

Biblical Framework Part 1

The Covenant: The Buried Truth of The New World

Remember:

Framework Series Basics

Remember:

Either
you will let the Word of God interpret the world around you,

or
you will let the world around you interpret the Word of God.

After the mighty intervention of God in the global flood, the "saved" world that resulted was a radically new heavens and earth. Thus in Genesis 1-9 we are given a mini-panorama of cosmic history: creation, fall, judgment/salvation, and the new world. Please note that the entire creation, both man and nature, is involved at each step. Salvation does not concern just Adam, Eve, and Noah's family and their "religious experiences"; it concerns the very structure of the physical environment in which they lived.

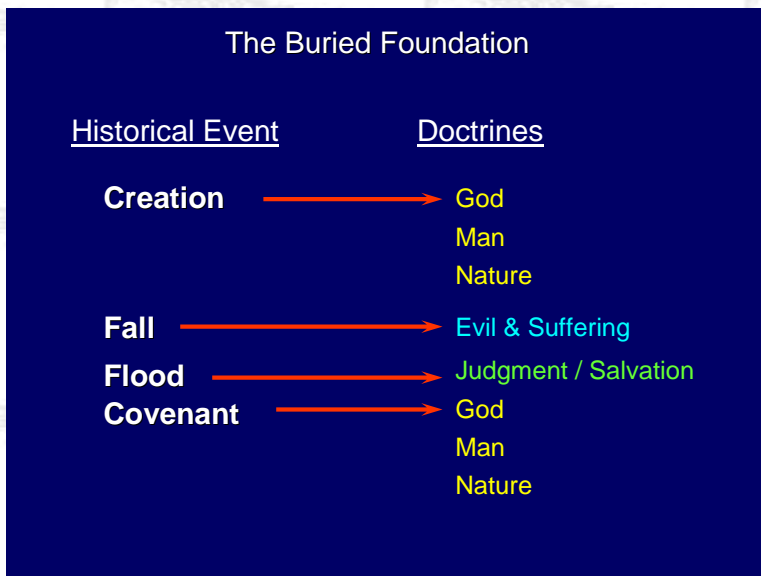
Individual, personal salvation in the Bible is intricately linked to cosmic salvation. As goes man, so goes nature. Man sins; nature is cursed. Man is saved; nature is transformed. The resurrection of Christ is the first piece of the coming resurrection of all mankind--some to life, some to damnation. Following the same man-nature pattern, the universe, too, will be "resurrected" and re-created as Peter taught (II Pet. 3:7-13; cf. Rev. 20-22).

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At this point in the course, we complete the foundational portion of biblical history that the pagan mind has buried to avoid all serious contemplation. From the creation to the origin of what we now call "the cradle of civilization" is a historical period visible outside the Bible only in a greatly mutilated form as man's "mythical past" or in a completely reinterpreted form as man's "evolutionary development". The truth is that our present civilization arose from the (then) new world of Noah's family. To understand its most basic structure, you must see it as it was in the beginning.

After the flood God spoke again to Noah. He spoke in terms of a world-wide covenant that grounds all things upon personal promises and sacrificial atonement. After studying the structure of this covenant, we will explore the implications for our physical environment and how the carnal mind has transformed His covenantal promises into what is commonly called "natural law".

GOD'S COVENANT WITH THE NEW WORLD



Although sin and the curse remained, the new world was given security from a repeated world flood. Once judged and transformed, it would never be so threatened again. Here is a preliminary and partial picture of the ultimate cosmic salvation yet to come. Judgment and

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deliverance will be final, never to be repeated again. And the basis of such security is clearly the atoning work of Jesus Christ on the Cross mirrored in the structure of God's covenant given in Noah's day.

The covenant of Genesis 9 is the first mention of a covenant in the Bible. A covenant is a contract. Contracts in the ancient world were made between families (Gen. 21:22-24), between nations (Hos. 12:1), or between a monarch and his subjects (II Sam. 5:3). Although covenants (or treaties) have been widely used in history, the father of American biblical archeology, W. F. Albright, makes the stunning observation: "Only the Hebrews, so far as we know, made covenants with their gods or God." Why do contracts between God and man occur only in the Bible? (Even today this amazing fact is remembered in the title "testament" given to the Bible.)

The preconditions for a contract between God and man include not only the Creator's attributes but a relationship that must be verified with a witnessed record of compliance to specific terms.

The Four Parts of a Covenant

1. The Parties
2. The Sign
3. The Legal Terms
4. The Founding Sacrifice

Let's look at the covenant structure to see what it says about God and our relationship with Him. There are at least four parts to biblical covenants: the parties, a signing, legal terms, and a founding sacrifice.

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1. The Parties to the New World Covenant. The covenant of Genesis 9 is made not only with Noah but with all of his descendants, the entire human race that came after him (Gen. 9:9). This means that every tribe and nation on earth is related to God through this covenant by virtue of their physical descent from Noah's family. This covenant was not made with only humankind; it was made with all animals, too (Gen. 9:2,10,16,17). The original creation order of man and animals is re-established in the new world. Animals as well as men are addressed by God in specific terms discussed below.

2. The Signing of the New World Covenant. Each covenant is signed by the parties responsible for carrying out its terms. In the instance of the covenant in Noah's day, God alone signed it, not the other parties. God alone is making the promises, and God alone is responsible to be faithful to it. His "signature", the rainbow (Gen. 9:12-17) is a manifestation of His glory throughout all the earth to every nation.

The rainbow testifies to a fundamental change in the earth's climate, but it does more than that. The optical phenomena we call the rainbow is actually a limited version of the glory of God surrounding His throne. Ezekiel reports rainbow-like quality of His throne's glory (Ezk. 1:28) and so does the Apostle John (Rev. 4:3).

3. The Legal Terms of the New World Covenant. What did God promise that would be open to verification? The legal content given was that neither the earth nor the animals nor man would ever again be judged by a global flood (Gen. 9:11,15-16). In the section below we will see just how vast the implications are for the physical universe. This promise expresses the total sovereign omnipotence of God over all the universe, including all chaos and natural evil.

4. The Founding Sacrifice of the New World Covenant. The last characteristic of the covenant structure is that it is founded upon a blood sacrifice. Noah was instructed to take aboard the Ark seven of the clean animals for sacrifice instead of just a pair as he did with all the other animals (Gen. 7:2-3). These especially-selected animals would have to be preserved in spite of their immediate usage in sacrificial worship. After the flood Noah built an altar for sacrifice to

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the Lord (Gen. 8:20). By the expression "the Lord smelled the soothing aroma" we understand His satisfaction (propitiation) with this sacrifice. Only after this event, does He establish His covenant.

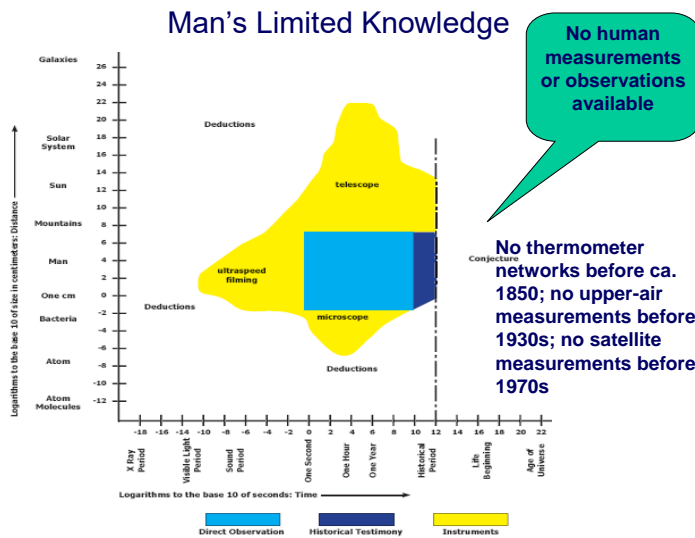
Biblical covenants are with fallen men so they necessarily must be established on a graciously-supplied, founding sacrifice. All biblical covenants require blood to be spilled. Man's righteous acts are thereby excluded as the basis of relationship. The covenant of Noah's day dramatically reveals that the preservation of all life, including the life of unbelievers, is due to an atoning work. Here you see a foreview of the atoning work of Jesus Christ as the basis for every blessing fallen man enjoys (I Tim. 4:10).

IMPLICATIONS OF THE COVENANT FOR NATURE

Nature Is Bounded By the Word of God. A covenant is open to verification. God's new world covenant promises that natural environmental processes will behave in certain ways and not other ways. All mankind will be able to check this behavior. Verification of this covenant verifies God's faithfulness to His Word which then becomes the basis of all future covenants (Isa. 54:9). Either His Word must control all natural processes, or the rest of the biblical revelation is meaningless.

You learned in an earlier section of this course the biblical view of nature. The biblical view of nature differs radically from that of paganism in both its ancient and modern forms. Paganism always attempts the impossible.

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Scientifically-derived natural histories theorize that, “as things are now they were always”. Therefore, by using the constants used now, i.e. basic physical laws, speed of light, logical rules, etc. we can reconstruct a true natural history. And on what basis do they do this? Their presuppositions.

Paganism, both ancient and modern, inevitably transforms the Creator-creature distinction and God's Personal Sovereign rule into some sort of Continuity of Being and Impersonal Chance. Of course, the doctrines of the Continuity of Being and Impersonal Chance are claims to universal knowledge. Yet on neither basis is there room for establishing true universals which are the preconditions for any knowledge!

The biblical view of nature resolves the problem of universals and constants in the immutability of the Creator. God's mind, not man's, is the source of rationality. With the New world covenant we learn more details of this biblical view of nature. Now we have not only the abstract idea of natural constants, but we are given concrete specific constants open to observational verification. Clearly, His spoken words establish universal natural boundaries. No promise of immunity to global flooding on planet earth will work unless every part of extra-terrestrial space is under control of the Promiser.

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So, now we have a guarantee that some extra-terrestrial force will not interfere with the earth and cause a global flood; for example, an asteroid passing nearby causing a gravitational tide sweeping all land under water. Between the flood and the return of Christ there is a certain boundary on geophysical processes that cannot be violated.

It is just at this point that we escalate the battle with paganism. Paganism substitutes "natural law" for the experience of geophysical stability. Their presupposition being that "it has always been this way and will always be this way", and denies the Word of the personal Creator. Let's look at some of the specific promises made in this covenant to contrast them with the "natural law" proposal of paganism.

The New Heavens and the New Earth.

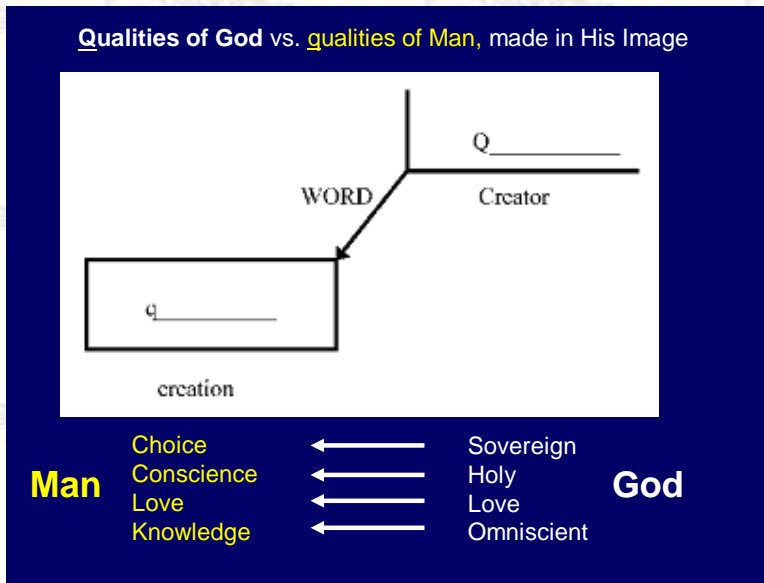
After the global flood, the resultant heavens and earth were radically different from what it was before the Flood. The heavens, as well as the earth, were changed according to Peter's interpretation. The involvement of the heavens, as has just pointed out above, should not be surprising to anyone who is aware of the interaction between the earth and the rest of the universe. To radically change the earth without also changing the rest of the universe would be impossible. The heavens now support the "no-global-flood" earth.

The earth itself has radically changed. Instead of the strange hydrologic cycle involving artesian-like wells and diverging rivers from the highlands of Eden, we have widespread precipitation and a different river/continental configuration. Something about the new terrestrial climate profoundly lowered human longevity and likely had a similar effect throughout the biosphere. All mankind now lives in a new geophysical/biochemical steady-state bounded by God's verbal promises.

IMPLICATIONS OF THE COVENANT FOR MAN

Although it spoke to the natural environment, God's covenant with the new world centered, of course, upon man.

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Man alone among all other creatures is uniquely designed and theomorphic, i.e. he is an image of God in both body and spirit. Through his body man rules nature. Through his spirit he communes with God and other persons. His spirit possesses characteristics such as choice, conscience, love, and knowledge that are finite replicas of God's divine attributes.

As progeny of Adam, all men share in special social structures which we called divine institutions. Far from mere arbitrary social conventions, these divine institutions have had revelatory functions from the first moment of man's creation. We studied three—responsible dominion, marriage, and family--that were given in Genesis 1-2.

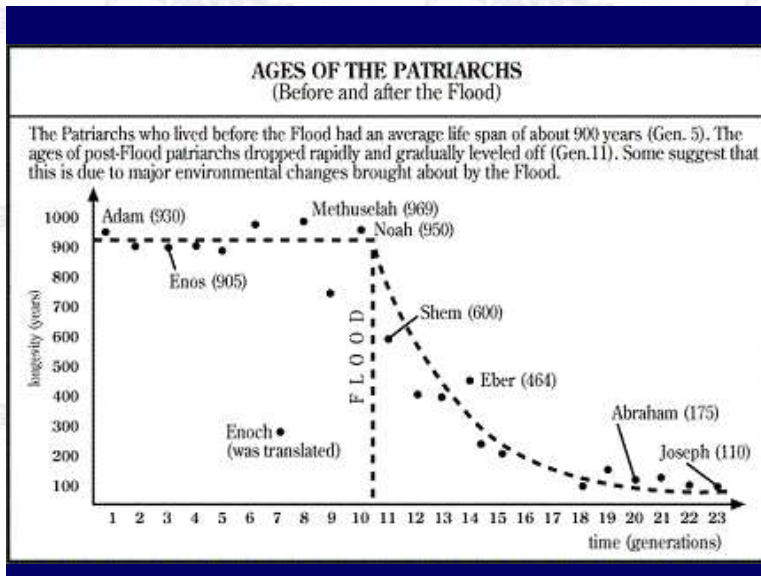
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Later, we discussed how the fall ruined man's design and his divine institutions. We have become abnormal in every way, requiring a salvation so radical it can truly be called a re-creation. We need both regeneration of the spirit and resurrection of the body. These saving actions, however, do not change the basic thrust of man's original design and purpose. Salvation is not an end in itself; it is to enable man to fulfill his original purpose as the lord of creation. Let's look at the interpretive problem of understanding how Noah's family started our present civilization. Then we will see how God empowered them to do just that.

When Noah, his family, and the animals which were saved along with him stepped off the Ark into the new heavens and earth, they carried the memory of what the previous heavens and earth looked like and now they had to orient themselves to this radically changed configuration. It is very hard for us who have been raised with strong pagan influences in historical interpretation to even imagine the basics of what Noah and his family accomplished for us. One scholar who has studied Noah's contribution to the origin of civilization intensively for over 30 years is Dr. John Pilkey, professor of English literature at Los Angeles Baptist College.

Pilkey has gone back to a Bible-based historical school of scholarship known as the "euhemerist movement" that flourished in Europe from the seventeenth through nineteenth centuries. (This is the theory of attributing the origin of the gods to the deification of historical heroes). Euhemerist scholars sought to interpret ancient history through the eyes of Genesis 9-11. They believed that stories of pagan gods were actually garbled tales of the civilization-founding activities of Noah and his sons.

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If you remember the graph of the longevity-decline of man after the flood, there is a striking anomaly in it. During the decline in longevity between Noah and Abraham, grandfathers outlived their grandsons--a never-to-be-repeated experience in human history. This strange era, the euhemerists believed, was the key to understanding how ancient civilization "exploded" into view. It also furnishes the clue to deciphering the tribal myths found around the world.

If there were only a few centuries between Noah and Abraham, then ancient civilization in Egypt and elsewhere must have been established rapidly. Such rapid development of society could only have occurred if there was brilliant leadership--architects, engineers, farmers, and political leaders--who spread out quickly into the earth to subdue it. This shows us how rich the DNA still was at that time.

To think clearly about Noah starting civilization in the new heavens and earth, means that we can understand the nature of what the Bible calls the "cosmos"--the spiritual and physical order in human society. It all began with saved people delivered from a damned world, and yet it has become something evil in its very structure. Pilkey notes:

"By viewing Noah as a mere survivor of the Flood rather than a builder of nations, we have not only neglected his 350-year postdiluvian lifetime, but have ignored those spiritual

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ideas which made the gentile world just that, a designed cosmos. . . .

In estimating the spiritual worth of Noah's cosmos, we are faced with the striking fact that its gentile populace, if not the cosmos itself, will survive all subsequent judgments into the millennium and eternal stateOn the other hand, the prophecy of Daniel 2:44 reveals that this cosmos, as the seat of political authority, must be destroyed. Gentile political power must yield to the Messiah of Israel and, in doing so, will extinguish a peculiar regime dating back to Noah's postdiluvial lifetime."

The interpretive challenge to a modern Bible-believing Christian is how to bring his thoughts of history under the obedience of Scripture. In previous sections we encountered matters of philosophy, language, psychology, and science; now we encounter matters of history. Just how could Noah's family have built present civilization with only a few centuries of effort?

The Reinstatement of the Divine Institutions.

When God made His covenant with the new world, He reinstated the role of mankind in language similar but not identical to that of Genesis 1.

1. The First Divine Institution (Responsible Dominion):
Compare Genesis 1 and 9:

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After the Flood, Man Becomes Carnivorous

Genesis 1:28-30

"Be fruitful and multiply and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

Then God said, "Behold, I have given every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you."

Genesis 9:1-4

"Be fruitful and multiply and fill the earth. And the fear of you shall be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.

Every moving thing that is alive shall be food for you; I give all to you as I have the green plant.

Only you shall not eat the flesh with its life, that is its blood."

<u>Genesis 1:28-30</u>	<u>Genesis 9:1-4</u>
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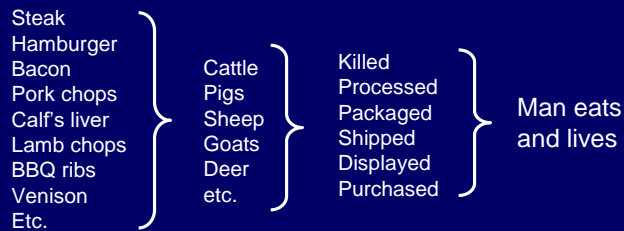
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Besides the obvious re-installation of man's dominion over the earth, there is a new theme of living creatures' fear of being eaten by man. The "Noahic new world order" is a carnivorous one. Nevertheless, as God bounded post-flood nature by His Word, so He bound post-flood man by His Word. Man is not to callously eat flesh with the blood still in it. There are bounds of respect for life that must be observed.

Others must die that man might live!

The "Noahic new world order" is a carnivorous one, with one stipulation:

"Only you shall not eat the flesh with its life, that is its blood."



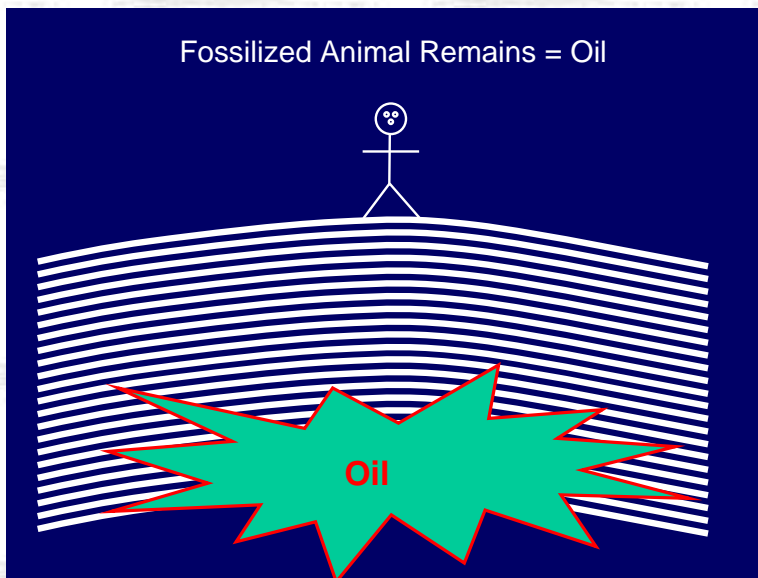
In this affluent society, most of us lose sight of the "sacrifice" made of animals, birds, fish, etc., because we are so used to going to the local grocery store and buying already prepared and packaged hamburger, steak, salmon, chicken, etc. We don't see or think about the killing of these creatures and therefore don't make the connection that "others must die that man might live". If you are a hunter, you will have first hand experience and this can mean more to you.

The new world order was grounded upon post-fall realities. In exercising dominion from this point forward man is forced to acknowledge his dependence upon "substitutionary" death. Others must die, that he might live.

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God wants us to respect the life that is given up and acknowledge that it is His, not ours. Genesis 9:4 limits our claims on animals when we kill them for food. The only exception is given by Jesus thousands of years later when He said not only to eat His flesh but also to drink His blood (John 6:53-56). His life is wholly given to us in an act so unique that the Church was commanded to remember it always. Apart from this unique exception, however, man is limited to the flesh, not the blood.

Even this dietary detail of Scripture is challenged by paganism. Over against the Bible's dietary practices of beef, lamb, and fish consumption, paganism often claims that meat-eating is harmful and that vegetarianism should be the norm. The Apostle Paul, however, writes that such vegetarian claims are demonic in origin (I Tim. 4:3). At least one Christian medical counselor reports that vegetarianism seems to be associated in occult religion with heightened spiritist capacities. She has suggested that with the diminished vigor of post-flood human bodies, there is a need for concentrated protein in the diet to endure spiritual conflict.



Not only is man's daily bodily life to be sustained by substitutionary death, but the earth beneath his feet with its fossils speaks of death. Oil as fossilized animal remains is today consumed for energy

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everywhere. Modern civilization from Noah is built in manifold ways upon death that it might have life. This aspect of the present age is revelatory of God's workings.

2. The Second Divine Institution (Marriage): With the command to multiply and fill the earth God reassured the Noahic order that marriage was to continue. The four men and women who were saved by the Ark brought all the genetic material for the present human race. All racial diversity observed today comes from the DNA of Noah's family. Some scholars think that racial diversity began with the new world for the same reason that striking diversity seems to have occurred in the animal kingdom. From horses and cattle to dogs and cats there has been obvious diversification from the original Ark pairs. Whether this diversification was carried potentially by the Ark inhabitants or was multiplied by post-flood environmental factors is not known.

The occurrence of antediluvian geographic names in the old four-river planetary hydrologic system (Havilah and Cush in Gen. 2:11,13) which occur again in the new post-flood world suggests that perhaps racial diversity did exist prior to the flood. Pilkey has suggested that the four wives in particular may have come from four regions of the old earth. They would have then brought more racial diversity than might be accounted for from Noah and his sons alone.

Whatever role the four women played in repopulating the earth, they were God's chosen co-workers with the four men. Dominion cannot occur without both man and woman working together. Living for many centuries in bodies far more powerful than their children, these four couples pioneered the origin of today's civilization. They transferred all records written or oral of God's Word to our post-flood society. They were the conduit of antediluvian technology-- architecture, music, metal-working (see Gen. 4:17-22).

3. The Third Divine Institution (Family): Along with responsible labor and marriage, God re-installed the divine institution of family in Noah's day. We noted earlier that the family was created as the basic social unit that exercises dominion but that after the fall it was corrupted. Instead of

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harmony and a training ground for authority, love, and responsibility, it became a chaotic association that produces rebelliousness, insecurity, and blame-shifting. This tension between how it "ought" to function and how it actually functions was carried into the new world.

Noah's family as the saved social unit was to fill the new earth and rule it. This pioneer family would have enormous power in a way no other family has ever had or ever would have. Due to the declining longevity curve, Noah's family could dominate their weaker children for several generations. The three sons--Shem, Japheth, and Ham--founded all the nations and racial sub-groupings of our present civilization. Later in the Framework Series, we will see how these three sons shaped history as we know it.

Out of this first post-flood family arose 70 nations (Gen. 10). This pattern of 70 nations was designed by God to anticipate the pattern of 70 sons of the redeeming family of Jacob (Deut. 32:8). Each of these 70 nations carry inherited characteristics from one or more of Noah's three sons. They would do so according to God's purposes for history.

As physically and culturally powerful as it was, however, the Noahic family from the very beginning was spiritually flawed. You glimpse evidence of this flaw in Genesis 9:20-27. Through a fruit of his dominion over the earth, Noah became drunk. One of his sons then dishonored his father. And Noah delivered a prophetic oracle to his sons that outlined all of subsequent human history.

In a microcosm, this family incident revealed the spiritual conflict of all postdiluvial civilization. Unlike a pagan story that would feature the founding "god" or king with all of his power and glory, the Bible balances Noah's titular position with his fallen nature. Wine as a fruit of dominion can provide the blessing of happiness and health to man (Ps. 104:15; Isa. 25:6 cf. Jn. 2:1-11; I Tim.5:23), but there are limits on its use (Lev. 10:9; Prov. 31:4-7; Eph.5:18). Dominion requires wise knowledge, and wise knowledge requires obedience to God's interpretation of all things. Man's knowledge, no matter how extensive, forever remains but a finite replica of God's omniscience.

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Wine as part of creation, to be used wisely, must be interpreted by what God says about it.

Paganism exalts the carnal mind. Not wanting to be submissive to God's authoritative knowledge, it always attempts to go its own way. Man, it is claimed, should be free to use the creation whatever way he wants to. Does he produce wine? What a wonderful anesthetic for all the suffering in a fallen world! So paganism thanks the god Dionysius for its intoxicating "saving" qualities. By contrast, the Bible treats it soberly as just another part of creation that must be used with wisdom.

Moreover, the biblical narrative reminds us that the founding family also experienced rebelliousness against norms of the conscience. In dishonoring his father by gazing at his nakedness rather than covering him and by brazenly talking about it to his brothers, Ham showed character traits that he would pass on to his descendents. These traits would come to full fruition in one of Ham's sons, Canaan, and his "nation". As Allen Ross writes:

"As a part of the theological justification for Israel's subjugation of the Canaanites, this passage had great significance. . . .The Torah warned the people of the exodus about the wickedness of the Canaanites in terms that call to mind the violation of Ham (Lev.18:2-6). . . .The constant references to "nakedness" and "uncovering" in this passage in Leviticus, designating the people of Canaan as a people enslaved sexually, clearly reminds the reader of the action of Ham, the father of Canaan. No Israelite who knew the culture of the Canaanites could read the story of their ancestor without making the connection."

By revealing this flaw in civilization's founding family, the Bible warns us that the cultural glory of the Noahic cosmos lacks spiritual life. Mighty though the Noahic nation builders might be, impressive though their technological accomplishments appear, they were still fallen men in absolute need of spiritual salvation. Not only would their diet require the sacrifice of life, but descendents who unrepentantly followed in sin would themselves be sacrificed. Ham's sin nurtured in Canaan demanded that Canaan be one day exterminated. The Noahic family of nations would have to pass through a future purging of all unbelief, a purging yet to come on a global scale with the return of Christ.

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**God Reinstates the Institutes After the Flood
and Adds a Fourth One**

Genesis 1:28-30

Genesis 9:1-4

1. Responsible work
2. Marriage
3. Family

1. Responsible work
2. Marriage
3. Family

- 4. Civil Government**

The source of civil authority is the responsibility to express the wrath of God over destruction of human life with capital punishment.

The New Divine Institution-(4TH). When God re-installed the original divine institutions of Genesis 1-2 after the flood, He added a new one:

"And surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man. Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man." Genesis 9:5-6

God transferred to man the responsibility to exercise kingdom authority which today we call "civil government." The source of civil authority is the responsibility to express the wrath of God over destruction of human life with capital punishment.

If an animal's life was to be honored during the eating of meat (Gen. 9:4), then man's life as a replica of God was even more deserving of honor. Whether an animal or another man took a human life, restitution of life for life had to be made. The new heavens and new earth were to be a place where God's image was to be honored. As Creator, God set the theomorphic image of Himself at the creature level just as ancient kings would do (cf. Dan.3). He expected that image to be honored by every creature, including man himself.

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God clearly gave kingship authority to man expressed in his responsibility to exact life for life. A new dispensation in human history had begun; man's dominion was expanded. This new divine institution, unlike the previous three, was a post-fall social structure. It deals with the reality of evil. The civil sword is a ministry of God expressing wrath upon those who practice evil (Rom. 13:4). It is an outer, partial supplement to man's inner conscience (Rom 13:5).

This heightened responsibility which was transferred to Noah's family reveals more about how much man truly is the finite replica of God. The function to rule and judge belongs to God. In Psalm 82, therefore, human rulers are called "gods" in spite of their fallen natures. In the future the redeemed and resurrected saints will judge the angels (I Cor. 6:3) and, with Jesus, shall rule "with a rod of iron" (Rev. 2:26-27). The present "installment" of this future kingdom authority is this civil government responsibility given through the new world covenant.

The fleshly mind's hatred for this new world order under God shows itself in many ways. With some, it's a lust for the pre-flood anarchy without the "oppressiveness" of civil government. Of course, civil government is vexing to us because it is a post-fall institution that points to our rebelliousness. With others, it's a revulsion over military, police, and capital punishment responsibilities. Even Christians join in the hatred for this fourth divine institution by agreeing that capital punishment is barbaric, unnecessary, and unjust. Let's review the biblical case for capital punishment.

Three objections are usually brought against capital punishment in both its domestic form (executions) and its foreign policy form (just war): (1) it doesn't deter evil; (2) it cannot be administered justly (the poor are less able to defend themselves); and (3) it is sub-Christian ethically. In reply it can be argued that: (1) it would deter evil if it were conducted as God intended with fair and speedy purpose; (2) it was given for a fallen world, so obviously God believes it is necessary, justly carried out or not (He foreknew, for example, of the death of His own Son through a miscarriage of justice when He established it); and (3) it is directly sanctioned by Jesus and the apostles for the present

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time until Christ returns to take over its administration Himself as the Son of Man (Matt. 8:5-13; Luke 3:14; 22:35-38; Acts 25:11; Rom. 13:1-4; Rev. 19:17-21). Of course, no one likes capital punishment, but the issue is what God has installed and assigned for our present, fallen civilization deriving from Noah and the covenant.

Kingship and capital punishment go together from Noah on through the establishment of the Messianic kingdom to come. Capital punishment reveals the restitutionary nature of justice which will be developed further in this series. It provides the framework for the Cross of Christ and the atonement for sin. Kingship rule anticipates the coming Son of Man who will reign over all the nations to finally establish the Kingdom of God physically as well as spiritually. Anarchists, humanist opponents of capital punishment, and pacifists are, therefore, in principle, rebels against God's Word.

CONCLUSION:

Conclusion

- Is God Who He claims to be in the early chapters of Genesis?
- Is He the infinite-personal Creator of all things in both heaven and earth, immaterial and material?
- Is He the source of language and logic?
- Has He designed man and nature in specific ways?
- Was the universe at one time free of evil, death, and suffering?
- Has there been a cosmic judgment/salvation in past history?
- Do today's social institutions owe their origin to His Word?

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Is God, then, Who He claims to be in the early chapters of Genesis? Is He the infinite-personal Creator of all things in both heaven and earth, immaterial and material? Is He the source of language and logic? Has He designed man and nature in specific ways? Was the universe at one time free of evil, death, and suffering? Has there been a cosmic judgment/salvation in past history? And do today's social institutions owe their origin to His Word?

Or is modern paganism correct in claiming that early Genesis is "mythological"? Would any god, if he (or she) existed, only be a sort of superman/woman inside an unknowable, mysterious universe? Is language and logic merely the result of chemical actions in the human brain? Is man merely a section in the great Chain of Being? Is what is called "evil" an inherent characteristic of existence? Are today's social institutions purely arbitrary conventions that can be radically re-engineered by man?

These are two radically-conflicting origin stories. One is the historic biblical one; the other, in its modern evolutionary form, is the officially-sponsored myth of nearly every developed country today. Well-endowed with tax dollars, the evolutionary origin-myth assaults the credibility of the Christian gospel. It renders the Bible as just a religious "story book". Christian experience is interpreted by it as a mere subjective opinion. And if you want to succeed in academia today, you're expected to acknowledge it as the only rational view of reality possible.

Biblical Framework Part 1

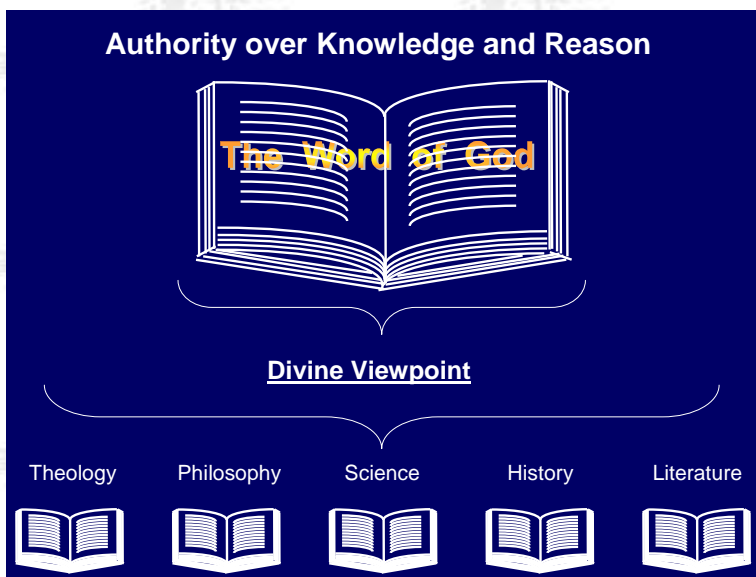
Framework Series Basics

Remember:

Either
you will let the Word of God interpret the world around you,

or
you will let the world around you interpret the Word of God.

Bible-believing Christians, however, know that all spiritual truth begins with belief that "God the Father Almighty" is "Maker of heaven and earth." We must strive, therefore, to put the world around us within the context of the Biblical view of reality rather than putting the Bible within the context of the pagan worldview. The four events and the associated revelation which we have studied in this part of the Framework course will give us the tools to do just that.



Biblical Framework Part 1

Instead of letting the powerful Word of God lose its force by being "absorbed" into the framework of unbelief, we ought to be able to "absorb" unbelief into the framework of the Word. We've been exposed in this course to many areas of life where the conflict rages: language, logic, mathematics, geology, physics, sociology, psychology, and history. Now, having learned the Divine Viewpoint of history, we must learn to "bring every thought captive to the obedience of Christ" (II Cor. 10:5) wherever we are, and whatever we are doing.

We close this lesson with a bit of humor.....



The next lesson will be the last lesson in this Abbreviated Framework Series-Part1.