

Pastoral and Social Ethics

RTS Orlando

Course Handbook, Spring, 2005

Instructor: John M. Frame

Course Hours: Tuesday, 2-5 PM

Office Hours: Tues., 8-11 AM. Other times by appointment. See my assistant, Jan Brubaker. Feel free also to submit comments or questions by note to my mailbox or by e-mail to jframe@rts.edu.

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

I. Regular Track:

1. Completion of reading assignments (below), according to the indicated schedule.
2. Participation in discussion. I shall teach the first half of the course by directed discussion, based on my forthcoming book, *Doctrine of the Christian Life*. I will call on students by name to define the key terms and answer the questions in the DCL Study Guide. I will not grade your responses individually, but your overall performance may affect your grade. Extra credit will be given to those who ask good questions and/or make edifying contributions to class discussions. You may lose credit if you are often late, absent without excuse, or unprepared.
3. Mid-term exam, to be given in the library, from opening of the library, Mon., Mar. 28, to its closing, Sat., Apr. 2. It will cover everything we have covered from the beginning of the course. **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.

II. Honors Track

The Honors track is for those who do well academically (around 3.2 or better) and who would prefer to work more independently. Honors students are excused from the two exams. To apply for the honors track, drop a note in my box or e-mail me at jframe@rts.edu. Let me know your name, seminary program (M. Div., M. A. in Biblical Studies, etc.), approximate grade average, and the interests you intend to pursue in your research project. For those in the Honors Track, assignments are as follows:

1. Same as #1 in regular track.
2. Same as #2 in regular track.
3. Prepare four short (one page or so) responses to something in the assigned reading and/or lecture material. Don't just paraphrase the author, but interact, evaluate, analyze, etc. If you are responding to reading assigned for Feb. 11, or to the lecture of Feb. 11, your response is due one week later, Feb. 18. Similarly with assignments and lectures of other weeks. You can get them to me either by e-mail (jframe@rts.edu) or hardcopy. I won't grade them individually, but I may respond in some way, and the overall quality of your responses may affect your final grade.
4. Research paper, due at the catalogue deadline for papers, Fri., May 13, at 11 AM.
 - 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 lose 1/3 of a grade for every 24 hours (or portion thereof) of lateness. So if you turn your A- paper in five minutes after the deadline, it becomes a B+.
- e. For my grading criteria and abbreviations I 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, 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

1. *Regular track*: 50% for midterm, 50% for final. Your grade may be nudged up or down because of your performance in class.
2. *Honors track*: Your research paper will basically determine your entire grade, though I may nudge your grade up or down because of your response paragraphs and class performance.

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?

Grading System For Papers

A: Good grasp of basic issues, plus something really extraordinary, worthy of publication in either a technical or popular publication. That special excellence may be of various kinds: formulation, illustration, comprehensiveness, subtlety/nuance, creativity, argument, insight, correlations with other issues, historical perspective, philosophical sophistication, research beyond the requirements of the assignment. One of these will be enough!

A-: An A paper, except that it requires some minor improvement before an editor would finally accept it for publication.

B+: Good grasp of basic issues but without the special excellences noted above. A few minor glitches.

B: The average grade for graduate study. Good grasp of basic issues, but can be significantly improved.

B-: Shows an understanding of the issues, but marred by significant errors, unclarities (conceptual or linguistic), unpersuasive arguments, and/or shallow thinking.

C+: Raises suspicions that to some extent the student is merely manipulating terms and concepts without adequately understanding them, even though to a large extent these terms and concepts are used appropriately. Does show serious study and preparation.

C: Uses ideas with some accuracy, but without mastery or insight; thus the paper is often confused.

C-: Problems are such that the student evidently does not understand adequately the issues he/she is writing about, but the work may nevertheless be described as barely competent.

D: I don't give D's on papers.

F: Failure to complete the assignment satisfactorily. Such performance would disqualify a candidate for ministry if it were part of a presbytery exam.

Most of my students get B's. I try to keep A's and C's to a relatively small number. F's are extremely rare, but I have given a few.

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.

DCL: Frame, *Doctrine of the Christian Life*. Available at www.reformedperspectives.org. Click "Hall of Frame."

EE: John Jefferson Davis, *Evangelical Ethics* (Phillipsburg, NJ: P&R, 1993).

HC: Heidelberg Catechism

LO: Lecture Outline. I will not be using this during the first half of the course, since I will be leading discussions rather than lecturing. I will lecture from it during the second half of the course. For your edification, I'm making the whole outline (covering both sections of the course) available to you, at www.reformedperspectives.org.

MDR: Jay Adams, *Marriage, Divorce and Remarriage* (Grand Rapids: Zondervan, 1986).

ME: Frame, *Medical Ethics* (Phillipsburg: P&R, 1988).

PC: John Murray, *Principles of Conduct* (Grand Rapids: Eerdmans, 1957).

PWG: Frame, *Perspectives on the Word of God* (Eugene, OR: Wipf and Stock, 1999).

SD: Frame, *Supplementary Documents* (also available at www.reformedperspectives.org. click "Hall of Frame.")

SG: Study Guide. There are two study guides for this course. For the first half of the course we will be using the "DCL Study Guide, 12-04." In the second half, we will use the "Pastoral and Social Ethics Study Guide." In the first half, you are required to be able to define the key terms and answer the Study Guide questions in class discussion. In the second half, the Study Guide is only a tool that you may use or not as you wish. I will not hold you specifically responsible for the terms and questions on it, though the Study Guide does reflect the course material, for which you are responsible.

WCF: Westminster Confession of Faith

WLC: Westminster Larger Catechism

WSC: Westminster Shorter Catechism

WST: Frame, *Worship in Spirit and Truth*

Please note:

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

(2) For the most part, especially in the second half of the course, the lectures will fall behind your reading assignments. I have grouped the reading assignments, not to anticipate precisely when a topic will be discussed in class, but to give you the order in which topics will be considered, and to divide the reading into fairly manageable slices.

Feb. 1: Introduction

DCL, Chapters 1-4, and SG Questions.

Feb. 8: Survey of Non-Christian Ethics

DCL, Chapters 5-8

EE, 1-13.

HC, 1-2, 91.

PC, 11-14.

SD:

Frame and Kurtz, "Do We Need God to Be Moral?"

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.

PC, 19-26, 149-157, 181-201, 263-267.

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.

LO, 68-90.

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).

PC, 202-242 (review 19-21).

WCF, review 16.

Mar. 15: SPRING BREAK: No class.

Mar. 22: Intro. to the Decalogue; First Commandment

HC, 92-95.

LO, 115-132.

SD:

"Heart Righteousness and Decalogical Hermeneutics"

"Preaching Christ From the Decalogue"

"Christian Schools"

"Christians and Charter Schools"

SG: Lessons 27-30. This refers to a different Study Guide from the one you have been using, the "Pastoral and Social Ethics Study Guide." You are not required to prepare any of the key terms or questions for class. This Study Guide is for your benefit, if you find it useful.

WCF, 92-93.

WLC, 98-106.

WSC, 42-48.

MAR. 28-APR. 2: MIDTERM EXAM, given in the library, covering all lectures and readings through the Mar. 8 assignment.

Mar. 29: Second and Third Commandments

HC, 96-102.

LO, 132-165.

PC, 168-174.

SD:

"A Fresh Look at the Regulative Principle"

"Oaths and Slang"

SG, Lessons 31-33.

WCF, XXII.

WLC, 107-114.

WSC, 49-56.

WST, 1-62, 123-134.

Apr. 5: Fourth Commandment

HC, 103.

LO, 165-190.

PC, 30-44, 82-89.

SG, Lessons 34-35.

WCF, XXI.

WLC, 115-121.

WSC, 57-62.

Apr. 12: Fifth Commandment

EE, 175-205.

HC, 104

LO, 190-203.

PC, 259-262, 93-106.

SD:

"The Biblical Doctrine of the Family,"

Frame, "Toward a Theology of the State"

"Operation Rescue: Case Study on Civil Disobedience,"

"Women in the Church,"

"Report of the Committee on Women in Church Office,"

"Women as Adult Sunday School Teachers"

SG, Lesson 36.

WCF, 23.

WLC, 122-133.

WSC, 63-66.

Apr. 19: Sixth Commandment

EE, 53-79, 117-173, 207-228.

HC, 105-107.

LO, 203-224.

ME, all.

PC, 107-122, 157-169, 174-180.

SD:

Frame, *Review of Christian Faith, Health and Medical Practice*

SG, Lesson 37.

WLC, 134-136.

WSC, 67-69.

Apr. 26: Sixth Commandment, Continued

SD:

"Ministries of Mercy to the Unborn,"

"The New Reproduction,"

"Cloning"

"Racism, Sexism, Marxism,"

"Meaning of Racism"

"Minorities and the Reformed Churches."

May 3: Seventh Commandment

EE, 15-51, 81-115.

HC, 108-109.

LO, 224-228.

MDR, all.

PC, 11-19, 27-30, 45-81, 250-258.

SD:
 "Homosexuality and AIDS,"
 "Living With Ourselves," review.
 "Recent Reflections on Divorce,"
 "Polygamy."
 SG, Lesson 38.
 WCF, 24.
 WLC, 137-139.
 WSC, 73-75.

May 10: Eighth Through Tenth Commandments

HC, 110-113.
 LO, 228-242.
 PC, 82-106.
 SD:
 "Stealing by Government,"
 "Homelessness."
 "Must We Always Tell the Truth?"
 SG, Lesson 39-41.
 WLC, 140-148.
 WSC 73-81.

HONORS TRACK: Papers are due on Friday, May 13 (!), 11:00 A. M.

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
 Abortion
 Environment

Man and Woman: Marriage, Family, Divorce Sexuality Race	Substance Abuse Economics; Poverty Various
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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.
- Wollebuis, 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).
- Marshall, L. H., *The Challenge of N.T. Ethics* (Macmillan, 1947).
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