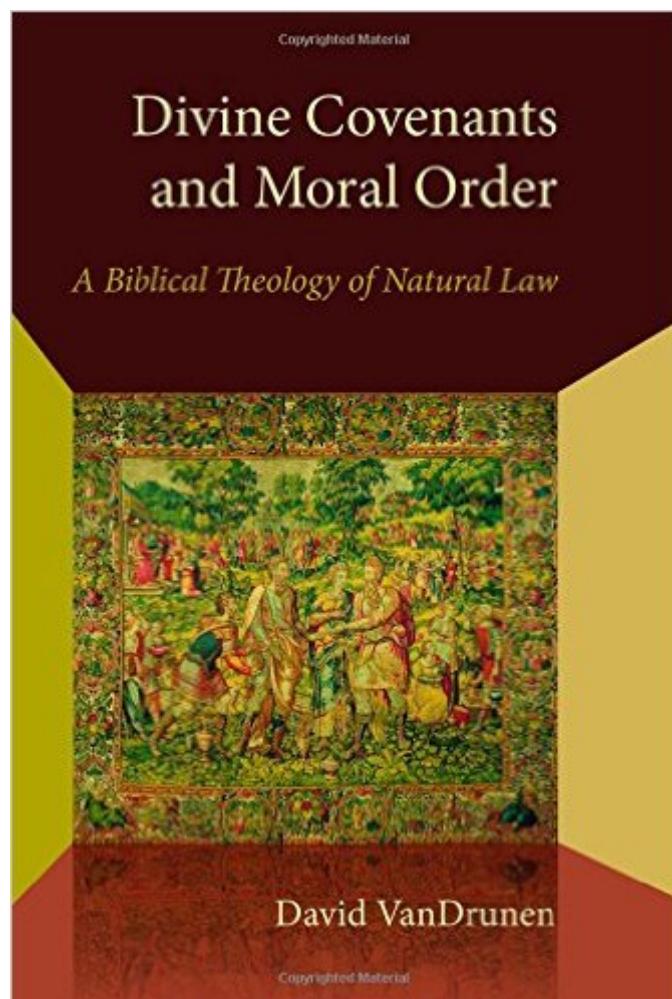


The book was found

Divine Covenants And Moral Order: A Biblical Theology Of Natural Law (Emory University Studies In Law And Religion)



Synopsis

This book addresses the old question of natural law in its contemporary context. David VanDrunen draws on both his Reformed theological heritage and the broader Christian natural law tradition to develop a constructive theology of natural law through a thorough study of Scripture. The biblical covenants organize VanDrunen's study. Part 1 addresses the covenant of creation and the covenant with Noah, exploring how these covenants provide a foundation for understanding God's governance of the whole world under the natural law. Part 2 treats the redemptive covenants that God established with Abraham, Israel, and the New Testament church and explores the obligations of God's people to natural law within these covenant relationships. In the concluding chapter of *Divine Covenants and Moral Order* VanDrunen reflects on the need for a solid theology of natural law and the importance of natural law for the Christian's life in the public square.]>

Book Information

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Customer Reviews

If you're looking for an in-depth scholarly resource on natural law from a historic Reformed Christian point of view, this is the book you want. VanDrunen talks about natural law as it is found in Scripture - specifically, as it is found in the unfolding history of redemption (including the covenant of creation/works, the Noahic covenant, the Abrahamic covenant, the Sinaitic covenant, and the New Covenant). The basic structure of the 550+ page book is as follows: PART ONE - 1) the covenant of creation, 2) the Noahic covenant, 3) the judgement of Sodom, 4) the prophets and judgement, 5) an exposition of Romans 1:18-2:16. PART TWO - 6) the Abrahamic covenant, 7) the Sinaitic covenant,

8) Wisdom literature, 9) the New Covenant, 10) conclusion. In each of these chapters, VanDrunen discusses the natural law themes of morality, justice, equity, and judgment. There are a lot of summary sections, which help nail down the main points of each chapter. There is a Scripture index, but sadly it is not exhaustive. After the conclusion of the book there are several appendices. No doubt some readers will disagree with certain aspects of VanDrunen's exegesis and conclusions. Others will find them persuasive. Either way, if someone wants to learn about this topic in a biblical and Reformed way, this book will engage the reader in many ways. Though I had a few questions here and there, I enjoyed the book - especially the section on wisdom and natural law. There are not many resources like this - it surely deserves to be read and studied by those who are thinking about and doing work in the area of natural law.

It would seem that having the combined skills of a professor, a minister, and an attorney have placed David VanDrunen in the ideal position to study and analyze the subject of natural law as it relates to the creation of universal moral behavior. With a subject like natural law, an author has a lot of options in terms of direction. In Divine Covenants of Moral Order, VanDrunen chooses to study the earliest covenants God made with humanity and how these act as the foundation for understanding His power to govern the world under natural law. The book also looks God's covenants with Abraham, Israel, etc. and how they established the obligation of God's people to obey natural law and wraps up expressing the importance of natural law in Christian life and the need for a solid theology. I found this section of particular interest since finishing Van Seters' Abraham in History and Tradition. The viewpoint here is one of a Reformed Christian theologian and the analysis definitely adds to the current discussion. Thoroughly researched and examined, this study of natural law will likely be referenced by scholars for years to come. This will also be a great resource for those interested in learning more about the biblical (as opposed to secular) aspects of natural law.

Very thoughtful! VanDrunen advances the only contemporary biblical case in support of natural law theory that is situated in the Reformed tradition that I am aware of.

thanks

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