

Shall I Bow To My Creator?

- **YES!**

- ancient monotheism
- ancient Israel
- Bible
- Fundamentalism

- **CREATOR/creature**

- God || man | nature
- everlasting distinctions

- **PERSONAL SOVEREIGN**

- ultimate responsibility

- **NO!**

- ancient myths
- eastern religions
- western philosophy
- modern theology

- **Continuity of Being**

- nature > gods > man
- transmutation / evolution

- **IMPERSONAL FATE / CHANCE**

- ultimate victimization

Logical
Sequence



politics

ethics

epistemology

metaphysics

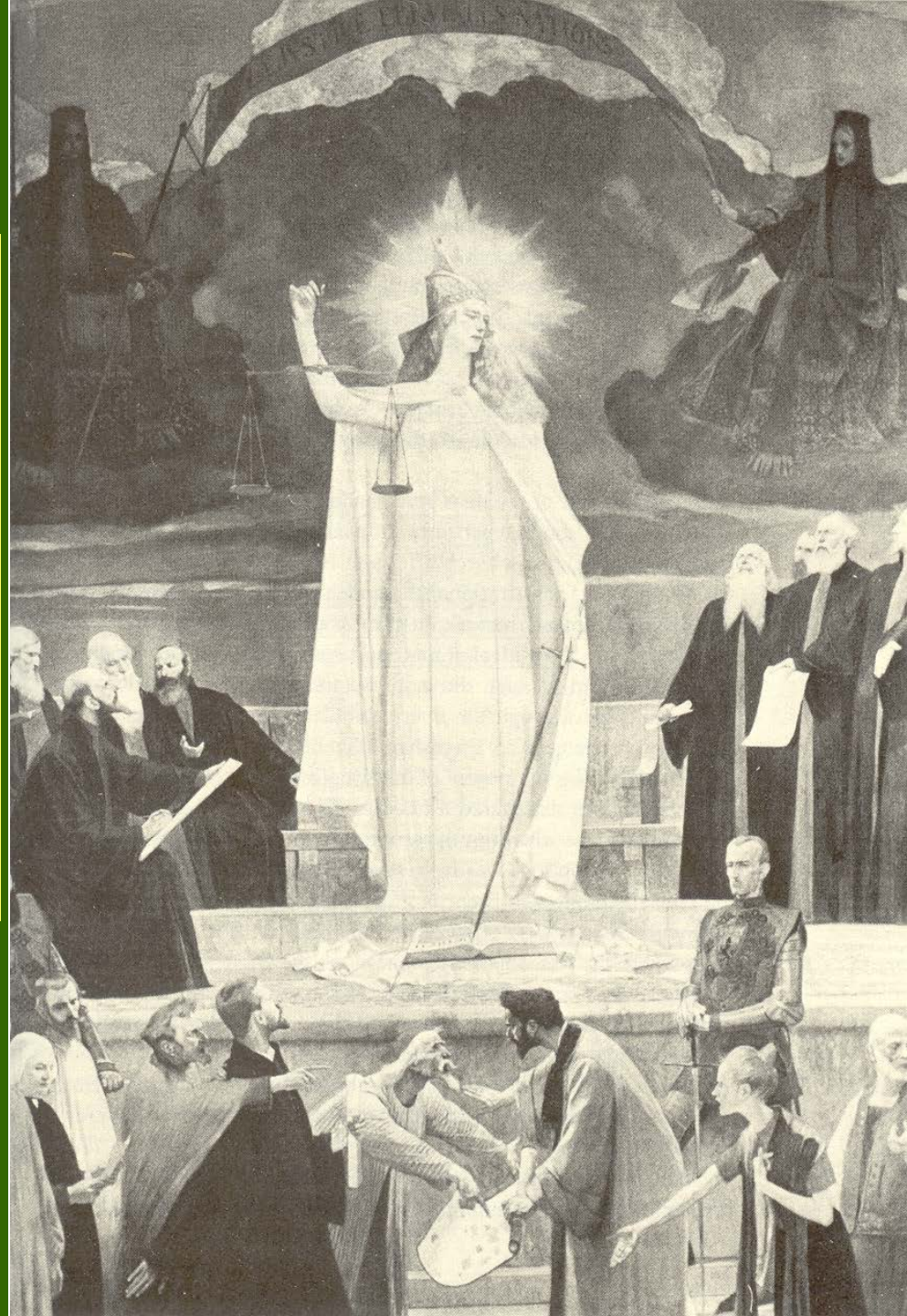
Pressure of Life



“Justice Lifts the Nations”

(1905) in old Supreme Court Building, Lausanne, Switzerland

Cited in Francis Schaeffer, *How Shall We Then Live?* p107



Logical
Sequence



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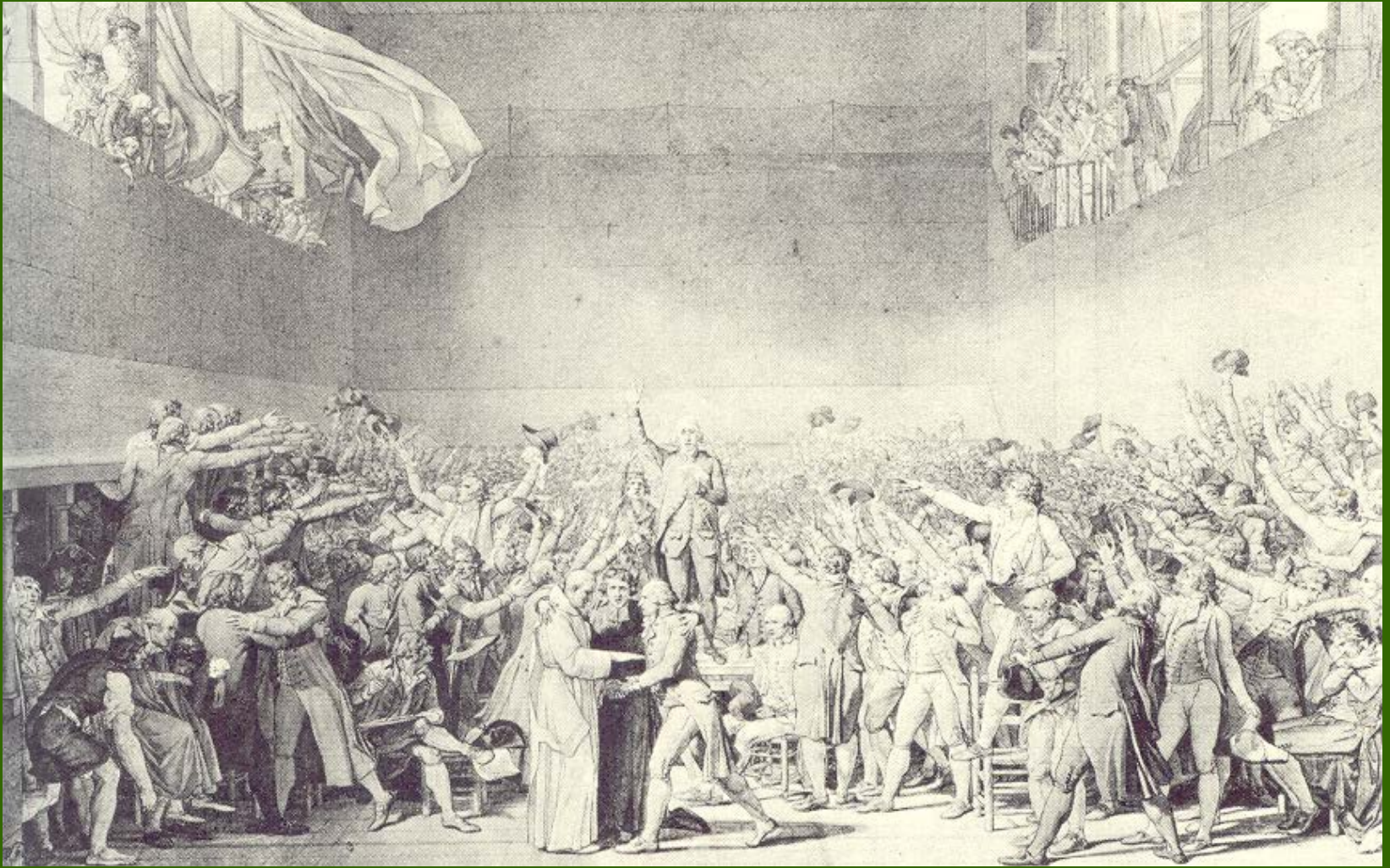
Pressure of Life



The 3 Great Concepts of “Justice”

Concept	Consequences in Practice
<i>Positive Law</i> (ethics = law)	+ law is objective ; - unjust law impossible
<i>Social Good</i> (ethics > law)	+ law relates to social reality; - individual valued in terms of social usefulness & difficulty of calculating the “good”
<i>Natural Right</i> (ethics > law)	+ law relates to the individual; - evolutionary worldview weakens concept & difficulty of specifying the “rights”

Declaration of the Rights of Man



“Oath of the Tennis Court” Jacques-Louis David (1789)

"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, The Religion of Israel

“The well-being of men. . .is morally and spiritually conditioned by a principle confirmed by divinely imposed sanctions. Now this principle holds good generally in all nations in every age. But its operation has often been obscured to human eyes by the time ‘lag’ between the moral breach and the infliction of the sanction. . . .In the general history of nations, the divine penalties are inflicted through secondary causes behind the veil of providential control. . . .But in the case of the nation of Israel, the moral judgment of Jehovah was not only declared at Sinai but also was confirmed spectacularly in the recorded history of that kingdom by divine sanctions immediately imposed. And these sanctions were generally supernatural. . . .”

Alva McClain,

The Greatness of the Kingdom, p86