

THIRD EDITION

An Introduction to
BIBLICAL
ETHICS

WALKING IN THE WAY OF WISDOM



Robertson McQuilkin
and Paul Copan

Social Ethics A Biblical Perspective

Charles Scriven



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Social Ethics Benjamin G. (Benjamin Galletly) Smillie, 1992 **Social Ethics in the Making** Gary Dorrien, 2010-12-13 In the early 1880s proponents of what came to be called the social gospel founded what is now known as social ethics This ambitious and magisterial book describes the tradition of social ethics one that began with the distinctly modern idea that Christianity has a social ethical mission to transform the structures of society in the direction of social justice Charts the story of social ethics the idea that Christianity has a social ethical mission to transform society from its roots in the nineteenth century through to the present day Discusses and analyzes how different traditions of social ethics evolved in the realms of the academy church and general public Looks at the wide variety of individuals who have been prominent exponents of social ethics from academics and self styled public intellectuals through to pastors and activists Set to become the definitive reference guide to the history and development of social ethics Recipient of a CHOICE Outstanding Academic Title for 2009 award **Introducing Protestant Social Ethics** Brian Matz, 2017-03-14 Despite their rich tradition of social concern Protestants have historically struggled to articulate why whether and how to challenge unethical social structures This book introduces Protestants to the biblical and historical background of Christian social ethics inviting them to understand the basis for social action and engage with the broader tradition It embraces and explains long standing Christian reflection on social ethics and shows how Scripture and Christian history connect to current social justice issues Each chapter includes learning outcomes and chapter highlights **The Transformation of Culture** Charles Scriven, 1988 *Christians in Society* William Henry Lazareth, 2001-01-01 This user friendly informative historical theology also challenges contemporary Christians at affirm common biblical ground for theological ethics and to facilitate more public social witness BOOK JACKET **A Community of Character** Stanley Hauerwas, 1981 Selected by Christianity Today as one of the 100 most important books on religion of the twentieth century Leading theological ethicist Stanley Hauerwas shows how discussions of Christology and the authority of scripture involve questions about what kind of community the church must be to rightly tell the stories of God He challenges the dominant assumption of contemporary Christian social ethics that there is a special relation between Christianity and some form of liberal democratic social system **Christian Social Ethics** Elmar Nass, 2022-09-21 World events have made clear that liberal society must become more resilient in the face of totalitarian challenges But how is liberal society to do that In this groundbreaking work social ethicist Elmar Nass presents the ethical and anthropological foundations of a liberal social order within a Christian conception of humanity and society in an ecumenical spirit In doing so Nass revives the long neglected discussion on the ethics of order Christian foundations and claims are currently confronted with alternative social ethical concepts from other religions traditions and social philosophies Nass argues that Christian social ethics has a critical role to play as it engages the world Nass vividly discusses fundamental and concrete social challenges for human dignity freedom and justice such as peace integrity of creation euthanasia family

social justice digitalization behavioral economics and many more in the light of the threefold Christian responsibility before God before oneself before one another He articulates ethical orientations derived with clarity from a Christian foundation of values The Christian social ethics system presented by Nass is a transparent value template that can be applied to ever new challenges in the present and in the future With this understanding of social responsibility questions of racism migration gender and sexuality the environment and public health and pandemics among many others can thus be addressed and answered Nass offers a full throated and robust Christian position for the value discussions of our time *African-American Perspectives on Biomedical Ethics* Harley Flack, Edmund D. Pellegrino, 1992 By analyzing the amalgam of Greek philosophy Jewish and Christian teachings and secular humanism that composes our dominant ethical system the authors of this volume explore the question of whether or not Western and non Western moral values can be commingled without bilateral loss of cultural integrity They take as their philosophical point of departure the observation that both ethical relativism and ethical absolutism have become morally indefensible in the context of the multicultural American life and they variously consider the need for an ethical middle ground **Christian Social Ethics** Perry C. Cotham, 1979 *Biblical Perspectives on Social Ethics* Charles Caldwell Ryrie, 1976 [The Encyclopedia of Christianity, Vol. 5](#) Erwin Fahlbusch, Geoffrey William Bromiley, 1999 Written by leading scholars from around the world the articles in this volume range from sin Sufism and terrorism to theology in the 19th and 20th centuries Vatican I and II and the virgin birth **Christian Social Ethics** Ron Stites, 2023 **Handbook of the Philosophical Foundations of Business Ethics** Christoph Luetge, 2012-10-09 The Handbook of Business Ethics Philosophical Foundations is a standard interdisciplinary reference handbook in the field of business ethics Articles by notable philosophers and economists examine fundamental concepts theories and questions of business ethics Are morality and self interest compatible What is meant by a just price What did the Scholastic philosophers think about business The handbook will cover the entire philosophical basis of business ethics Articles range from historical positions such as Aristotelianism Kantianism and Marxism to systematic issues like justice religious issues rights and globalisation or gender The book is intended as a reference work for academics students esp graduate and professionals *The Priestly Kingdom* John Howard Yoder, 1985-01-31 In this volume of essays John Howard Yoder projects a vision of Christian social ethics rooted in historical community and illuminated by scripture Drawing upon scriptural accounts of the early church he demonstrates the Christian community's constant need for reform and change Yoder first examines the scriptural and theoretical foundations of Christian social ethics While personally committed to the radical reformation tradition he eschews denominational categorization and addresses Christians in general The status of Christian community he argues cannot be separated from the doctrinal content of beliefs and the moral understanding of discipleship As a result the Christian's voluntary commitment to a particular community as distinct from secular society offers him valuable resources for practical moral reasoning From a historical perspective Yoder reviews the efforts of sixteenth century radical

or Anabaptist reformers to return to the fundamental ethical standards of the New Testament and to disengage the community as a biblically rooted call to faith that does not imply withdrawal from the pluralistic world. Rather, radical commitment to Christianity strengthens and renews the authentic human interests and values of the whole society. His analyses of democracy and of civil religion illustrate how Christianity must challenge and embrace the wider world. *New Testament Social Ethics for Today* Richard N. Longenecker, 1984. This is a print on demand book and is therefore non-returnable. To answer the question of what role the New Testament should play in the formation and expression of Christian social morality today, Richard Longenecker here proposes a developmental hermeneutic which distinguishes between declared principles and described practices in the New Testament writings. With this distinction in mind, he focuses on the three couplets of Galatians 3:28: neither Jew nor Greek, slave nor free, male nor female, showing how these matters were treated in early Christian thought and explaining their meaning for us today. In so doing, Longenecker lays a hermeneutical foundation for the much larger discussion of Christian social ethics. William Temple and Christian Social Ethics Today Alan M. Suggate, 1987. **Perspectives in Pentecostal Eschatologies** Peter Althouse, Robby Waddell, 2012-03-29. This collection of essays from established scholars and rising stars offers fresh perspectives in eschatology for the Pentecostal and Charismatic movements. The fresh readings of eschatology in this volume are valuable because they demonstrate that Pentecostals no longer need to look to others to interpret their theology for them but can stand as scholars and thinkers in their own right. *Global Dictionary of Theology* William A. Dyrness, Veli-Matti Kärkkäinen, 2009-10-25. Theological dictionaries are foundational to any theological library. But until now there has been no Global Dictionary of Theology, a theological dictionary that presumes the contribution of the Western tradition but moves beyond it to embrace and explore a full range of global expressions of theology. The Global Dictionary of Theology is inspired by the shift of the center of Christianity from the West to the Global South. But it also reflects the increase in two-way traffic between these two sectors as well as the global awareness that has permeated popular culture to an unprecedented degree. The editorial perspective of the Global Dictionary of Theology is an ecumenical evangelicalism that is receptive to discovering new facets of truth through listening and conversation on a global scale. Thus a distinctive feature of the Global Dictionary of Theology is its conversational approach. Contributors have been called on to write in the spirit of engaging in a larger theological conversation in which alternative views are expected and invited. William A. Dyrness, Veli-Matti Kärkkäinen, Juan F. Martínez and Simon Chan edit approximately 250 articles written by over 100 contributors representing the global spectrum of theological perspectives. Pastors, theological teachers, theological students, and lay Christian leaders will all find the Global Dictionary of Theology to be a resource that unfolds new dimensions and reveals new panoramas of theological perspective and inquiry. Here is a new launching point for doing theology in today's global context. **The Oxford Handbook of Religious Perspectives on Reproductive Ethics** Davis, 2023. As I write this introduction, the third season of the Israeli

series Schtisel has arrived on Netflix eagerly awaited by viewers around the world who would never have imagined how caught up they would get by this family drama of four generations of ultra Orthodox Jews living in Jerusalem One episode focuses on Ruchami and Hanina a young couple who have been married for five years but without children It turns out that pregnancy and childbirth would threaten Ruchami s life She is using an IUD but she keeps threatening to have it removed risking her life to become a mother Finally with great reluctance Hanina visits the rebbe the spiritual authority in their community to discuss the possibility of using a surrogate They are says the rebbe caught between two non ideal situations surrogacy normally forbidden is non ideal but so is Ruchami s unhappiness and the possibility that she might go ahead and take the risk which is also forbidden A History of Catholic Moral Theology in the Twentieth Century James F.

Keenan,2010-01-17 This is an historical survey of 20th Century Roman Catholic Theological Ethics also known as moral theology The thesis is that only through historical investigation can we really understand how the most conservative and negative field in Catholic theology at the beginning of the 20th could become by the end of the 20th century the most innovative one The 20th century begins with moral manuals being translated into the vernacular After examining the manuals of Thomas Slater and Henry Davis Keenan then turns to three works and a crowning synthesis of innovation all developed before during and soon after the Second World War The first by Odon Lottin asks whether moral theology is adequately historical Fritz Tillmann asks whether it s adequately biblical and Gerard Gilleman whether it s adequately spiritual Bernard Haering integrates these contributions into his Law of Christ Of course people like Gerald Kelly and John Ford in the US are like a few moralists elsewhere classical gate keepers censoring innovation But with Humanae vitae and successive encyclicals bishops and popes reject the direction of moral theologians At the same time moral theologians like Josef Fuchs ask whether the locus of moral truth is in continuous universal teachings of the magisterium or in the moral judgment of the informed conscience In their move toward a deeper appreciation of their field as forming consciences they turn more deeply to local experience where they continue their work of innovation Each continent subsequently gives rise to their own respondents In Europe they speak of autonomy and personalism in Latin America liberation theology in North America Feminism and Black Catholic theology and in Asia and Africa a deep post colonial interculturatism At the end I assert that in its nature theological ethics is historical and innovative seeking moral truth for the conscience by looking to speak crossculturally

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