

Biblical Ethics

ETHC 6301

Academic Workshop: May 25-29, 2015

New Orleans Baptist Theological Seminary
Division of Theological and Historical Studies

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Mission Statement

The mission of New Orleans Baptist Theological Seminary is to equip leaders to fulfill the Great Commission and Great Commandments through the local church and its mission.

Core Value Focus

Biblical ethics seeks to integrate *doctrinal integrity* with *spiritual vitality* as the student understands, submits to, and exercises a moral life that is built upon Scripture. *Spiritual Vitality* is the core value focus for NOBTS during the 2014-15 academic year.

Course Description

The ethics of the Old Testament, intertestamental period, and New Testament, in the light of their historical context, are the major areas of consideration. Their relevance to contemporary Christian living forms a necessary corollary. Attention will be given to tools for applying biblical ethics such as exegetical studies.

Student Learning Outcomes

As part of the larger Seminary goal of equipping effective leaders for healthy churches, and given the key competencies of doctrinal integrity and spiritual vitality, the following objectives of this course are for the successful student:

- to achieve competency in spiritual and character development by standing under the judgment and guidance of Scripture.
- to have a stronger commitment to a moral life shaped by Scripture.
- to have a stronger commitment to voicing biblical values in ministry and in the community.
- to be able to identify and discuss key thinkers, models, and ideas in biblical ethics.
- to apply sound hermeneutics in interpreting key ethical passages in Scripture.
- to faithfully apply Scripture to current ethical issues confronting the church and world.
- to be able to discuss and argue ethical issues competently and convincingly.
- to have greater clarity on where Christians should stand and how that stance is determined on key ethical issues.

Course Teaching Methodology

The course will utilize lecture, student leadership in discussions, reading assignments, and written assignments to reach the goals of the class.

Textbooks

McQuilkin, Robertson and Paul Copan. *An Introduction to Biblical Ethics: Walking in the Way of Wisdom*. Downers Grove: InterVarsity, 2014.

O'Donovan, Oliver. *Self, World, and Time: Ethics as Theology. Vol 1*. Grand Rapids: Eerdmans, 2013.

Wright, N. T. *After You Believe: Why Christian Character Matters*. New York: HarperOne, 2010.

Review Textbooks

Each student must **sign up to review one** of the following books. A limited number of reviews per book will be allowed on a first come first serve basis, depending on the size of the class. Students will receive extra points for attempting books labeled “Advanced Reading.”

Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Possessions*. New Studies in Biblical Theology. ed. D. A. Carson. Downers Grove: InterVarsity, 1999.

Copan, Paul. *Is God a Moral Monster? Making Sense of the Old Testament God*. Grand Rapids: Baker Academic, 2011.

Gagnon, Robert A. J. *The Bible and Homosexual Practice: Texts and Hermeneutics*. Nashville: Abingdon, 2001 (Advanced Reading).

Instone-Brewer, David. *Divorce and Remarriage in the Bible: The Social and Literary Context*. Grand Rapids: Eerdmans, 2002 (Advanced Reading).

Kilner, John F. *Dignity and Destiny: Humanity in the Image of God*. Grand Rapids: Eerdmans, 2015 (Advanced Reading).

Liederbach, Mark, and Seth Bible. *True North: Christ, the Gospel, and Creation Care*. Nashville: B&H Academic, 2012.

Course Requirements

Reading and Class Participation (10% of Grade)

Reading Assignment Due on First Day of Class, May 25, 2015

On the first day of class, Monday, each student will submit a reading report. For the reading report, simply record your name and the total percentage read from the following books. The report will include 4 percentages, one for each of the books plus an average of the three books:

1. O'Donovan, *Self, World, and Time: Ethics as Theology*. Vol 1, should be read completely before Monday, May 25, 2015
2. Wright, *After You Believe: Why Christian Character Matters*, should be read completely before Monday, May 25, 2015
3. The following should be read by May 25, 2015 from McQuilkin and Copan, *An Introduction to Biblical Ethics: Walking in the Way of Wisdom*: Part I, Part II, Part VII, Part VIII

This assignment is **on your honor**. **The collective percentage read from the textbooks will be your grade.**

Ten Commandments Assignment (15% of Grade)

Ten Commandments Assignment Due the week of class, Wednesday, May 27, 2015.

Using the McQuilkin and Copan text and other applicable sources that you find on your own, write a response to the following questions for **each** of the 10 Commandments:

- What is the meaning of the commandment?
- How should the commandment be applied or kept today?

Responses should be one-half to one page, single-spaces (consequently, 5 to 10 pages total). Responses will be submitted as hard copies in class. Students should be prepared to discuss their responses in class.

Methodological Position Paper (20% of final grade)

The Methodological Position Paper is due Monday, June 8, 2015.

Each student will write a brief description of his or her hermeneutical methodology—How to move from the Bible to ethics today.

Responsibilities: Students will submit their Methodological Position papers to Dr. Riley as an assignment via the class Blackboard site.

1. The Methodological position paper should be 3-4 single-spaced pages, Times New Roman 12.
2. The student should use categories and descriptions learned in the class and reading assignments.
3. Each paper should include sections on the following: authority of Scripture; relationship between OT ethics and NT ethics (law and gospel, for example); interpretive methods and hermeneutical assumptions applied to understand Scripture; method of ethical application of Scripture to personal, ecclesial, and cultural–political morality (for example, levels of ethical engagement).

Book Review (25% of final grade)

The Book Review is due on Monday, June 22, 2015.

From the above list under the general heading **Review Textbooks**, each student will write a review on **one book**.

Responsibilities: Students will submit their Book Reviews to Dr. Riley via SafeAssignment on the class Blackboard site.

The review should adhere to the following guidelines:

1. Each book review should be a thoughtful, informed response, taking into account biblical and theological principles and sound reasoning. Students are expected to be demanding readers, aiming to profit from the books, even if the student might disagree with an author's conclusions (disagreement is a very real possibility). Some books will demand more from the reader than others. The goal of reading in ethics is not merely to gain information alone but to increase in understanding. Be a teachable reader.
2. When you disagree with a book or if you find a book laborious or difficult to read, then follow the wisdom of Adler and Van Doran (*How to Read a Book*) and allow the author to speak on his or her own terms. *When you disagree, do so reasonably and not disputatiously or contentiously.* Moreover, *respect the difference between knowledge and mere personal opinion by giving reasons for any critical judgment you make.* You do not have to like or recommend a book. Not all books are worth reading. For this class, however, you are expected not

only to learn from the reading but to hone your positions on ethics in the Bible. Your review should be helpful to other students who might want to study an issue treated in the book that you read and review.

3. The review should be **5-7 single spaced typed pages, Times New Roman 12.**
4. Use the following to **determine content** and **develop subheadings (ii—vi).**
5. **DO NOT SIMPLY SUMMARIZE THE CONTENT OF THE BOOK:**
 - i. A brief statement introducing the author(s) and title of the book and communicating that the book has been read in its entirety. If the book has not been completely read, then communicate the truth. **If the information about percentage of book read is not included in the review, 10 points will be deducted from the final grade.**
 - ii. Describe the primary thesis or purpose of the book
 - iii. Describe and critically analyze the hermeneutic(s) represented in the book
 - iv. Describe and critically analyze the ethical issue(s) treated in the book
 - a. Describe the moral issue(s) and how it is treated in the book.
 - b. Describe and critically/biblically analyze the ethical conclusions offered.
 - c. What ideas changed or challenged your thinking? How and Why?
 - d. What ideas, if any, are particularly problematic? Why? Move from the critical analysis to a description of your position contra the problematic idea.
 - e. What particular ethical insights are offered in the book (or missing) that practically relate to life and ministry in the church and society?
 - v. Reasonably describe the major strengths and weaknesses of the book.
 - vi. In the conclusion, give a brief statement of recommendation; why you would or would not recommend this book, and to whom.

Major Research Paper (30% of final grade)

The Major Research Paper is due on Monday, July 6, 2015.

Each student will **write** a research paper on an ethical or hermeneutical issue or a personality related to the field of biblical ethics. For example:

- Issues arising directly from the biblical text, treated to some degree as ethical issues in the biblical text, and in need of interpretation and application, such as the following: homosexuality, the relationship between men and women in the church, peacemaking and violence, punishment and the government, war, and so forth.
- Fundamental theological and moral positions that provide direction for understanding current ethical issues (choose carefully to keep topic in line with biblical ethics): personhood; understanding “love” as a moral term; the “people of God,” “community” in moral positioning, and so forth.
- Significance of genre in ethics (narrow topic to specific genre), such as law, narrative, epistle, and so forth.

- The biblical moral hermeneutic or ethic of a specific theologian, philosopher, or ethicist, such as Walter Kaiser's view of principlism, Stanley Hauerwas's narrative ethic, William Webb's Redemptive-Movement model, and so forth. Again, the research must relate to biblical ethics.

Responsibilities: Students will submit their research papers to Dr. Riley via SafeAssignment on the class Blackboard site.

Research Paper Guidelines

1. The official style and form guide is Kate L. Turabian, *A Manual for Writers*, latest edition.
2. Length: 15-20 double-spaced pages
3. Use footnotes, not endnotes.
4. Use Times New Roman 12 point font for body of text.
5. Include a title page
6. Include a table of contents that shows at least two levels of subheadings (functioning as an outline). Do not use Chapters for a paper this length.
7. Limited use of first person (I or we) and second person (you) is allowed. Arguments, however, should be presented in such a manner so as to eliminate the need for all but third person references.
8. Use correct grammar and spelling.
9. The uses of past tense and present tense must be consistent. Generally, past tense is used to refer to historical events and persons, including writers of published materials. Present tense is utilized to present arguments, interact with opinions and viewpoints, and cite extant texts.
10. Do not use split infinitives.
11. Avoid one-sentence paragraphs.
12. Do not overuse indefinite pronouns (such as "it" or "there" without an antecedent).
13. Avoid "widows" and "orphans."

Grade Distribution by Assignment and Due Dates

☐	Readings and Class Participation	10%	Due: May 25, 2015
☐	Ten Commandment Assignment	15%	Due: May 27, 2015
☐	Methodological Position Paper	20%	Due: June 8, 2015
☐	Book Review	25%	Due: June 22, 2015
☐	Major Research Paper	30%	Due: July 6, 2015

Course Evaluation

Grades will be determined on the basis of the NOBTS grading scale:

A: 93-100	C: 77-84	F: 69 or below
B: 85-92	D: 70-76	

Borderline grades will normally and strictly be determined by the numerical grade received (Dr. Riley rounds up from .5), unless the student's promptness and faithfulness in class attendance, positive attitude and contribution in class discussions, and preparedness and attentiveness in class warrant special consideration. These factors only apply when the student is fractionally close to the next highest grade. In special cases, extra credit can be arranged with Dr. Riley, usually through an additional book review.

Miscellaneous Course Policies

Participation in Class with preparation and attentiveness are crucial not only to your own success in the class, but to those who sit around you. Each student has a positive contribution to make to the class. Use of laptop computers for note taking is fine, but playing computer games or doing work not associated with the class is not appreciated and is strictly prohibited. We will be dealing with some complex issues and will need your undivided attention.

Appropriate Conduct in Class is especially important so that all students can have a chance to hear and participate meaningfully in class discussions. Holding private conversations in class or other rude behavior is not appreciated. In an ethics class in which moral issues arise about which some of us will disagree, it is essential to treat each other with Christian charity and kindness. Rude behavior disrespectful of the instructor or other students will not be tolerated in class.

Class Blackboard: Every student should enroll into the class blackboard site **AFTER THE REGULAR SEMESTER ENDS** using the following information:

Class Name: **ETHC6301JR-2 (Biblical Ethics Workshop)**

Access code: **ETHC6301WS** (case sensitive)

The Methodological Position Paper, Book Review, and Major Research Paper will be submitted via the Assignments section of the Blackboard. Extra resources are available at the class Blackboard web site and grades can be tracked on Blackboard.

Absences are discouraged. Due to the shortened seat time, absences are strongly discouraged. Students are expected to attend every meeting during the Workshop week.

Late Work will be penalized. No assignment will be accepted that is over two weeks late (if you are going to be over two weeks late, contact Dr. Riley), and all late work will be assessed a proportional penalty (two points per day) unless **prior permission** is sought and a legitimate reason warrants lateness. **Late work should include the date due and the day delivered on the cover page.**

Select Bibliography for Biblical Ethics

Recommended Textbooks (Students are not expected to buy the recommended texts)

Hays, Richard B. *The Moral Vision of the New Testament: Community, Cross, New Creation; A Contemporary Introduction to New Testament Ethics*. San Francisco: HarperSanFrancisco, 1996.

Kaiser, Walter C., Jr. *Toward Old Testament Ethics*. Grand Rapids: Zondervan, 1983.

Marshall, I. Howard. *Beyond the Bible: Moving from Scripture to Theology*. Grand Rapids: Baker Academic, 2004.

Maston, T. B. *Biblical Ethics: A Guide to the Ethical Message of the Scriptures from Genesis through Revelation*. Macon, GA: Mercer University Press, 1967.

Meadors, Gary T. *Four Views on Moving Beyond the Bible to Theology*. Grand Rapids: Zondervan, 2009.

Quarles, Charles. *Sermon on the Mount: Restoring Christ's Message to the Modern Church*. NAC Studies in Bible & Theology. ed. E. Ray Clendenen. Nashville: B&H Academic: 2011.

Stassen, Glen H. and David P. Gushee. *Kingdom Ethics: Following Jesus in Contemporary Context*. Downers Grove: InterVarsity, 2003.

Thompson, James W. *Moral Formation According to Paul: The Context and Coherence of Pauline Ethics*. Grand Rapids: Baker Academics, 2011.

Witherington, Ben, III. *The Indelible Image: The Theological and Ethical Thought World of the New Testament*. Vol. 2, *The Collective Witness*. Downers Grove: IVP Academic, 2010.

Wright, Christopher J. H. *Old Testament Ethics for the People of God*. Downers Grove: InterVarsity, 2004.

General Biblical Ethics

Birch, Bruce C., and Larry L. Rasmussen. *Bible & Ethics in the Christian Life*. Minneapolis: Augsburg, 1989.

Clements, R.E. *The World of Ancient Israel: Sociological, Anthropological, and Political Perspective*. New York: Cambridge University Press, 1991.

Daly, Robert J., et.al. *Christian Biblical Ethics: From Biblical Revelation to Contemporary Praxis, Method, and Content*. New York: Paulist, 1984.

Everding, H. Edward, and Dana W. Wilbanks. *Decision Making and the Bible*. Valley Forge: Judson, 1975.

Maston, T. B. *Biblical Ethics: A Guide to the Ethical Message of the Scriptures from Genesis through Revelation*. Macon: Mercer University Press, 1979.

McQuilkin, Robertson. *An Introduction to Biblical Ethics*. 2nd ed. Wheaton: Tyndale House, 1995.

Mott, Stephen Charles. *Biblical Ethics and Social Change*. New York: Oxford University Press, 1982.

Ogletree, Thomas W. *The Use of the Bible in Christian Ethics: A Constructive Essay*. Philadelphia: Fortress, 1983.

Rogerson, John W., et.al. *The Bible in Ethics: The Second Sheffield Colloquium*. Sheffield: Sheffield Academic, 1995.

Siker, Jeffrey. *Scripture and Ethics: Twentieth Century Portraits*. New York: Oxford University Press, 1997.

Via, Dan O., and Robert A. J. Gagnon. *Homosexuality and the Bible: Two Views*. With essays by Kevin J. Vanhoozer and Stanley E. Porter. Acadia Studies in Bible and Theology. ed. Craig A. Evans and Lee Martin McDonald. Minneapolis: Fortress, 2003.

White, R.E.O. *Biblical Ethics*. Atlanta: John Knox, 1979.

_____. *Christian Ethics*. Macon: Mercer University Press, 1994.

Old Testament Ethics

Baker, David L. *Tight Fist or Open Hands? Wealth and Poverty in the Old Testament Law*. Grand Rapids: Eerdmans, 2009.

Barton, John. *Understanding Old Testament Ethics: Approaches and Explorations*. Louisville: Westminster/John Knox, 2003.

Birch, Bruce C. *Let Justice Roll Down: The Old Testament, Ethics, and Christian Life*. Louisville: Westminster/John Knox, 1991.

Bruce, W.S. *The Ethics of the Old Testament*. 2nd ed. Edinburgh: T. & T. Clark, 1960.

Crenshaw, J.L., and J.T. Willis. *Essays in Old Testament Ethics*. New York: KTAV, 1974.

Harrelson, Walter J. *The Ten Commandments and Human Rights*. Macon: Mercer University Press, 1997.

Hempel, J. *Das Ethos des Alten Testaments*. Berlin: Alfred Topelmann, 1964.

Hubbard, Robert L., Jr., et.al. *Studies in Old Testament Theology*. Dallas: Word, 1992.

Janzen, Waldemar. *Old Testament Ethics: A Paradigmatic Approach*. Louisville: Westminster/John Knox, 1994.

Kaiser, Walter C., Jr. *Toward Old Testament Ethics*. Grand Rapids: Academie, 1983.

Lehmann, Paul. "The Commandments and the Common Life." *Interpretation* 34 (October 1980): 341-355).

Millar, J. Gary. *Now Choose Life: Theology and Ethics in Deuteronomy*. Grand Rapids: William B. Eerdmans, 1998.

Wright, Christopher J. H. *An Eye for an Eye: The Place of Old Testament Ethics Today*. Westmont: InterVarsity, 1983.

_____. *Old Testament Ethics for the People of God*. Downers Grove: InterVarsity, 2004.

_____. "The Ethical Relevance of Israel as a Society." *Transformation* 1.4 (1984): 11-21.

_____. "The Use of the Bible in Social Ethics I: Paradigms, Types, and Eschatology." *Transformation* 1.1 (Jan/Mar 1984): 11-20.

_____. "The Use of the Bible in Social Ethics III: The Ethical Relevance of Israel as a Society." *Transformation* 1.4 (1985): 11-21.

New Testament Ethics

Andrews, Elias. *The Meaning of Christ for Paul*. New York: Abingdon-Cokesbury, 1949.

Cahill, Lisa Sowle. "The New Testament and Ethics: Communities of Social Change." *Interpretation* 44 (October 1990): 383-395.

Chilton, Bruce and J.I.H. McDonald. *Jesus and the Ethics of the Kingdom: Biblical Foundations in Theology*. London: SPCK, 1987.

Corriveau, Raymond. *The Liturgy of Life: A Study of the Ethical Thought of St. Paul in His Letters to the Early Christian Communities*. Paris: Desclee de Brouwer, 1970.

Dodd, C.H. "The Ethics of the New Testament." *Moral Principles of Action*, ed. R.N. Anshen. New York: Harper & Row, 1952.

Furnish, Victor. *Theology Ethics in Paul*. Nashville: Abingdon, 1968.

Harvey, A.E. *Strenuous Commands: The Ethic of Jesus*. London: SCM-Canterbury, 1990.

Hays, Richard B. *The Moral Vision of the New Testament: Community, Cross, New Creation; A Contemporary Introduction to New Testament Ethics*. San Francisco: HarperSanFrancisco, 1996.

_____. "Scripture-Shaped Community: The Problem of Method in New Testament Ethics," *Interpretation* 44 (January 1990): 42-55.

Houlden, J.L. *Ethics and the New Testament*. Baltimore: Penguin, 1973.

Lohse, Eduard. *Theological Ethics of the New Testament*. Minneapolis: Fortress, 1991.

Longenecker, Bruce W. *Remember the Poor: Paul, Poverty, and the Greco-Roman World*. Grand Rapids: Eerdmans, 2010.

Longnecker, Richard N. *New Testament Social Ethics for Today*. Vancouver: Regent College Publishing, 1993.

Matera, Frank J. *New Testament Ethics: The Legacies of Jesus and Paul*. Louisville: Westminster/John Knox, 1996.

Marshall, L.H. *The Challenge of New Testament Ethics*. London: Macmillan & Co., 1964.

Maxsen, Willi. *New Testament Foundations for Christian Ethics*. Minneapolis: Fortress, 1993.

Meeks, Wayne. *The Moral World of the First Christians*. Louisville: Westminster/John Knox, 1986.

- _____. *The Origins of Christian Morality: The First Two Centuries*. New Haven: Yale University Press, 1993.
- Mott, Stephen C. "The Use of the Bible in Social Ethics III: The Use of the New Testament: Part 1." *Transformation* 1.2 (1984): 21-26.
- _____. "The Use of the Bible in Social Ethics III: The Use of the New Testament: Part II - Objections to the Enterprise." *Transformation* 1.3 (1984): 19-25.
- _____. "The Use of the New Testament for Social Ethics." *Journal of Religious Ethics* 15 (1987): 225-260.
- Osborn, E. *Ethical Patterns in Early Church Thought*. Cambridge: Cambridge University Press, 1976.
- Schnackenburg, R. *The Moral Teaching of the New Testament*. New York: Herder & Herder, 1965.
- Schrage, W. *The Ethics of the New Testament*. Philadelphia: Fortress, 1987.
- Scroggs, Robin. "The New Testament and Ethics: How Do We Get From There to Here?" *Perspectives in Religious Studies* 11 (Winter 1984): 77-84.
- Stassen, Glen H. and David P. Gushee. *Kingdom Ethics: Following Jesus in Contemporary Context*. Downers Grove: InterVarsity, 2003.
- Verhey, Allen. *The Great Reversal: Ethics and the New Testament*, Grand Rapids: William B. Eerdmans. 1984.
- Wilder, Amos N. *Kerygma, Eschatology, and Social Ethics*. Philadelphia: Fortress, 1966.
- _____. "The Basis of Christian Ethics in the New Testament." *Journal of Religious Thought* 15.2 (1958): 137-146.
- Wright, N.T. *The Climax of the Covenant: Christ and the Law in Pauline Theology*. Minneapolis: Fortress, 1992.

Hermeneutics and So Forth

- Brueggemann, Walter. *Power, Providence, and Personality: Biblical Insight into Life and Ministry*. Louisville: Westminster/John Knox, 1990.
- _____. *Texts Under Negotiation: The Bible and Postmodern Imagination*. Minneapolis: Augsburg Fortress, 1994.
- _____. *The Creative Word: Canon as a Model for Biblical Education*. Minneapolis: Augsburg Fortress, 1994.

- Cahill, Lisa Sowle. "Sexual Ethics: A Feminist Biblical Perspective." *Interpretation* 49 (January 1995): 5-16.
- Campbell, Ken M., ed. *Marriage and Family in the Biblical World*. Downers Grove: InterVarsity, 2003.
- Cartwright, M. "The Practice and Performance of Scripture: Grounding Christian Ethics in a Communal Hermeneutic." *The Annual of the Society of Christian Ethics* (1988): 31-53.
- Childress, James F. "Scripture and Christian Ethics: Some Reflections on the Role of Scripture in Moral Deliberation and Justification." *Interpretation* 34 (October 1980): pp. 371-380.
- Corley, Bruce, et.al. *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture*, 2nd ed. Nashville: Broadman & Holman, 2002.
- Cosgrove, Charles H. *Appealing to Scripture in Moral Debate: Five Hermeneutical Rules*. Grand Rapids: William B. Eerdmans, 2002.
- Cowles, C. S., et al. *Show Them No Mercy: 4 Views on God and Canaanite Genocide*. Counterpoints: Exploring Theology, ed. Stanley N. Gundry. Grand Rapids: Zondervan, 2003.
- Fee, Gordon D., & Douglas Stuart. *How to Read the Bible for All Its Worth: A Guide to Understanding the Bible*, 2nd ed. Grand Rapids: Zondervan, 1993.
- Fowl, Stephen E. and L. Gregory Jones. *Reading in Communion: Scripture & Ethics in Christian Life*. Grand Rapids: William B. Eerdmans, 1991.
- Fulkerson, Mary McClintock. "Church Documents on Human Sexuality and the Authority of Scripture." *Interpretation* 49 (January 1995): 46-58.
- Gagnon, Robert A. J. *The Bible and Homosexual Practice: Texts and Hermeneutics*. Nashville: Abingdon, 2001.
- Grudem, Wayne. "Should We Move Beyond the New Testament to a Better Ethic?" *Journal of the Evangelical Theological Society* 47.2 (2004): 299-346.
- Gustafson, James M. "The Changing Use of the Bible in Christian Ethics," in Curran and McCormick, *Readings in Moral Theology*, pp. 133-150.
- _____. "The Place of Scripture in Christian Ethics: A Methodological Study." *Interpretation* 24 (October 1970): 430-455.
- _____. "The Place of Scripture in Christian Ethics." *Transformation* 1.1 (1984): 11-20.
- Hauerwas, Stanley. "The Moral Authority of Scripture: The Politics and Ethics of Remembering." *Interpretation* 34 (October 1980): pp. 356-370.
- _____. *Unleashing the Scripture: Freeing the Bible from Captivity to America*. Nashville: Abingdon, 1993.

- Johnson, Luke Timothy. *Scripture & Discernment: Decision Making in the Church*. Nashville: Abingdon, 1996.
- Johnston, Robert K. *The Use of the Bible in Theology: Evangelical Options*. Atlanta: John Knox, 1983.
- Kaiser, Walter C., and Moises Silva. *An Introduction to Biblical Hermeneutics: The Search for Meaning*. Grand Rapids: Zondervan, 1994.
- Kelsey, David H. *The Uses of Scripture in Recent Theology*. Philadelphia: Fortress, 1975.
- Klein, William W., et.al. *Introduction to Biblical Interpretation*. Dallas: Word, 1993.
- Köstenberger, Andreas J. *God, Marriage, and Family: Rebuilding the Biblical Foundation*. With David W. Jones. Wheaton: Crossway, 2004.
- Long, Edward LeRoy, Jr. "The Use of the Bible in Christian Ethics: A Look at Basic Options." *Interpretation* 19 (April 1965): 149-162.
- Marshall, Christopher D. *Beyond Retribution: A New Testament Vision for Justice, Crime, and Punishment*. Studies in Peace and Scripture. Grand Rapids: Eerdmans, 2001.
- Marshall, I. Howard. *Beyond the Bible: Moving from Scripture to Theology*. Grand Rapids: Baker Academic, 2004.
- McDonald, J.I.H. *Biblical Interpretation and Christian Ethics*. Cambridge: Cambridge University Press, 1993.
- O'Donovan, Oliver M.T. "Towards an Interpretation of Biblical Ethics." *Tyndale Bulletin* 27 (1976): 54-78.
- Outka, Gene. "On Harming Others." *Interpretation* 34 (October 1980): 381-393.
- Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove: InterVarsity, 1991.
- Reaach, Benjamin. *Women, Slaves, and the Gender Debate: A Complementarian Response to the Redemptive-Movement Hermeneutic*. Phillipsburg, PA: P&R, 2012.
- Schwab, Claude. "De la Bible a la Bioethique." *Etudes Theologiques Et Religieuses* 67:2 (1992) 193-204.
- Schneider, John R. *The Good of Affluence: Seeking God in a Culture of Wealth*. Grand Rapids: William B. Eerdmans, 2002.
- Scroggs, Robin. "The Bible as Foundational Document." *Interpretation* 49 (January 1995): 17-30.

Sleeper, C. Freeman. *The Bible and the Moral Life*. Louisville: Westminster/John Knox, 1992.

_____. "Ethics as a Context for Biblical Interpretation." *Interpretation* 22 (October 1968): 443-460.

Spohn, W.C. *What Are They Saying About Scripture in Ethics?* New York: Paulist, 1984.

Strickland, Wayne G. *Five Views on Law and Gospel*. Counterpoints: Exploring Theology, ed. Stanley N. Gundry. Grand Rapids: Zondervan, 1999.

Sugitharajah, R.S. *Voices from the Margin: Interpreting the Bible in the Third World*. Maryknoll: Orbis, 1995.

Swartley, Willard M. *Covenant of Peace: The Missing Peace in New Testament Theology and Ethics*. Grand Rapids: Eerdmans, 2006.

_____. *Slavery, Sabbath, War, & Women: Case Issues in Biblical Interpretation*. Scottdale: Herald, 1983.

Vanhoozer, Kevin J. *Is There Meaning in this Text?: The Bible, the Reader, and the Morality of Literary Knowledge*. Grand Rapids: Zondervan, 1998.

Verhey, Allen. *Remembering Jesus: Christian Community, Scripture, and the Moral Life*. Grand Rapids: William B. Eerdmans, 2002.

_____. "On Using Scripture in Ethics." *The Reformed Journal* 34 (October 1984): 24-27.

_____. "The Holy Bible and Sanctified Sexuality: An Evangelical Approach to Scripture and Sexual Ethics." *Interpretation* 49 (January 1995): 31-45.

_____. "The Use of Scripture in Ethics." *Religious Studies Review* 4 (January 1978): 28-39.

Webb, William J. *Corporal Punishment in the Bible: A Redemptive-Movement Hermeneutic for Troubling Texts*. Downers Grove: IVP Academic, 2011.

_____. *Slaves, Women, & Homosexuals: Exploring the Hermeneutics of Cultural Analysis*. Downers Grove: InterVarsity, 2001.