Pastoral and Social Ethics

RTS Orlando
2ST528

Course Handbook, Spring, 2013

Instructor: John M. Frame
Course Hours: Fri., 9-12 AM
Office Hours: Tues., 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: Louis Schieferdecker. Louis 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 mirrorimage1018@gmail.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. Mid-term exam, to be given in the library, from opening of the library, Mon., Mar. 18, to its closing, Sat., Mar. 23. 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.
3. Final Exam, dealing only with Part III of the course, the Ten Commandments. The “Important Note” of #3 applies here as well.

4. Research paper, due at the catalogue deadline for papers, Fri., May 17, at 11 AM. Place these in the bin marked Ethics beside Earlene Harvey’s desk in the administrative assistants’ area. Louis 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 posting will require the concurrence of the Third Millennium site. 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. All assignments will be graded on a **Pass-Fail** basis:

A: Passing work on all three components.
B: Passing work on two components.
C: 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
LO: Lecture Outline
SG: Study Guide, at www.reformedperspectives.org. I ask the students to prepare definitions to Key Terms and answers to Discussion Questions for class discussion.
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](http://www.reformedperspectives.org). Click “Hall of Frame.”

Feb. 8: Introduction

DCL, Chapters 1-4  
LO, I-IV, and similarly for each subsequent assignment.  
SG, Chapters 1-4, and similarly for each subsequent assignment. Please prepare definitions for Key Terms and answers to Discussion Questions. I will call on you by name beginning Feb. 15.  
PWG, Lecture 3

Feb. 15: Survey of Non-Christian Ethics

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


The Normative Perspective

BC, 25.  
DCL, SG, 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.

Mar. 1: Using the Law; Natural Law

DCL, SG, Chapters 12-14.

Mar. 8: The Situational Perspective

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

Mar. 15: The Existential Perspective
BC, 24.
DCL, SG, Chapters 18-21.
HC, 86-90 (review 91).
WCF, review 16.

MAR. 18-23 MID-TERM EXAM, available in the library. Covers all lectures and reading through the Mar. 15 assignment.

Mar. 22: Introduction to the Decalogue; First Commandment

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

Mar. 29: Spring Break; no class.

Apr. 5: Second and Third Commandments

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

Apr. 12: Fourth Commandment

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

Apr. 19: Fifth Commandment

CR2, 261-335, 423-450.
DCL, SG, Chapters 31-34.
HC, 104
WCF, 23.
WLC, 122-133.
WSC, 63-66.
Apr. 26: Sixth Commandment

CR2, 381-422, 451-524.
DCL, SG, 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.

May 3: Seventh Commandment

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

May 10: Eighth through Tenth Commandments

CR2, 339-380.
DCL, SG, Chapters 41-44
HC, 110-113.
WLC 140-148.
WSC 73-81.

Friday, May 19, 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
General Biblical Ethics
Philosophical Ethics
Natural Law
Adiaphora
Law in the Bible
Law and Grace, Law and Gospel

Old and New Covenants
Love, Law, and Situation Ethics
Imprecatory Psalms
Theonomy
Ethics and Free Will
Conscience
Introduction to the Decalogue
First Commandment:  
The Occult  
Secret Societies  
Secular Schools  
Worship  
Sabbath  
Social Ethics: General  
State, Politics  
War  
Medical Ethics; Termination of Treatment

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.


Guatafson, 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.
Kirk, K., Conscience and Its Problems (1927) - Anglican.
  —, Personal Ethics.
Law, William, A Serious Call to a Devout and Holy Life (Grand Rapids: Sovereign Grace, 1971). 163. P.
  —, Three Issues in Ethics.
Maritain, J., True Humanism - R.C.
  —, Right or Wrong.
Mehl, R., Catholic Ethics and Protestant Ethics (1971).
Monsma, P., Calvin and Ethics (1959).
  —, Principles of Conduct (1957).
Nygren, A., Agape and Eros (1932) - seminal work; neo-orthodox.
Outka, G., Agape: An Ethical Analysis (1972).
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).
—, 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.
-- 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.
—, _Theology of Culture_ (N.Y.: Oxford, 1959). See also under Kegley, above. Tillich is extremely liberal.


Willis, F., _The Ethics of Karl Barth_ (Brill, 1972).

Willard, Dallas, _In Search of Guidance_ (Grand Rapids: Zondervan, 1993). 247. P.


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.


Dewar, L., _An Outline of N.T. Ethics_ (1949).

Eichrodt, W., _Man in the O.T._ (1951).


Enslin, M.S., _The Ethics of St. Paul_.

Knox, J., _The Ethics of Jesus_.


—, _The Teachings of Jesus_ (Cambridge: Cambridge Univ. Press, 1935).
—, *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, *Nicomachaean 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).
Plantinga, A., ed., *Faith and Philosophy* (1964) - contains some important articles on ethics; submitted as *Festschrift* for W. Henry Jellema of Calvin College.
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.
Van Til, C., *Christian-Theistic Ethics*. 

14
  1.35. 152 p.
  59 p.

*Specific Kinds of Philosophy*

1. *Kant*

Butler, J., “Dissertation on Virtue,” appendix to the *Analogy of Religion*.
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*


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.
Moore, G. E., Principia Ethica (Cambridge: Cambridge Univ. Press, 1903).
Olthuis, J., Facts, Values and Ethics (Assert: 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.
—, and Tufts, J., Ethics (N.Y., 1938).
—, “Moral Beliefs,” Proceedings of the Aristotelian Soc. (1958); also in Hudson anthology cited earlier).
Lewis, C. I., An Analysis of Knowledge and Valuation (La Salle: Open Court, 1946).

7. Emotivism

8. Recent Analytic Approaches

Frankena, W., *Ethics* (excellent brief survey).
Hampshire, S., “Fallacies in Moral Philosophy,” *Mind*, LIX (1940), 466-482.
—, *The Language of Morals* (1952).

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**


Kuiper, R. B., *God’s Will and God’s Word* (Committee on Christian Et., OPC pamphlet).

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.


Vos, J., The Separated Life (Committee on Christian Education, OPC) - pamphlet; concise clear statement of one Reformed approach.

Law in the Bible

Fairbairn, P., The Revelation of Law in Scripture.
Hennig, F., God's Basic Law.
Keven, E., The Grace of Law (1965) (historical study, bibliography).
—, 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

Branscomb, H., Jesus and the Law of Moses (1930).
—, “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.”
Dodd, C. H., Gospel and Law.
Elert, W., Law and Gospel.
Fuller, Daniel, Gospel and Law: Contrast or Continuum? (Grand Rapids: Eerdmans, 1980).
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*.


Holmes, A., “New Commandment, New Morality--What's the Difference?”
Eternity, (Nov. 1967).
(Minneapolis: Bethany Fellowship, 1970), 387-465.
Oates, W., “New Morality: a Psychological and Theological Critique,” Review and
Expositor, LXIV, 285-296.
Pike, J., Beyond the Law (1963).
—, You and the New Morality (N.Y.: Harper, 1967)--cases
Robinson, J. M., Christian Freedom in a Permissive Society (Philadelphia:
Rodd, C. S., “Are the Ethics of Jesus Situation Ethics?” Expository Times, LXXIX

Imprecatory Psalms

Reformed Journal, IV, 2.
Vos, J., “The Ethical Problem of the Imprecatory Psalms,” Westminster
Theological Journal, IV (1942).

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).


North, Gary, ed., Theonomy: An Informed Response (Tyler: ICE,
--, 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.
Sutton, Ray, That You May Prosper (Tyler, Tx.: ICE, 1987).

Presents the Tyler model, the “five point covenant structure.”

Ethics and Free Will

Campbell, C. A., In Defense of 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

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


Duguid, Iain, Untitled Ms *On Worship in the Old Testament* (NPI). 156. P.


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.


“Report of the Committee on Song in the Public Worship of God,” in the Minutes of the Fourteenth General Assembly of the Orthodox Presbyterian Church, 1947. Recently republished by Smith and Lachman in their Worship in the Presence of God, q.v. The majority report allows the use of instruments and extra-biblical hymns.

psalmody, opposition to instruments. Not nearly as good as Bushell, but
gives you a flavor of the types of arguments generally used.
Vos, J., “Spiritual Songs for Praising God,” Blue Banner Faith and Life, XXIII, 1
(1968), 3f.
Webber, Robert, Worship Is a Verb (Waco: Word, 1987).
--, Worship Old and New (Grand Rapids: Zondervan, 1982). Webber
advocates the use of traditional liturgies. Recently I think he has become
more eclectic.
Williamson, G. I., The Singing of Psalms in the Worship of God (Scottish
Reformed Fellowship)-pamphlet.
Wilson, J., An Introduction to Church Music (Chicago: Moody, 1965).

Sabbath

an Italian Seventh-Day Adventist scholar who earned his
doctorate at the Pontifical University of Rome. First
non-Catholic to do so.
Calvin, J., Commentary on Genesis (Grand Rapids: Eerdmans, 1948), 103-107.
—, 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).


—, *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).  
Maritain, K., *Freedom in the Modern World*.  
—, *The Rights of Man and Natural Law*.
—, *Some Reflections on Culture and Liberty* (R.C.).
The Other Side (politically liberal evangelical publication).
—, *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.”
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.

**The State, Politics**

DeMar, Gary, *Ruler of the Nations: Biblical Principles For Government* (theonomic) (Ft. Worth: Dominion Press, 1987). DeMar also has written three volumes
on God and Government for use in Christian schools.


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


Grudem, Wayne, *Politics According to the Bible* (Grand Rapids: Zondervan, 2010).


Woolley, Paul, *Family, State, and Church* (Grand Rapids: Baker, 1965). 1.00. 48. P. Finds it very easy to distinguish the proper sphere of each.

War

Barrs, Jerram, *Who Are the Peacemakers?* (Westchester: Crossway, 1983). 2.95. 64. P.


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.


See Frame’s review in *Christian Renewal* (June 18, 1990), 16-17, and in Supplementary Documents for ST 702.


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
A delightful dialogue.

Environment

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


Schaeffer, Francis A., Pollution and the Death of Man (Wheaton: Tyndale, 1970). 125. P.

Man and Woman, Family, Marriage and Divorce


Jewett, Paul K., Man as Male and Female (Grand Rapids: Eerdmans, 1975).

--, 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**


**Race**

---, *Free at Last?* (Downers Grove: IVP, 1996). A black graduate of WTSP and a PCA pastor, on racial issues.
---, *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.


Sider has been somewhat chastened by his critics. Now an unambiguous free marketeer, but urging compassionate use of wealth.


*Various Topics*


<table>
<thead>
<tr>
<th>MDiv Student Learning Outcomes</th>
<th>Rubric</th>
<th>Mini-Justification</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Articulation (oral &amp; written)</strong></td>
<td>Strong</td>
<td>Very broad treatment of biblical principles, term paper and class participation assignments.</td>
</tr>
<tr>
<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></td>
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</tr>
<tr>
<td><strong>Scripture</strong></td>
<td>Strong</td>
<td>All principles exegetically developed, applied to modern circumstances.</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></td>
<td></td>
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<tr>
<td><strong>Reformed Theology</strong></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 Reformed Confessions and Catechisms.</td>
</tr>
<tr>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
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<td></td>
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<tr>
<td><strong>Sanctification</strong></td>
<td>Strong</td>
<td>The study of biblical ethics and application to life is central to the course.</td>
</tr>
<tr>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td></td>
<td></td>
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<tr>
<td><strong>Desire for Worldview</strong></td>
<td>Strong</td>
<td>The course emphasizes the distinctives of the biblical worldview and their importance.</td>
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<tr>
<td>Burning desire to conform all of life to the Word of God.</td>
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<td></td>
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<tr>
<td><strong>Winsomely Reformed</strong></td>
<td>Strong</td>
<td>I consider this very important in treatment of ethical issues.</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></td>
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</tr>
<tr>
<td><strong>Preach</strong></td>
<td>Moderate</td>
<td>This is not a class in preaching, but I emphasize the value of the material for preaching.</td>
</tr>
<tr>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
<td></td>
<td></td>
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<tr>
<td><strong>Worship</strong></td>
<td>Moderate</td>
<td>The first four commandments of the Decalogue do deal with worship, and the whole course</td>
</tr>
<tr>
<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
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</tbody>
</table>
deals with worship in the broad sense of Rom. 12:1-2.

<table>
<thead>
<tr>
<th>Role</th>
<th>Description</th>
<th>Strength</th>
</tr>
</thead>
<tbody>
<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></td>
<td>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.</td>
<td></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>
<tr>
<td></td>
<td>Nothing much denominational here, except for a brief discussion of the validity of denominations. But the course does discuss “significant public issues.”</td>
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