 1971). 163. P.
- Lewis, C. S., *The Four Loves*.
- MacQuarrie, J., ed., *Dictionary of Christian Ethics* (1967) - liberal.
—, *Three Issues in Ethics*.
- Maritain, J., *True Humanism* - R.C.
- Maston, T. B., *The Conscience of a Christian* (1971) - evangelical.
—, *Right or Wrong*.
- McQuilkin, Robertson, *An Introduction to Biblical Ethics* (Wheaton: Tyndale, 1985). 563. p.
- Mehl, R., *Catholic Ethics and Protestant Ethics* (1971).
- Monsma, P., *Calvin and Ethics* (1959).
- Murray, J., *Collected Writings*, I, 169-185 (essays on "Christian Doctrine and Life," "The Christian Ethic," "Adorning the Gospel."
—, *Principles of Conduct* (1957).
- Niebuhr, Reinhold, *An Interpretation of Christian Ethics* (NY: Seabury, 1979). 150. p.
- Niebuhr, H. Richard, *The Responsible Self* (NY: Harper, 1963). 3.50. 183. H.
- Nygren, A., *Agape and Eros* (1932) - seminal work; neo-orthodox.
- Orlebeke, C., and Smedes, L., *God and the Good* (1975).
- Outka, G., *Agape: An Ethical Analysis* (1972).

- Pannenberg, Wolfhart, *Ethics* (Phila.: Westminster Press, 1981). 220. P.
- Pieper, J., *Fortitude and Temperance* (London: Faber and Faber, 1955) - R.C.
- , *Happiness and Contemplation*.
 - , *Justice*.
 - , *Leisure: The Basis of Culture*.
 - , *Prudence*.
- Ramm, B., *The Right, the Good and the Happy* (Waco: Word, 1971).
- , "Ethics in the Theology of Hope," Pinnock, C., ed., *Toward a Theology for the Future* (Carol Stream, Ill.: Creation House, 1971).
- Ramsey, P., *Basic Christian Ethics* (N.Y.: Scribner, 1950).
- , ed., *Faith and Ethics: The Theology of H. Richard Niebuhr* (N.Y.: Harper, 1957).
 - , *Nine Modern Moralists* (1962). Ramsey is probably the single most influential Protestant ethical theologian today.
- Reagan, G. M., *New Trends in Moral Theology* (Newman Press, 1971) - R.C.
- Robinson, N. H. G., *The Groundwork of Christian Ethics* (Grand Rapids: Eerdmans, 1971).
- Satris, Stephen, *Taking Sides: Clashing Views on Controversial Moral Issues* (Guilford, CT.: Dushkin, 1992). 385. p.
- , 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.
- Schaeffer, Edith, *Lifelines: The Ten Commandments For Today* (Westchester: Crossway, 1982). 7.16. 213. H.
- Schaeffer, F., *The Mark of the Christian* (IVP, 1970).
- Smedes, Lewis, *Choices* (San Francisco: Harper, 1986).
- , *Love Within Limits* (I Cor. 13) (Grand Rapids: Eerdmans, 1978).
 - , *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.
- Sproul, R. C., *Ethics and the Christian* (Wheaton: Tyndale, 1983). 93. P.
- , *Pleasing God* (Wheaton: Tyndale, 1988). 234. h.
- Stob, H., *Ethical Reflections* (Grand Rapids: Eerdmans, 1978) - Christian Reformed.
- Stoeckle, Bernard, *The Concise Dictionary of Christian Ethics* (NY: Seabury, 1979). 10.50. 285. H.
- Temple, W., *Nature, Man and God* (London: Macmillan, 1956) - esp. 166-197.
- Thielicke, H., *Theological Ethics* (Philadelphia: Fortress, 1966), 3 vols. Lutheran, neo-orthodox.
- Thomas, G. F., *Christian Ethics and Moral Philosophy* (N.Y.: Scribner's, 1955). Liberal.

- Tillich, P., *The Courage to Be* (New Haven: Yale, 1952).
 —, *Love, Power, and Justice* (London: Oxford, 1954).
 —, *Morality and Beyond* (N.Y.: Harper, 1963).
 —, *My Search for Absolutes* (N.Y.: Simon and Schuster, 1967).
 —, *Systematic Theology* (Chicago: Univ. of Chicago Press, 1951-1963) --note especially vol. III, and in that volume especially 44-50, 94-107, 157-162, 245-275; also I, 81-94, 147-155.
 —, *Theology of Culture* (N.Y.: Oxford, 1959). See also under Kegley, above. Tillich is extremely liberal.
- Van Til, Cornelius, *Christian-Theistic Ethics* (NP: Den Dulk Foundation, 1971).
- Verhey, Allen, *The Great Reversal: Ethics and the New Testament* (Grand Rapids: Eerdmans, 1984). 13.95. 246. P.
- Voetius, G., "Concerning Practical Theology," "Concerning 'Precision,'" (1648-1649), in Beardslee, J., ea., *Reformed Dogmatics*, ("Protestant Scholastic").
- Wallace, Ronald S., *Calvin's Doctrine of the Christian Life* (Tyler: GDS Press, 1959, 1982). 13.95. 349. P.
 --, *The Ten Commandments* (Grand Rapids: Eerdmans, 1965). 3.95. 181. H.
- Wardlaw, R., *Christian Ethics* (London: Jackson and Walford, 1852).
- Warfield, B. B., *Selected Shorter Writings I* (Nutley, N.J.: Presbyterian and Reformed, 1970), 41-45, 130-135, 365-380, 411-425.
- Watson, Thomas, *The Ten Commandments* (London: Banner of Truth, 1890, 1965). 15s. 245. H.
- Westermarck, E., *Christianity and Morals* (Freeport, N.Y.: Books for Libraries, 1969).
- Willis, F., *The Ethics of Karl Barth* (Brill, 1972).
- Willard, Dallas, *In Search of Guidance* (Grand Rapids: Zondervan, 1993). 247. P.
- Wollebius, J., "The Service of God" (1626), in Beardslee, J., ed., *Reformed Dogmatics*.
- Wolterstorff, Nicholas, *Until Justice and Peace Embrace* (Grand Rapids: Eerdmans, 1983). 197. h.
- Yoder, John H., *The Politics of Jesus* (1972) - Anabaptist, pacifist.

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.

- Bornkamm, G., *Jesus of Nazareth* (N.Y.: Harper, 1960).
- Dewar, L., *An Outline of N.T. Ethics* (1949).
- Eichrodt, W., *Man in the O.T.* (1951).
 —, *Theology of the O.T.* (1961, especially I, 70-97, 228-288, 360-364, 374-381).

- Enslin, M.S., *The Ethics of St. Paul*.
 Knox, J., *The Ethics of Jesus*.
 Lillie, W., *Studies in N.T. Ethics* (London: Oliver and Boyd, 1961).
 Lloyd-Jones, M., *Studies in the Sermon on the Mount* (Grand Rapids: Eerdmans, 1959), 2 vols.
 Manson, T. W., *Ethics and the Gospel* (N.Y.: Scribner's, 1960).
 —, *The Teachings of Jesus* (Cambridge: Cambridge Univ. Press, 1935).
 Maston, T. B., *Biblical Ethics* (Waco: Word, 1967).
 Marahall, L. H., *The Challenge of N.T. Ethics* (Macmillan, 1947).
 Minear, P., *Commands of Christ* (Abingdon, 1972).
 Murray, J., "Ethics Biblical," (Douglas, J. N., ed., *The New Bible Dictionary* (Grand Rapids: Eerdmans, 1962).
 Ridderbos, H., *The Coming of the Kingdom* (Philadelphia: Presbyterian and Reformed, 1962), esp. 185-333.
 Scott, E. F., *The Ethical Teachings of Jesus* (N.Y.: Macmillan, 1923).
 —, *The Kingdom of God in the N.T.* (N.Y., 1931).
 Schnackenburg, R., *The Moral Teaching of the N.T.*
 Van Unnik, W., *Het Nieuwe Testament En De Ethiek* (Kampen: Kok, 1970).
 Vos, G., *Biblical Theology* (1948), esp. 141-159, 284-307, 383-389, 422-426.
 —, *The Kingdom and the Church* (1958), 59-69.
 —, *The Pauline Eschatology* (1961), 62-72.
 Wilder, A., *Eschatology and Ethics in the Teachings of Jesus* (1950).
 —, *Otherworldliness In the N.T.* (1954).
 Windisch, H., *The Meaning of the Sermon on the Mount* (1951) - note interesting statement on p. 86.

Philosophical Ethics

1. Greek Philosophical Sources

- Aristotle, *Nicomachaeon Ethics*.
 —, *Politics*.
 Plato, *Charmides, Crito, Euthyphro, Laches, Laws, Republic* (dialogues).
 Seneca, *Epistulae Morales* (Stoic).

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

- Albert, Ethel, et al., ed., *Great Traditions in Ethics* (NY: American Book Company, 1953). 362. h.
 Bergson, H., *The Two Sources of Morality and Religion* (1935).
 Binkley, L., *Contemporary Ethical Theories* (1961).
 Brandt, R., *Ethical Theory* (1959).
 —, ed., *Value and Obligation*.
 Broad, C. D., *Ethics and the History of Philosophy* (1952).
 —, *Five Types of Ethical Theory* (1930).

- Castaneda, H. N., and Nakhnikian, G., *Morality and the Language of Conduct* (1965).
- Clark, G., see titles in general bibliography.
- D'Arcy, E., *Moral Acts* (1963).
- Edwards, P., ed., *The Encyclopedia of Philosophy* (1967).
- Ferm, V., ed., *Encyclopedia of Morals* (1956).
- Frame, John, *Perspectives on the Word of God* (Phillipsburg: P&R, 1990). 66. p.
- Frankena, W., *Ethics* (Englewood Cliffs: Prentice-Hall, 1963).
- , "Moral Philosophy at Mid-Century," *Philosophical Review*, (Jan., 1951).
- Garnett, A. C., *Ethics: A Critical Introduction* (1960).
- Helm, Paul, ed., *Divine Commands and Morality* (Oxford: Oxford Univ. Press, 1981). 186. P.
- Hill, T. E., *Contemporary Ethical Theories* (1950).
- Holmes, Arthur, *Ethics: Approaching Moral Decisions* (Downers Grove: IVP, 1984). 3.70. 132. P
- Hudson, W. D., *A Century of Moral Philosophy* (NY: St. Martin's Press, 1980). 198. H.
- , ed., *New Studies in Ethics*. Volume One, Classical Theories (NY: St. Martin's Press, 1967, 1970). 466. H.
- , Same. Volume Two, Modern Theories (NY: St. Martin's Press, 1967, 1973). 504. H.
- , ed., *The Is/Ought Question* (London: Macmillan, 1969). 271. P.
- Hume, David, *Hume's Moral and Political Philosophy* (NY: Hafner Publishing Co., 1948, 1959). 1.50. 388. P.
- Johnson, O. A., *Ethics: Selections* (1965).
- Kant, Immanuel, *Critique of Judgment* (NY: Hafner, 1972). 339. P.
- , *Kant on the Foundations of Morality* (Bloomington, IN: Indiana University Press, 1970). 3.95. 277. P.
- , *Lectures on Ethics* (NY: Harper, 1963). 2.45. 253. p.
- , *The Metaphysical Principles of Virtue* (Indianapolis: Bobbs-Merrill, 1964). 1.45. 174. P.
- Mabbott, J. D., *An Introduction to Ethics* (1966).
- MacIntyre, A., *A Short History of Ethics* (NY: Macmillan, 1966).
- Martineau, J., *Types of Ethical Theory* (1885).
- Melden, A. I., ed., *Ethical Theories* (readings) (1950).
- Moore, G. E., *Ethics* (London: Oxford UP, 1912, 1969). 110. p.
- , *Principia Ethica* (Cambridge: Cambridge UP, 1903, 1968). 2.25. 232. p.
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War

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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.

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- Kilner, John F., *Life on the Line* (Grand Rapids: Eerdmans, 1992). Gordon-Conwell grad and Harvard Ph. D. interacts with modern ethical theorists from a Christian perspective. More difficult.
- , *Who Lives, Who Dies?* (New Haven, Yale Univ. Press, 1990). On allocation of scarce resources. Comprehensive, technical.
- Lammers, Stephen E., and Verhey, Allen, eds., *On Moral Medicine* (Grand Rapids: Eerdmans, 1987). 657. Essays from different perspectives.
- Moreland, J. P., and Geisler, Norman, *The Life and Death Debate* (NY: Praeger, 1990). 174. p.
- Orr, Robert D., et al., *Life and Death Decisions* (Colorado Springs, Navpress, 1990).
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- , *Fabricated Man* (New Haven: Yale Univ. Press, 1970).
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- Tada, Joni Eareckson, *When is it Right to Die?* (San Francisco: Harper, 1992). 15.99. 189. h.
- Womer, Jan L., *Morality and Ethics in Early Christianity* (Phila.: Fortress Press, 1987). Readings from church history.
- Wennberg, Robert N., *Terminal Choices* (Grand Rapids: Eerdmans, 1989). Thought-provoking; not always right.

Abortion

See also titles on Medical Ethics

- Bajema, Clifford, *Abortion and the Meaning of Personhood* (Grand Rapids: Baker, 1974).
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REFORMED THEOLOGICAL SEMINARY
SYSTEM

Course Objectives Related to MDiv Student Learning Outcomes

Course:

Professor:

Campus:

<u>MDiv Student Learning Outcomes</u>		<u>Rubric</u> ➤ Strong ➤ Moderate ➤ Minimal ➤ N/A	<u>Mini-Justification</u>
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Strong	Very broad treatment of biblical principles, term paper and class participation assignments.
Scripture	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.)	Strong	All principles exegetically developed.
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Strong	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.
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Strong	The study of biblical ethics and application to life is central to the course.
Desire for Worldview	Burning desire to conform all of life to the Word of God.	Strong	The course emphasizes the distinctives of the biblical worldview and their importance.
Winsomely Reformed	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.)	Strong	I consider this very important in the treatment of ethical issues.
Preach	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Moderate	This is not a class in preaching, but we emphasize the value of the material for preaching.
Worship	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	Moderate	The first four commandments of the Decalogue do deal with worship, and the whole course deals with worship in the broad

			sense of Rom. 12:1-2.
Shepherd	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.	Moderate	This is not a pastoral theology course, but I should think that the emphasis on ethics and its application to the Christian life should be an impetus to spiritual maturity.
Church/World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Moderate	Nothing much denominational here, except for a brief discussion of the validity of denominations. But the course does discuss "significant public issues."