

## BOOTS-ON-THE-GROUND CHRISTIANITY Week 2 Notes

### Common Theories of Ethics

#### **#1 Antinomianism:** No L\_\_\_\_\_

- There are no G\_\_\_\_\_ -given moral laws
- There are no o\_\_\_\_\_ moral laws
- There are no t\_\_\_\_\_ moral laws
- There are no laws a\_\_\_\_\_ laws

### HISTORICAL CONTRIBUTIONS

#### Greek Period:

- **Processism:** everything is in a state of c\_\_\_\_\_
- **Hedonism:** p\_\_\_\_\_ is the highest good
- **Skepticism:** There are always two s\_\_\_\_\_ to everything

#### Medieval Period:

- **Intentionalism:** all that is from good i\_\_\_\_\_ is good
- **Voluntarism:** Right is because God g\_\_\_\_\_ it, not because they are right in themselves
- **Nominalism:** universal goods only exist in the m\_\_\_\_\_

#### Modern Period:

- **Existentialism:** our highest duty goes b\_\_\_\_\_ moral law
- **Evolutionism:** whatever aides the evolutionary p\_\_\_\_\_ is good.
- **Emotivism:** all ethical statements are ways of expressing our f\_\_\_\_\_
- **Nihilism:** if God is dead, a\_\_\_\_\_ goes

#### **Positives of Antinomianism:**

It stresses individual r\_\_\_\_\_, recognizes e\_\_\_\_\_ in Ethics. It stresses personal r\_\_\_\_\_ and it stresses the finite d\_\_\_\_\_ of Ethics.

#### **Negatives of Antinomianism:**

It is self-d\_\_\_\_\_, It is too s\_\_\_\_\_, It is too i\_\_\_\_\_, It is i\_\_\_\_\_ and it is i\_\_\_\_\_.

#### **#2 Situationism:** one-a\_\_\_\_\_ ethic.

#### **4 Presuppositions:** Pragmatism, Relativism, Positivism, Personalism

- Pragmatism: if it w\_\_\_\_\_ for love's sake

- Relativism: everything is r\_\_\_\_\_ to one goal
- Positivism - v\_\_\_\_\_ are derived voluntaristically
- Personalism: persons are the ultimate moral v\_\_\_\_\_.

### **Positives of Situationism:**

It's a normative position, it is a form of a\_\_\_\_\_, it presents resolution to conflicting norms, and it gives due value to differing c\_\_\_\_\_ and it stresses love and the value of \_\_\_\_\_.

### **Negatives of Situationism:**

It's too b\_\_\_\_\_! It becomes purely relative to the individual. It is impossible to define.

### **#3 Consequentialism / Utilitarianism: E\_\_\_\_\_ justify the means.**

- **Quantitative Utilitarianism:** h\_\_\_\_\_ for the community: what brings the most pleasure to the most people is good.
- **Qualitative Utilitarianism:** There are h\_\_\_\_\_ pleasures that are preferred over the lower pleasures.
- **Rule-utilitarianism:** Universal rule-keeping is justified by general results

### **Positives of Utilitarianism:**

They recognize the need for norms, pragmatically it is not a\_\_\_\_\_. This is a decent day-to-day ethic.

### **Negatives of Utilitarianism:**

Retrospectively, utilitarian thinking is responsible for the w\_\_\_\_\_ atrocities in human history. It is also difficult to define what is best for society. It is impossible to maintain because it lacks an absolute norm. The "end of utilitarianism is vague.

### **#4 Pantheistic / Pagan / Virtue Ethics:**

#### **Core doctrines common in these ethics:**

**Immanent D\_\_\_\_\_:** they believe in some form of divinity or spirits that reside within the natural world.

**Virtue over r\_\_\_\_\_:** a deep sense of individualistic betterment

**R\_\_\_\_\_:** a strong sense of right relationship with nature, community and ancestry. A heavy acknowledgement of the sacrifices made to sustain us and an effort to give back.

**Plurality and T\_\_\_\_\_:** respect for the diversity of belief systems and a refusal to impose one's path onto others.

## **Different takes with Ethics:**

**Wiccan:** the idea of individual f\_\_\_\_\_, balanced by a deep responsibility to ensure actions do not cause harm to yourself or others.

**Karma and Threefold Law:** Energetic R\_\_\_\_\_, bringing that whatever positive or negative energy a person puts out into the world will return to them threefold.

**Heathen and Norse:** It is all about Honor and V\_\_\_\_\_, emphasizing courage, truth, honor, fidelity, discipline, hospitality, industriousness, self-reliance and steadfastness. There is also an ethical focus on maintaining loyalty to f\_\_\_\_\_ and community and keeping one's oaths.

**Classical Hellenic Ethics:** Aristotelian Virtue Ethics which focuses on building i\_\_\_\_\_ character.

**Buddhism:** ethical behaviour is rooted in the a\_\_\_\_\_ of suffering and the realization that all things are i\_\_\_\_\_. Moral baseline of the Five Precepts: no killing, stealing, sexual misconduct, lying or intoxication.

**Hinduism:** celebrates Karma (cause and effect). Dharma is one's individualistic m\_\_\_\_\_ duty which is different depending on your stage of life and societal role. Ahimsa is non-violence to all living things.

**Confucianism:** Ren - the ultimate virtue of b\_\_\_\_\_, empathy and altruism towards others. Xiao - Deep respect and care for one's parents, elders and a\_\_\_\_\_.

**Taoism:** Flow with nature. Wu-wei - act in accordance with nature without force or artificial restraints.

## **Positives of Pantheistic / Pagan ethics:**

Many positions have admirable qualities that overlap with the b\_\_\_\_\_ worldview. Self-betterment is a good quality to pursue to a d\_\_\_\_\_.

## **Negatives of Pantheistic / Pagan ethics:**

Strong inconsistencies across all the different takes of virtue. Self-betterment is vague and highly dangerous and relativistic. Many ethical systems land in relativism and are subject to relativistic critiques.

## **Final thoughts on Materialistic, Pantheistic and Virtue Ethics.**

***“There is a way which seems right to a man,  
but its end is the way of death” Proverbs 14:12***