Pastoral and Social Ethics

RTS Orlando

2ST528

Course Handbook, Spring, 2015

Instructor: John M. Frame

Course Hours: Wed., 8-12 AM (break for chapel, 10-11 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: Christopher Willett. Christopher 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 vortex297@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. 30, to its closing, Sat., Apr. 4. 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 15, at 11 AM. Send them electronically to Christopher at his email address.
5. 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.
6. 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.
7. 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."
8. Papers submitted late without valid excuse will not receive credit.
9. For our grading criteria and abbreviations we use in comments on your papers, see below.

# 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. For the course as a whole:

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](http://www.creeds.net).

CR2, David K. Clark and Robert V. Rakestraw, ed., *Readings in Christian*

*Ethics*, vol. 2 (Grand Rapids: Baker, 1994). **ISBN-13:** 9780801020568.

DCL: Frame, *Doctrine of the Christian Life* (Phillipsburg: P&R, 2008). **ISBN-13:**

9780875527963.

HC: Heidelberg Catechism

LO: Lecture Outline

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](http://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:

(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](http://www.reformedperspectives.org). Click “Hall of Frame.”

Feb. 4: 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. 11: 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.

Feb. 18: A Christian Model for Ethical Decision-Making

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.

Feb. 25: Using the Law; Natural Law

 DCL, SG, Chapters 12-14.

Mar. 4: The Situational Perspective

 BC, 24.

 DCL, SG, Chapters 15-17.

 HC, 63-64.

 WCF, 16.5.

 WLC, 1, 149-151.

 WSC, 1.

Mar. 11: The Existential Perspective

 BC, 24.

 DCL, SG, Chapters 18-21.

HC, 86-90 (review 91).

WCF, review 16.

Mar. 18: Introduction to the Decalogue; First Commandment

DCL, SG, Chapters 22-24.

HC, 92-95.

 WCF, 92-93.

 WLC, 98-106.

 WSC, 42-48.

Mar. 25: Spring Break; no class.

MAR. 30-APR. 4: MID-TERM EXAM, available in the library. (Check library hours.) Covers all lectures and reading through the Mar. 18 assignment.

Apr. 1: 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. 8: Fourth Commandment

 DCL, SG, Chapters 28-30.

 HC, 103

 WCF, XXI.

 WLC, 115-121.

 WSC, 57-62.

Apr. 15: Fifth Commandment

 CR2, 261-335, 423-450.

 DCL, SG, Chapters 31-34.

 HC, 104

 WCF, 23.

 WLC, 122-133.

 WSC, 63-66.

Apr. 22: 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.

Apr. 29: Seventh Commandment

 CR2, 139-260.

 DCL, SG, Chapters 38-40.

 HC, 108-109.

WCF, 24.

 WLC, 137-139.

 WSC, 73-75.

May 6: Eighth through Tenth Commandments

 CR2, 339-380.

 DCL, SG, Chapters 41-44

 HC, 110-113.

 WLC 140-148.

 WSC 73-81.

Friday, May 15, 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

Abortion

Environment

Man and Woman: Marriage, Family, Divorce

Sexuality

Race

Substance Abuse

Economics; Poverty

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, 360364,

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, *Nicomachaean 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* (l930).

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.

Nowell‑Smith, P. H*., Ethics* (Misslesex: Penguin, 1954). 1.25.

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**Course Objectives Related to MDiv Student Learning Outcomes**

Course:

Professor:

Campus:

|  |  |  |
| --- | --- | --- |
| **MDiv Student Learning Outcomes** | **Rubric*** Strong
* Moderate
* Minimal
* N/A
 | **Mini-Justification** |
| **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, applied to modern circumstances. |
| **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 Reformed Confessions and Catechisms. |
| **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 my 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 I 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.” |