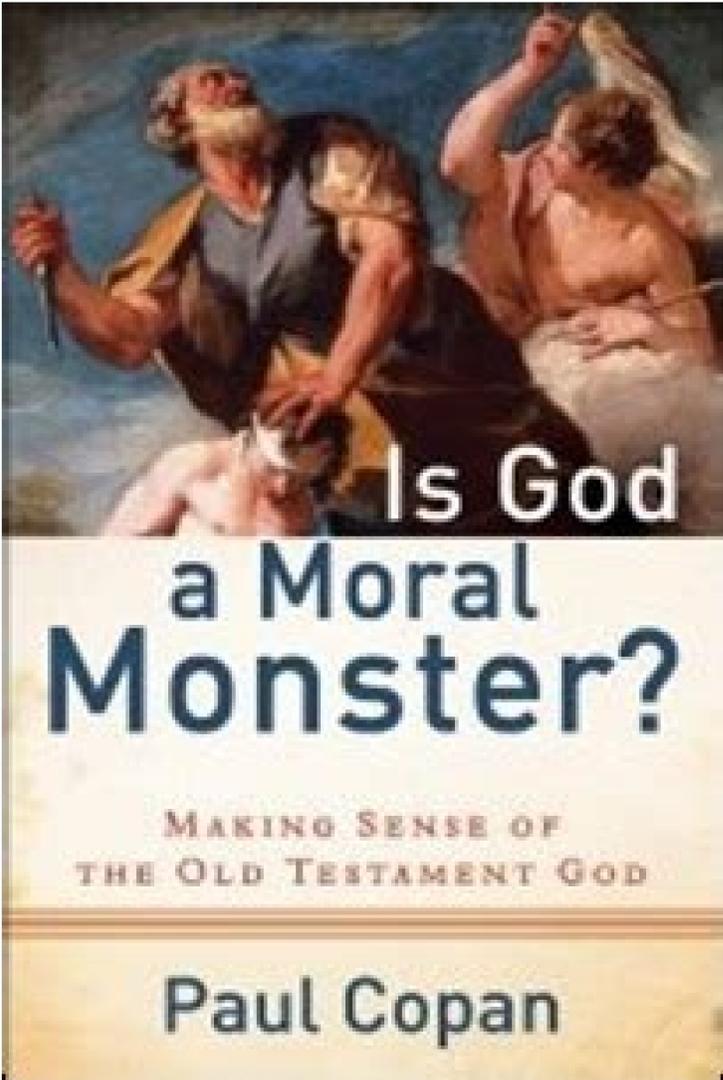




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Sometimes his "takes" on different passages are helpful, sometimes they are not. Second, the redemptive trajectory argument seems to separate the function of these particular laws from the overall purpose of the Law--to be fulfilled in Jesus. Is it? They asked the questions that we as Christians should have been asking. It's also a response to the New Atheist movement, and it goes beyond that, linking to the New Testament, and the basic roots of morality and ethics.I read this as an ebook, picking it up off and on casually in spurts over several months. The New Atheists weren't the best example of philosophical argumentation, even though by my estimation they still had utility as I point out in said article - read here: jamesbergman\_9579...I could go into comprehensive detail on the many logical inconsistencies and bending-backwards "rebuttals" of God's moral degeneracy in the Old Testament, but here are some of the notes I took that surprised me because of how nonsensical they were:Copan attempts to suggest that our existence on earth is somehow this "gracious gift" that we should be on our knees pleading with thankfulness for. Copan seems to dance around a lot of the issues (like God's wrath against sin) and offers alternative interpretations that I found unconvincing most of the time. Fundamentally Coplan draws out and returns to a number of principles that undergird the books content. However, that seems to me to misunderstand Jesus' comment about divorce being granted because of the hardness of their hearts (Matt 19). Contrary to Copan's goal, after reading his thoughts on the practices of ancient Israelite society, I'm even more inclined to think that God is a "moral monster". After all, isn't she saving them in the same way the Canaanite infants were There is not one single piece of new information or excusing of anything proposed by these so-called "Neo-Atheists". I had read somewhere that Copan subscribed to Divine Command Theory - that something is good because God says it is, rather than being good by its own nature, something which God subsequently recognizes. Perhaps the best thing about this book is that any Christian who wants answers to such questions could pick it up, read it and understand. Seems to present as more than just a compromise document. While the cover copy and book text focuses on answering the accusations from the current so-called "New Atheist" movement, this whole array of accusations against the biblical God have actually been around for generations (in some cases going back to pagan Roman polemicists such as Celsus). While I appreciate Copan's desire to defend God as he is represented in the Old Testament, I was very disappointed with his effort. One central point is that God's perfect will for a loving human society based on equality and sharing is revealed in the Garden of Eden, but that hierarchy, selfishness, sexism and exploitation were introduced by humans in the Fall, against God's will, and ingrained in humanly created social and cultural structures which were not amenable to instant reform. For the most part, Israel peacefully settled into Canaan without warfare and without driving out its inhabitants. This book is an excellent go-to resource for all of those challenging concepts and passages. He combines solid apologetics with just enough biblical theology to be truthful and faithful to all of scripture, without losing the Old Testament focus. How are Christians to respond to such accusations? Copan does a great job and pulling the rug from underneath the New Atheists feet and send them back to their studies to do more work.But Copan has more work to do himself. Copan is at least good about making sure he is always to real arguments people have made rather than widespread or fabricated objections. I think Copan's arguments are sometimes a little overblown. For me, the book really takes off in the third part, when it exposes about life in the Old Near East and Israel. Simply claiming that the Israelites were "better than the surrounding tribes at the time) doesn't come close to cutting it. No A seems to matter how Ä explain it to me, as soon as someone tries to take this story out of the mythology level and makes me imagine that it is a true story that really happenedÄ, I start to feel dizzy. Paul writes in a very informative, yet readable style, suitable for search engines of all levels. God adapt His ideals to the cultural context in which Israel was living. To be fair, their use of the New Atheists as mines is a bit like shooting fish in a barrel since such people are usually beyond incompetent theoÄ<sup>3</sup> gica and publicly, but those are the arguments and perspectives that are out there. 1. God hypothologically forbid slavery, or be in debt Ä Äe Ä and suggest (at least) a system that resembles modern times. The same with his writing on slavery: that it was a debt that was "voluntarily" settled. I suppose that, to reflection<sup>3</sup> even His commandments are palpatic, like not eating seafood or not using certain fabrics, etc. As Dawkins describes it."The God of the Old Testament is possibly the most unpleasant character of all fiction<sup>3</sup> n: jealous and proud of it; a petty, unfair, relentless control-freak; a vengeful and bloodthirsty cleanser; a matÄ<sup>3</sup> n myÄ<sup>3</sup> gino, homÄ<sup>3</sup> phobo, racist, infanticide, genocidal, filicide, pestilente, megalÄ hand, sadomasochist, capriciously evilÄ© volo."Needless to say, Dawkins is not a fan!So as Christians, how<sup>3</sup> we must answer these accusations? "charges?

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