THE BURIED FOUNDATION

God

Man

Nature

Evil & Suffering
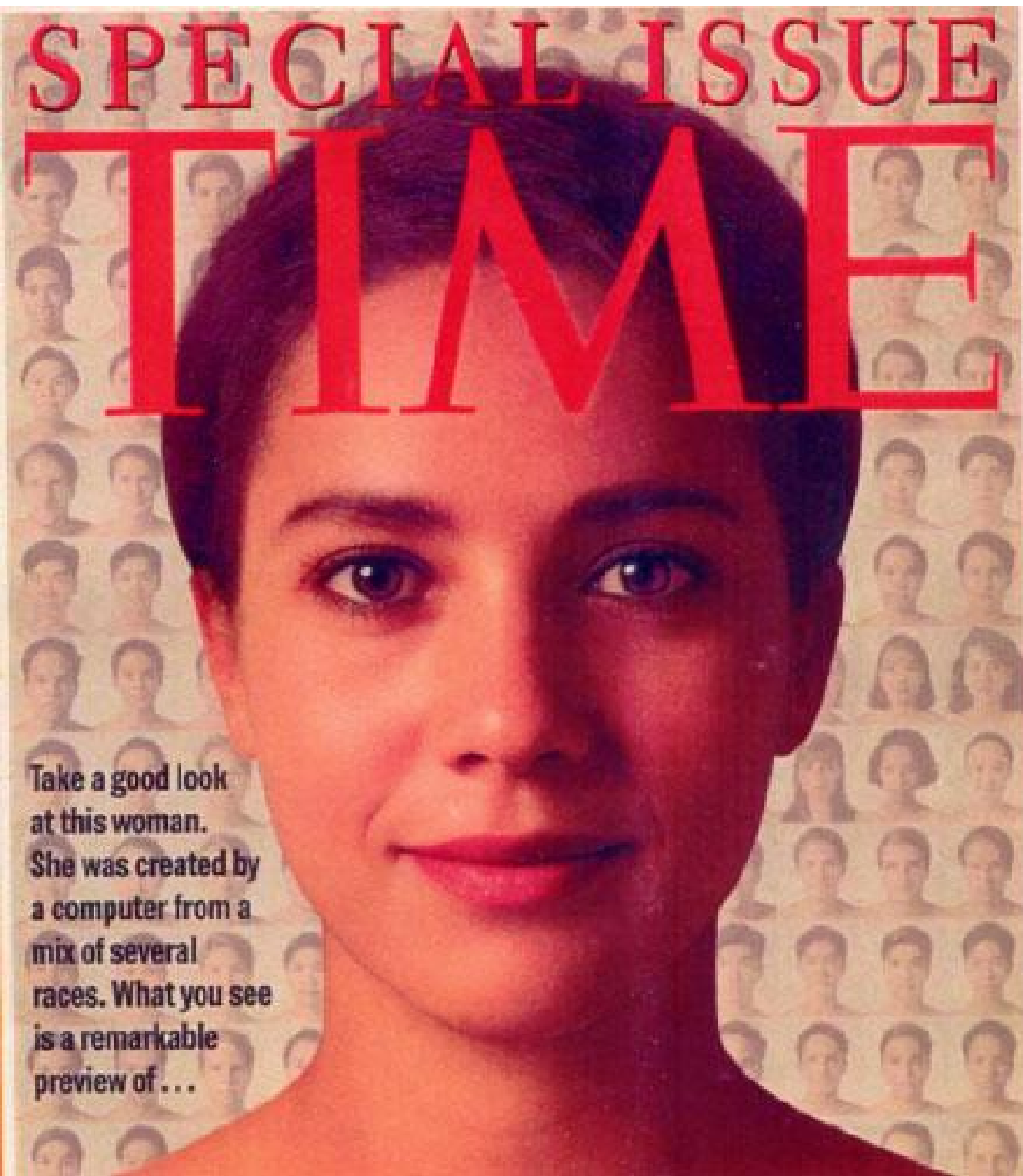
Judgment / Salvation

God

Man

Nature

SPECIAL ISSUE

TIME

Take a good look at this woman. She was created by a computer from a mix of several races. What you see is a remarkable preview of . . .

Decline & Quarantine of the Founding Family

1st generation: Abraham	4th generation: Jacob's sons
Family reconciliation (13:7-12)	Joseph nearly killed (37) Onan refused help for sister-in-law (38:11-15) Judah withheld his son from his daughter-in-law (38:11-15)
Excluding Canaanite culture from family through intermarriage – (24)	Judah has sex with what he thinks is a Canaanite prostitute (kedeshah) (38:15,21)
Public altars for a testimony (12:8; 13:18; 21:33)	No mention

"The city is not just a collection of houses with ramparts, but a spiritual power. . . .It is capable of directing and changing a man's spiritual life. . . .It is a 'gathering together'. . . .the place where the church is held captive, . . .a place where it is in combat not against flesh and blood, but against idols, against that spiritual power which is the essential characteristic of the city. . . ."

Jacques Ellul, Meaning of the City

The Post-Babel Corrupted Noahic Civilization: the Kingdom of Man	
Foundation	Continuity of Being; good/evil mix as "normal"

"Wherever a society has a naturalistic religion, grounded on the concept of continuity, man faces the total power of the state. Where there is no transcendental law and power in a separate and omnipotent being, then power has a wholly immanent and immediate source in a state, group, or person, and it is beyond appeal. [The state] becomes god walking on earth, and its every tyranny is identified as liberty. . . For a man with all the limitations of man to claim to be as God is to indulge in a dangerous fantasy; for a state, with all the limitations of man compounded, but with the power of the sword added to it, to claim to be as God is desperately dangerous and suicidal as well."

Rushdoony, The One and the Many, The Politics of Guilt and Pity

The Post-Babel Corrupted Noahic Civilization: the Kingdom of Man	
Foundation	Continuity of Being; good/evil mix as "normal"
Goal (Promise)	Autonomous destiny of, by, and for man

"The rebellious people are tired of being a recipient of a name. They want to name themselves. . . .This means becoming independent. . . .It is the desire to exclude God from his creation. And it is this solidarity in a name, this unity in separation from God, which was to keep man from ever again being separated on earth. . . .It was in this, man's environment, built by man for man, with any other intervention or power excluded, that man could make a name for himself."

Ellul

The Post-Babel Corrupted Noahic Civilization: the Kingdom of Man	
Foundation	`Continuity of Being; good/evil mix as "normal"`
Goal (Promise)	`Autonomous destiny of, by, and for man`
Inauguration	`Enslavement to an eschatological hope, a new Babylon`

Babylon critiqued by Isaiah and Jeremiah:
<u>Great political power</u>: "ruled the nations. . .made the earth to tremble" Isa. 14:6

<u>Great fianancial power</u>: "a golden city. . .abundant in treasuries Isa 14:4; Jer 51:13

<u>Mixture of technology and myth</u>: "let the astrologers save you" Isa 47:12-13

<u>Satanic in its autonomy</u>: "I shall be like the Most High" Isa 14:13-14

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Foundation	Continuity of Being; good/evil mix as "normal"
Goal (Promise)	Autonomous destiny of, by, and for man
Inauguration	Enslavement to a new Babylon
Ethics	Based on man for a good/evil environmental mixture

"We do not mean that according to idealism and pragmatism that there are no other persons in the universe besides man. . . .What we mean is that according to both idealism and pragmatism this God, if He exists, and these intelligences, if they exist, <u>are themselves surrounded by an impersonal environment</u>. The point is that if the most ultimate environment that surrounds man is impersonal, it is in the last analysis <u>the task of the consciousness of man to determine the nature of that impersonal environment</u>. It is in this way that the 'objective' morality of the idealist is at bottom as 'subjective' as the 'subjective' morality of the pragmatist." Van Til, <u>Defense of the Faith</u>

"In non-Christian ethics men will take the results that sin has brought into the universe as permanent. Accordingly, every type of non-Christian ethical theory holds that all we can do is make the most of the situation. . . .The common assumption [is] that there is a natural warfare between the individual and society. . .that one individual cannot develop himself except at the expense of other individuals. . . The doctrine of the mean of Aristotle is basically <u>a denial of the idea of the possibility of the perfect man</u>." Van Til, <u>Defense of the Faith</u>

The Post-Babel Corrupted Noahic Civilization: the Kingdom of Man	
Foundation	Continuity of Being; good/evil mix as "normal"
Goal (Promise)	Autonomous destiny of, by, and for man
Inauguration	Enslavement to a new Babylon
Ethics	Man-derived ethics for life in a good/evil mix
Expansion	Imperial crusade of "redemption"

"In the politics of guilt, man is perpetually drained in his social energy and cultural activity by his overriding sense of guilt and his masochistic activity. He will progressively demand of the state a redemptive role. What he cannot do personally, i.e., to save himself, he demands that the state do for him, so that the state, as man enlarged, becomes the human savior of man.. . . .The politics of guilt cultivates the slave mind in order to enslave men, and to have the people themselves demand an end to liberty. Slaves, true slaves, want to be rescued from freedom; their greatest fear is liberty. . . . As a result, the slave mind clings to statist or state slavery, cradle-to-grave welfare care, as a fearful child clings to its mother. The advantage of slavery is precisely this, security in the master or in the state." Rushdoony

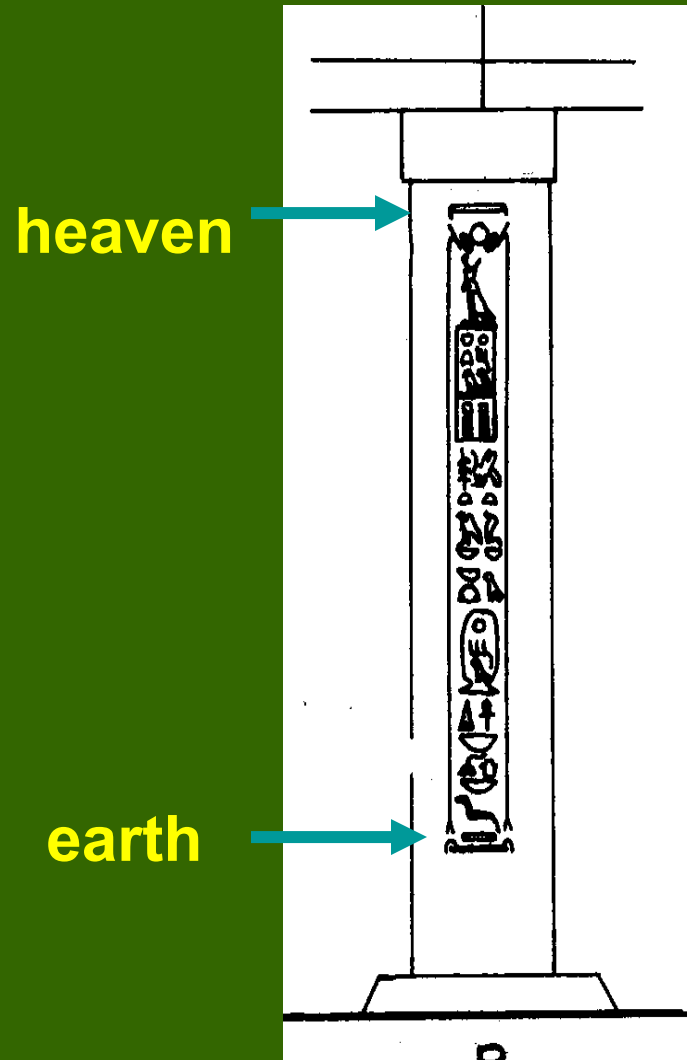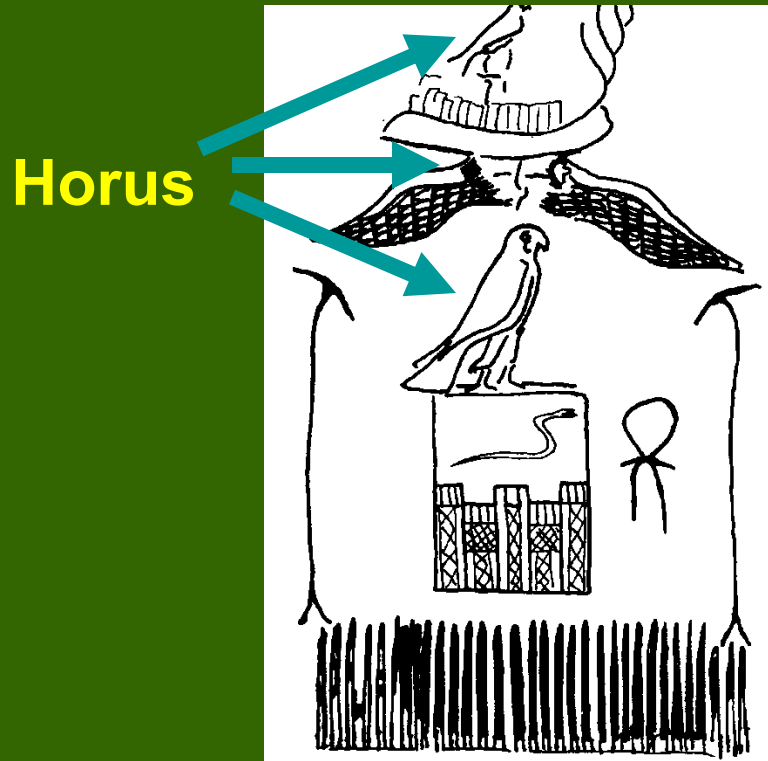| The Post-Babel Corrupted Noahic Civilization: the Kingdom of Man	
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Ethics	Man-derived ethics for life in a good/evil mix
Expansion	Increasing crusade of "redemption"
Leadership	Pride and power (Satanic)

"The Egyptian belief [was] that the universe is changeless and that all apparent opposites must, therefore, hold each other in equilibrium. Such a belief has definite consequences in the field of moral philosophy. It puts a premium on whatever exists with a semblance of permanence. It excludes ideals of progress, utopias of any kind, revolutions, and any other radical changes in existing conditions. . . .In this way the belief in a static universe enhances, for instance, the significance of established authority."

Henri Frankfort

"[Pharaoh] was the fountainhead of all authority, all power, and all wealth. The famous saying of Louis XIV, l'etat c'est moi, was levity and presumption when it was uttered, but could have been offered by Pharaoh as a statement of fact in which his subjects concurred. It would have summed up adequately [Egyptian] political philosophy."
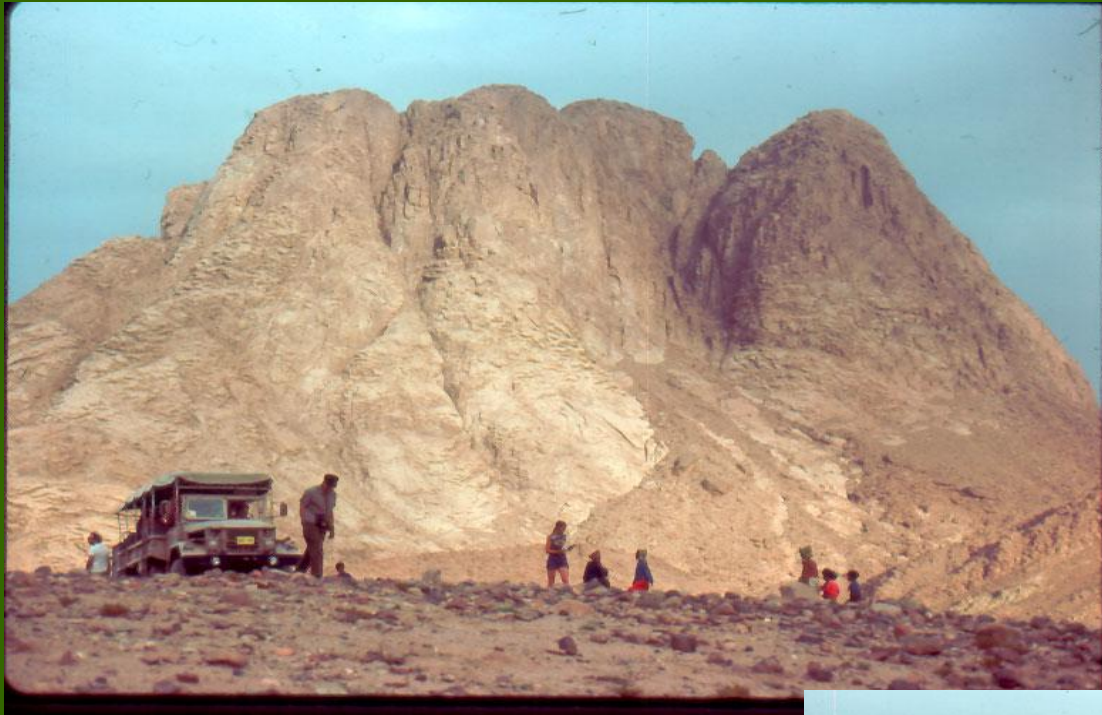
Henri Frankfort

Horus

heaven

earth

Kingdom Element	Kingdom of Man	Kingdom of God
Foundation	continuity of being; g/e mix	creation, fall
Goal	autonomous destiny by/for man	destiny in God's presence
Inauguration	enslavement to a new Babylon	liberty in God's kingdom
Ethics	man-derived ethics for life in a good/evil mix	God-given ethics for life in a to-be-redeemed world

Inauguration of God's Counter-Kingdom

- The "I AM"

- Reluctant Israelites

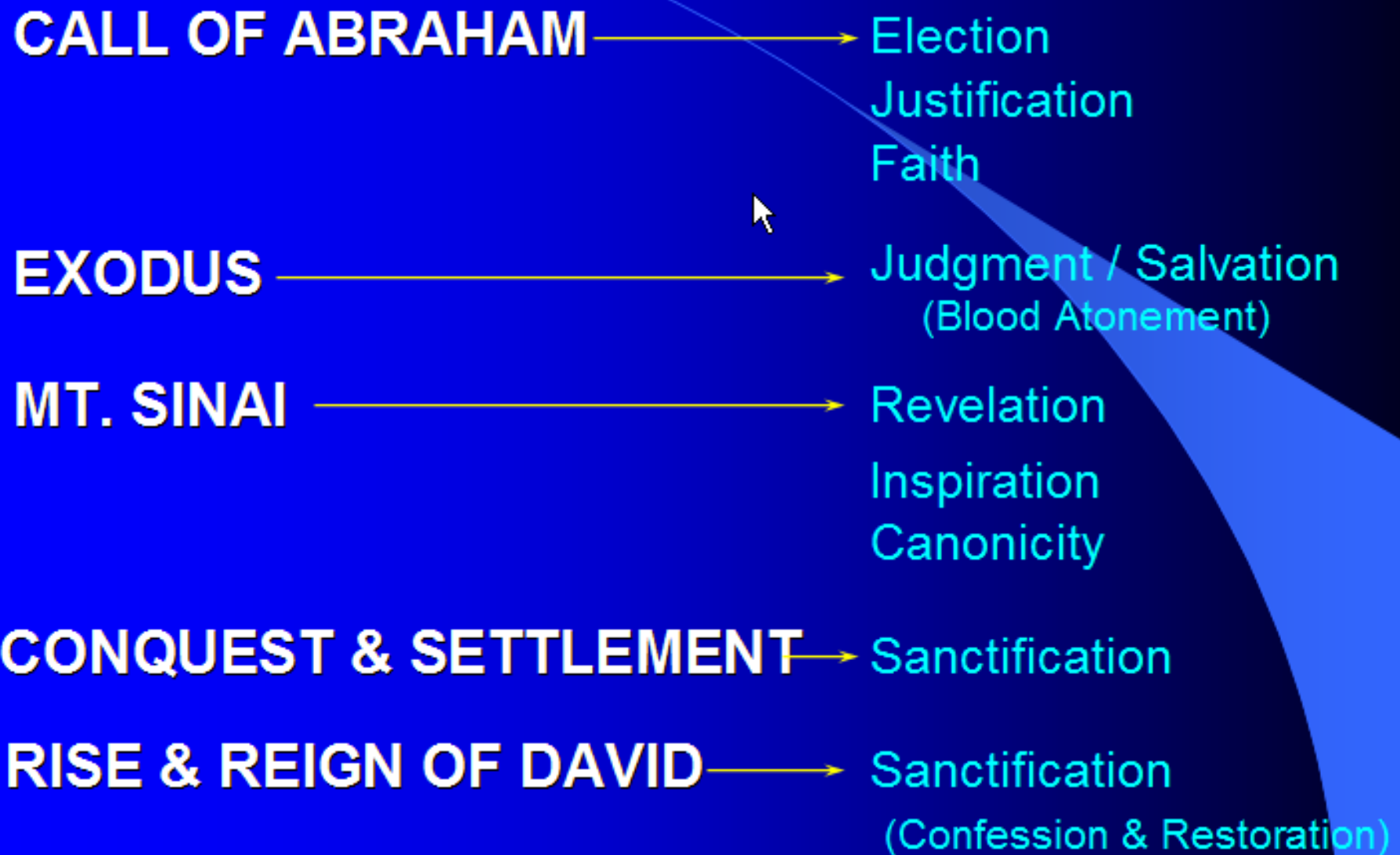- Hardened Pharaoh

- Continuity with the Abrahamic Covenant

"The fire, often illustrating the presence of God in Scripture, is a fire that is both *with* the bush, without in any way *needing* the bush in order to burn. So the Lord comes to Moses and announces that he is the God of Abraham, Isaac, and Jacob; he is a God who is *with* his people. But he also announces his name to Moses. He is with them as the 'I AM', as the One who is in no need of them or of anything else that he has made. . . What is abundantly clear from this text is that this ascription is meant to highlight that <u>God, while entering into a special covenant relationship with his people, is and remains, nevertheless, *a se*</u>." – Oliphint

Element	Flood	Exodus
Grace before judgment	Preaching of Noah	Preaching of Moses
Perfect discrimination	In or out of Ark	Blood or no blood on door
One way of salvation	Ark	Substitutionary blood atonement
Man and nature both involved	Geophysical phenomena	Geophysical phenomena
Salvation by faith	Assurance of Ark's capability	Assurance of efficacy of blood on the door

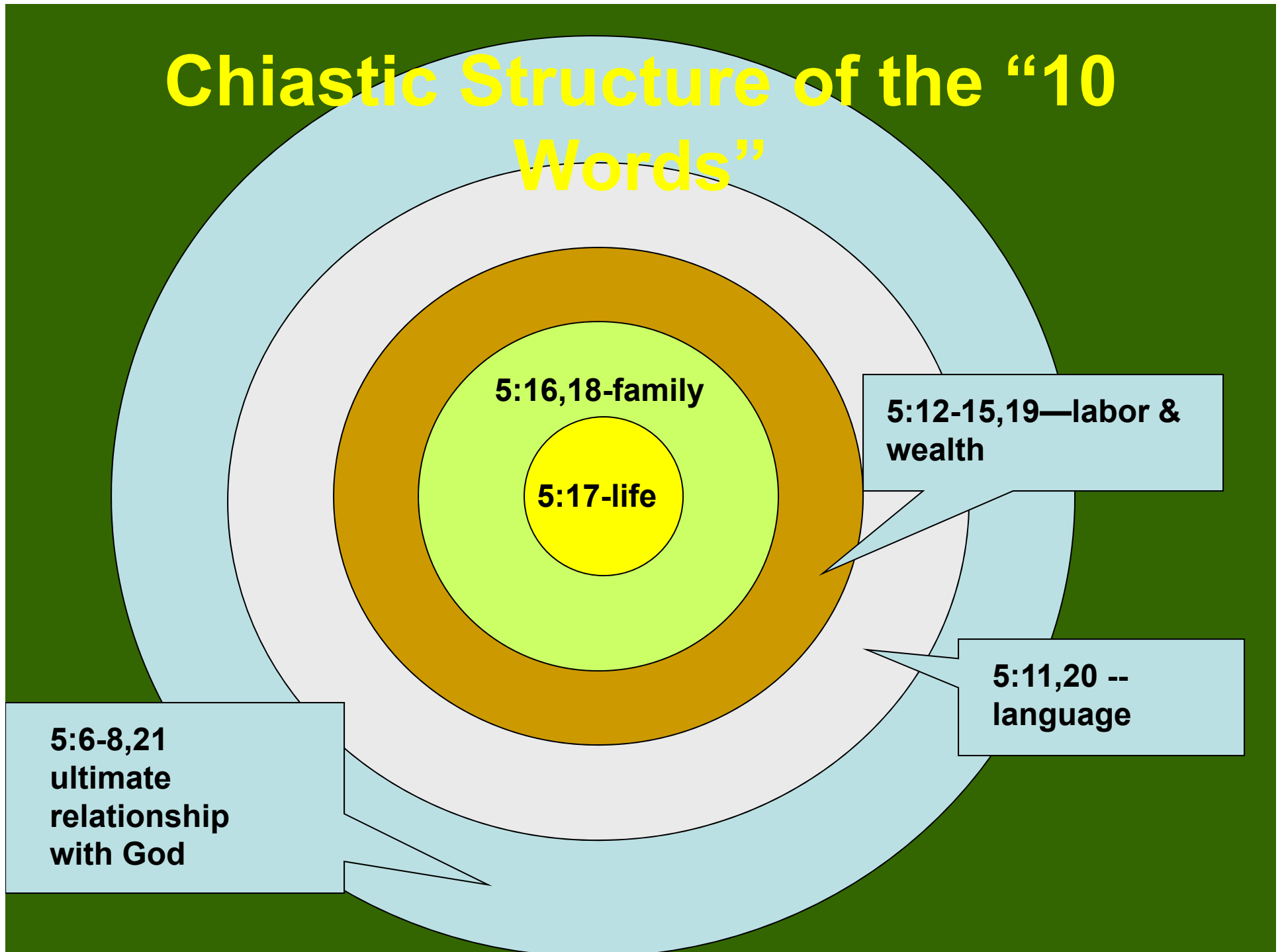| Kingdom Element	Kingdom of Man	Kingdom of God
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THE DISRUPTIVE KINGDOM

CALL OF ABRAHAM ——————→ Election

Justification

Faith

EXODUS ——————————→ Judgment / Salvation
(Blood Atonement)

MT. SINAI ————————→ Revelation

Inspiration

Canonicity

CONQUEST & SETTLEMENT —→ Sanctification

RISE & REIGN OF DAVID ——→ Sanctification
(Confession & Restoration)

Ethics & Law

Natural Law	Social Good Law	Positive Law
Fits with individual's "natural rights"	Fits with social good	Fits with written laws
How do we define such "rights"?	How do we calculate the social good?	No ethics outside of positive laws

"There is no such thing as revealed truth. There are truths of revelation, that is to say, propositions which express the results of correct thinking concerning revelation; but they are not themselves directly revealed." –

Liberal theologian William Temple

Concept of Biblical Revelation

Revelation is *verbal*

Revelation is *personal*

Revelation is *historical*

Revelation is *comprehensive*

Revelation comes via *a line of prophets*

"What makes the history of Israelite prophecy *sui generis* is the succession of apostles of God that come to the people through the ages. Such a line of   apostle-prophets is unknown in paganism. . . .[The pagan prophet] incorporated a unique, self-contained divine power; there his "mission" ended with him."

Yehezkel Kaufmann

Concept of Biblical Inspiration

Necessity for covenant witness and 9th commandment (I Cor 15:15)

Necessity for interpretation in new circumstances

Analogy with ANE treaties that protected the copies with curses (Deut 12:32; 31:9-13)

Only a subset of all revelation
 (John 20:30-31)

Concept of Biblical Canon

Necessity to define what is the <u>contract</u> and what doesn't

Insight into Protestant vs. Roman Catholic debate over the Scripture: which has the <u>higher authority</u>—the entity to which the writer belonged, or his writing? Gal. 1:8-9; I John 1:1-3

What books are canonical?
Those written during the
period of active historical
revelation

Papyrus Ipuwer Ref.	Papyrus Ipuwer text	Biblical ref
2:5-6	Plague is throughout the land. Blood everywhere	7:21
2:10	The river is blood. Men shrink from tasting it	7:20,24
2:10	Gates,columns, walls are consumed by fire	9:23-24
2:13	He who places his brother in the ground is everywhere	12:30
3:14	It is groaning that is throughout the land, mingled with lamentations	12:30
4:14	Trees are destroyed	9:25
5:5	All animals, their hearts weep	9:3
6:3	Grain has perished on every side	10:15
7:1	The fire has mounted up on high	13:21
9:11	The land is not light	10:22

<u>Secular chronology</u>. Developed independently of Scripture

Astronomical data—only 2 anchor points for the entire Egyptian chronology (XII, XVIII) based upon an assumed calendar and assumed correct report of the heliacal rising of the star Sirius;

Radiocarbon data—"Dating material by inscriptions is nearly always more accurate than use of radiocarbon data" - Albright;

Artifacts—"what we have is but a fraction of a fraction of the possible evidence" – Yamauchi

King lists—sequential or simultaneous or overlapping?