Pastoral and Social Ethics

RTS Orlando
2ST528

Course Handbook, Spring, 2012

Instructor: John M. Frame
Course Hours: Thursday, 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: 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. Mid-term exam, to be given in the library, from opening of the library, Mon., Mar. 19, to its closing, Sat., Mar. 24. 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 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 Frame**

I would like to post the most excellent term papers at 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. In past years I have assigned the students to prepare definitions to Key Terms and answers to Discussion Questions for class discussion. I won’t be requiring that this year, because I have been asked to teach the course as a lecture course. (The reason is so that the course may be “captured” by microphone and video by RTS Virtual.) Still, I am providing you with the SG because it may be useful to you in studying the course material and in preparing for exams. Despite the general change in class format, please feel free to ask questions!
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. 9: Introduction

- DCL, Chapters 1-4
- LO, I-IV, and similarly for each subsequent assignment.
- SG, Chapters 1-4, and similarly for each subsequent assignment.
- PWG, Lecture 3

Feb. 16: Survey of Non-Christian Ethics

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

Feb. 23: 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.

Mar. 1: Using the Law; Natural Law

- DCL, Chapters 12-14.

Mar. 8: The Situational Perspective

- BC, 24.
- DCL, Chapters 15-17.
- HC, 63-64.
- WCF, 16.5.
- WLC, 1, 149-151.
Mar. 15: The Existential Perspective

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

MAR. 19-24 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, 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, Chapters 25-27.
HC, 96-102.
WCF, XXII.
WLC, 107-114.
WSC, 49-56.
WST, 1-62, 123-134.

Apr. 12: Fourth Commandment

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

Apr. 19: Fifth Commandment

CR2, 261-335, 423-450.
DCL, Chapters 31-34.
HC, 104
Apr. 26: 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.

May 3: Seventh Commandment

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

May 10: Eighth through Tenth Commandments

CR2, 339-380.
DCL, 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
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<tr>
<th>Love, Law, and Situation Ethics</th>
<th>State, Politics</th>
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<td>Medical Ethics; Termination of</td>
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<td>Treatment</td>
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<td>Conscience</td>
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<td>Introduction to the Decalogue</td>
<td>Environment</td>
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<td>First Commandment:</td>
<td>Man and Woman: Marriage, Family,</td>
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<td>Race</td>
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<td>Substance Abuse</td>
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<tr>
<td>Sabbath</td>
<td>Economics; Poverty</td>
</tr>
<tr>
<td>Social Ethics: General</td>
<td>Various</td>
</tr>
</tbody>
</table>

**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*.


Puritan.


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.


Hughes, Philip E., *Christian Ethics in Secular Society* (Grand Rapids: Baker, 1983). Somewhat more broad and general
than Davis.
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.


—, 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.


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


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


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

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


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


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


**Philosophical Ethics**

1. **Greek Philosophical Sources**

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

5. Later Intuitionism

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

6. Naturalism and Pragmatism

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

7. Emotivism

8. Recent Analytic Approaches

Frankena, W., *Ethics* (excellent brief survey).
Hampshire, S., “Fallacies in Moral Philosophy,” *Mind, LVIII* (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**

-- , *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.


*Law in the Bible*

Fairbairn, P., *The Revelation of Law in Scripture*.
Hennig, F., *God’s Basic Law*.
—, *The Moral Law*.
Kline, M., *By Oath Consigned* (esp. chapter II).
—, *The Structure of Biblical Authority*.
—, *Treaty of the Great King*.
Noth, M., *The Laws in the Pentateuch*.

*Law and Grace, Law and Gospel*

—, “Law in the N.T.,” *ibid*.
—, *Paul and Rabbinic Judaism* (1948).
—, *The Setting of the Sermon on the Mount* (1964). Davies finds N.T. ethics to be based on the words of Jesus as a “new law.”
Elert, W., *Law and Gospel*.
Kline, M., titles cited under Lesson 9.


Rushdoony, R., *Law and Liberty*.

**Old and New Covenants**

Bahnsen, G., *Theonomy in Christian Ethics* (note also recent discussions of this in the *Presbyterian Journal*; also, see under Kline, below).


Davies, W. D., titles listed under Lesson 10.

Kline, M., titles listed under Lesson 9, especially *By Oath* and “The Intrusion and the Decalogue” in *Structure*.


**Love, Law, Situation Ethics**


Erickson, M., *Relativism in Contemporary Christian Ethics*.


Holmes, A., “New Commandment, New Morality--What's the Difference?”
Eternity, (Nov. 1967).
(Minneapolis: Bethany Fellowship, 1970), 387-465.
Pike, J., Beyond the Law (1963).

Imprecatory Psalms


Theonomy

Bahnsen, G., By This Standard (Tyler, Tx.: ICE, 1985). A more popular presentation of the argument of his Theonomy in Christian Ethics, dealing with some common objections.


--, *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 "thenomist" 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 p. 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*


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 Hoppers, *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

—, The Structure of Biblical Authority (Grand Rapids: Eerdmans, 1972).
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
Koch, K., Between Christ and Satan (Baden: Evangelization Publ., 1967).
—, Christian Counseling and Occultism (Grand Rapids: Kregel, 1965).
North, G., None Dare Call It Witchcraft (Arlington House, 1976).
Unger, M., Biblical Demonology (Scripture Press, 1970).
—, The Haunting of Bishop Pike (Wheaton: Tyndale, 1971).
—, Demons in the World Today (Wheaton: Tyndale, 1171).

B. Secret Societies

Baird, G., The Testimony of a Thirty-Second Degree Mason.
Chase, *Digest on Masonic Law*.
Claudy, C., *Introduction to Free Masonry*.
Dierks, T., *Christianity vs. Freemasonry* (St. Louis: Concordia, 1932).
Newton, J. F., *The Religion of Masonry*.
Orthodox Presbyterian Church: reports of various kinds on Masonry are to be found in the minutes of the 7th, 9th, 15th, 16th and 17th General Assemblies. The Report to the 9th Assembly is published as a pamphlet, *Christ or the Lodge?*, available from the O. P. Committee on Christian Education.
Pike, A., *Morals and Dogma of the Ancient and Accepted Scottish Freemasons* (Charleston: Jenkins).
—, *Freemasonry: Its Aims and Ideals*.

C. Secular Schools


Worship


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


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


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


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


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


“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

Bacchiocchi, Samuele, Divine Rest For Human Restlessness (Rome:
1980).
-- From Sabbath to Sunday (Rome: The
-- The Sabbath in the New Testament (Berrien Springs,
Mich.: Biblical Perspectives, 1985). Bacchiocchi is
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.

4.75. 112. P. Popular Sabbatarian teaching.


Dabney, R., Discussions (London: Banner of Truth, 1967), I, 496-550, II, 594-
617.

Dawn, Marva J., Keeping the Sabbath Wholly (Grand Rapids:


Everts, W., The Sabbath (N.Y.: Treat, 1885).

Fairbairn, P., The Typology of Scripture (Grand Rapids: Zondervan, n.d.) I, 255-

Friedman, T., “The Sabbath: Anticipation of Redemption,” Judaism (Fall, 1967),
443-452.
—, Davis, D. C., Knight, G., Lewis, R., Mitchell, J., “Report of the Committee on Sabbath Matters” in Minutes of the 40th General Assembly, Orthodox Pres. Church. Also published in the *Agenda* for the 39th General Assembly.
—, *The Sabbath in the Bible* (London: Lord’s Day Observance Society, ND). 1s. 23. P.
Murray, J., *Collected Writings I*, 205-228. Two of these articles, “The Pattern of the Lord’s Day” and “The Sabbath Institution” are published separately as pamphlets by the Lord’s Day Obs. Society, London.

**Social Ethics, General**

Aulen, G., *Church, Law and Society* (N.Y.: Scribner’s, 1948).
Bennett, J., *Christian Ethics and Social Policy*.
—, *Social Salvation* (N.Y.: Scribner’s, 1935).
Grounds, V., *Evangelical and Social Responsibility* (Scottsdale, Pa.).
Hiltner, S., *Theological Dynamics*.
*Inside* (this magazine has run several special issues on problems of social ethics-some Reformed contributions).
Martain, K., *Freedom in the Modern World*.
—, The Rights of Man and Natural Law.
—, Some Reflections on Culture and Liberty (R.C.).
Moberg, D., Inasmuch: Christian Social Responsibility in the Twentieth Century
(Grand Rapids: Eerdmans, 1965).
Muelder, W., Moral Law in Christian Social Ethics (Knox, 1966).
The Other Side (politically liberal evangelical publication).
Rauschenbusch, W., Christianity and the Social Crisis (N.Y., 1909).
—, Christianizing the Social Order (N.Y., 1912).
—, The Righteousness of the Kingdom (republication, Abingdon, 1968).
—, Theology for the Social Gospel (1917). These are classics of the older
liberal “social gospel.”
Sanders, R., Radical Voices in the Wilderness (Waco: Word Books, 1970)-social
ethics of the prophets.
Schweitzer, A., Civilization and Ethics.
Sojourners, (formerly Post-American)--much good biblical material in this
publication. Similar to The Other Side-perhaps a bit more radically pacifist.
Temple, W., Christianity and the Social Order (London, 1942).
Vatican Council II, Pastoral Constitution on the Church in the Modern World, in
Abbott, W., and Gallagher, I., eds., The Documents of Vatican II (N.Y.:

The State, Politics

Bandow, Doug, Beyond Good Intentions: A Biblical View of
6.95. 312. H.
Clowney, Edmund P., “The Politics of the Kingdom,” WTJ 41:2 (Spring, 1979),
291-310.
DeMar, Gary, Ruler of the Nations: Biblical Principles
For Government (thenonomic) (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."


Theonomic.

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.


Payne, Franklin E., Biblical/Medical Ethics (Milford, MI: Mott Media, 1985). 267. h.


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.


**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 marketer, but urging compassionate use of wealth.


**Various Topics**


# Course Objectives Related to MDiv Student Learning Outcomes

## Course:
Pastoral & Social Ethics  

## Professor:
John Frame  

## Campus:
Orlando

<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>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</td>
<td><strong>Strong</strong></td>
</tr>
<tr>
<td><strong>Scripture</strong></td>
<td>Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)</td>
<td><strong>Strong</strong></td>
</tr>
<tr>
<td><strong>Reformed Theology</strong></td>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td><strong>Strong</strong></td>
</tr>
<tr>
<td><strong>Sanctification</strong></td>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td><strong>Strong</strong></td>
</tr>
<tr>
<td><strong>Desire for Worldview</strong></td>
<td>Burning desire to conform all of life to the Word of God.</td>
<td><strong>Strong</strong></td>
</tr>
<tr>
<td><strong>Winsomely Reformed</strong></td>
<td>Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)</td>
<td><strong>Strong</strong></td>
</tr>
<tr>
<td><strong>Preach</strong></td>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
<td><strong>Moderate</strong></td>
</tr>
<tr>
<td><strong>Worship</strong></td>
<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
<td><strong>Moderate</strong></td>
</tr>
<tr>
<td>Role</td>
<td>Description</td>
<td>Level</td>
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<tr>
<td><strong>Shepherd</strong></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><strong>Church/World</strong></td>
<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
<td>Moderate</td>
</tr>
</tbody>
</table>

Deals with worship in the broad sense of Rom. 12:1-2.