

Transcripts of

HUMAN NATURE: The Fourth Estate

A Lecture Series by R.J. Rushdoony



R.J. RUSHDOONY

(1916–2001)

Rev. R.J. Rushdoony (1916–2001), was a leading theologian, church/state expert, and author of numerous works on the application of Biblical law to society. He started the Chalcedon Foundation in 1965. His Institutes of Biblical Law (1973) began the contemporary theonomy movement which posits the validity of Biblical law as God's standard of obedience for all. He therefore saw God's law as the basis of the modern Christian response to the cultural decline, one he attributed to the church's false view of God's law being opposed to His grace. This broad Christian response he described as "Christian Reconstruction." He is credited with igniting the modern Christian school and homeschooling movements in the mid to late 20th century. He also traveled extensively lecturing and serving as an expert witness in numerous court cases regarding religious liberty. Many ministry and educational efforts that continue today, took their philosophical and Biblical roots from his lectures and books.

Learn more about R.J. Rushdoony by visiting: <https://chalcedon.edu/founder>

Work

R.J. Rushdoony

Let us worship God.

“O give thanks unto the LORD; call upon his name: make known his deeds among the people.
Sing unto him, sing psalms unto him: talk ye of all his wondrous works.
Glory ye in his holy name: let the heart of them rejoice that seek the LORD.”

Let us pray. Almighty God our Heavenly Father, who of thy grace and mercy hast called us to be thy people, and confirmed thy love unto us with thy providential care. We thank Thee for blessings of the year past, and we come to thee at the beginning of the new year rejoicing that all things come from thy hands who does all things well. And so, Our Father, thanking thee for all our yesterdays we commit all our tomorrows into thy loving hands praying that by thy grace thou would use us mightily for thy name's sake and establish thy words and thy saving power in Jesus name, Amen.

Our Scripture reading is Revelations 22:1-3, and our subject, work.

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:”

We have for a year now been discussing the biblical doctrine of man; his nature and psychology. We have gone through the nature of man in the state of innocence and then in the state of fall and then in the state of grace and now in the fourth state of man, the state of glory. We have, however, a very limited ability to discuss the state of glory or to imagine it.

We do not have the ability to see beyond the grave. We still live in a fallen world, though partially redeemed. We still feel all around us and in our own lives the effects of sin and death. We are moreover, subject to the frustrations that a fallen world brings to everyone. It is therefore very difficult if not virtually impossible for us to imagine a world without frustrations, and without sin and death. On the other hand, we do have definite indications in Scripture that give us some kind of insight into the state of glory. We cannot go beyond those hints. We cannot read too much into that. On the other hand, we dare not bypass them, because they are given to us very clearly as important for us in understanding our nature and destiny.

As we face, therefore, the hints of scripture concerning the state of glory, it is important for us to know not only what those hints are, but what is the key which holds together all those hits concerning the state of glory? What is it that relates the state of glory to the other estates of man? The answer I think is very clearly work. And it is important for us to understand why. Work is the activity that very definitely characterizes man in the state of innocence in the garden of Eden. In the fall man had to work! In the state of grace we are a working people. And we are very clearly told in Revelations 22:3 “And his servants shall serve him.” It is therefore important for us to see this as a connecting link. A common factor in the fourfold estate of man. The great theologian Dr. Schilder was thus to the point when he said:

“Covenant of works is the name given to the initial relationship between God and man. This relationship was a covenant simply because service to God is possible only in the form of a covenant. The term ‘covenant of works’ was applied in retrospect in contrast of the covenant of grace. And the very covenant of grace adds depth and meaning to the concept of the covenant of work. It is evident then that the covenant of work must not be looked upon as merely temporary. It is, rather, the original, fundamental, and therefore irrevocable covenant. The sequence of events must be explained by their beginning if would see whither they tend. If we proceed from the covenant of grace as a starting point we go astray. But when we see the covenant of works as basic to all covenant relationships we are on the right track.”

In other words, man was called in the beginning to work, to serve God! When he fell into sin the whole purpose of grace was to restore him to that original function. It is important for us therefore to understand the meaning of ‘work.’

The words work, in the New Testament Greek is ‘ergon.’ Now the word ‘ergon’ is very interesting, we have it in English. But we don’t recognize it. In English it is the word ‘energy,’ which literally is en-ergon which literally means ‘in or at work.’ Now the dictionary definition of ‘energy’ is very interesting.

1. The power by which anything acts effectively to move or change other things or accomplish any result.
2. Habitual tendency to and readiness for effective action.
3. Power in active exercise.
4. In operation.

In other words; ‘energon,’ ‘energy’ retains the religious meaning, although we don’t recognize it. Because the word ‘energy’ is what work was intended to be! Work with purposes directed to a goal which is effective, which is habitual, which is power in active exercise accomplishing a destined result. And God created man to achieve certain goals, and to magnify and to glorify him in his energy, in work.

Now the image of God in man cannot be reduced to work, but it cannot be separated from work. Man was created in the image of God which is; knowledge, righteousness, holiness, and dominion. All these things are useless unless put to work, both in time and eternity. Knowledge, for knowledge’s sake is ridiculous. Righteousness is something which is seen in actions, and the same is true of holiness, and dominion very obviously is the exercise of power. Now God is omnipotent power, and he is omniscient mind. And all He does to reveal his power and his mind. In man his mind and power are brought to focus in work. Work is the expression of man’s energy, of man’s mind and power at work.

Therefore work is the key that binds all of Scripture, so that we see at the very beginning God creating man and assigning him work in the garden of Eden, and then in the last chapter of Revelation, as we are given a vision of the new creation the emphatic statement “and his servant shall serve him”.

Thus, work, at the beginning and the end of Scripture, this is the key that ties all things together. That brings together the fourfold state of man. It was man’s calling from the beginning. Man was restored in God’s image that he might fulfill, put into force, that which the image of God means.

But sin of course intervened, and it is important to understand the relationship of sin to work. There are people who very foolishly speak of work as a curse! But work is not a curse, the curse was rather upon man and his life and work. This does not mean that life and work are bad, but simply the sin has put them under a curse.

Men attempts, in sin, to realize his life and work and to establish a kingdom without God. But every ef-

fort is under the curse and therefore is frustrated, so that his life and his work instead of being his joy, becomes frustrating. In a godly age men thrive in work. As a matter of fact, one of the easiest ways to trace the degeneration of man in an age, his moral decline and apostasy, is to trace the idea of retirement! In a Godly age, men never think about retiring. They enjoy working, it's their life, it's their calling, and they will continue to their nineties and beyond in many instances. Working is life to them. it's their joy! But what happens in an unGodly age? We see the effects of the curse on man and on his works. And even for the Godly work becomes difficult because so often the conditions of work are laid down by the ungodly and instead of being a joy they are a frustration to us. Because the Godly impose their inner frustrations, their inner contradictions, their stupidity, upon the conditions of work!

And so you have mankind swinging back and forth, depending upon his relationship to God, depending on whether he is under the curse or not, from an attitude whereby work is his joy to an attitude whereby he seeks to escape from work because he feels the effect of the curse in it. It is also very easy to chart the areas of Christianity in terms of the way men work. And a very interesting statement has been made of this by Dr. Erik von Kuehnelt-Leddihn, whom I know. He cannot be accused of being a Calvinist, although he has written an article recently in which he had said that the future of the world depends on the outcome of the battle between Calvinism and Marxism! And he says this is the fundamental issue of our time. Kuehnelt-Leddihn dislikes Calvin intensely, he's a Catholic, an Austrian Catholic and a count, a monarchist. But he said recently that the world sees a very varying kind of relationship towards work between the areas that have a Puritan heritage or a christian heritage and those that do not. Thus:

"In Uganda farmers toil two to two and a half hours a day. At a hotel in India, the help works forty-five minutes a day. You cannot have a prosperous economy in India with those kinds of work habits. If Indians would work, two states in the country could produce a food surplus for the entire nation! In South and Latin America, the work ethics are just not there. In Russia, most workers won't stay on the job more than seven hours a day, and there is rampant stealing, negligence, and dreaminess on the job. In a hotel there's no breakfast before 9:00 am, and no stores open before 10:00 am. You don't get the proper motivation in socialism."

And he went on and on to cite the picture with respect to work all over the world.

And of course, what is happening in the Western world is that as Christianity is declining, work, and the capacity to work, is declining. And in the United States, which for a long time surpassed the world because of its Puritan background, there is a decline today in the ability to work! Man in the state of sin dreams endlessly of paradise without work but it is a hopeless dream. He dreams of a world in which there is no God, but at every point he is frustrated, because nothing comes without work and man's life is cursed. Whether it is with his work, or his play or his rest; the curse is there.

But in the state, of grace the redemptive work of Christ restores man to his calling, his calling, to his work. And to the extent that a man is sanctified, to that extent his work, his home, his recreation are all sanctified. They are redeemed ground, in the process of being brought under full captivity to God in Christ. In the extent that the curse is removed, to that extent in work, in energy, man can manifest himself as the image of God, and bring to bear the energy of the image of God in him on that which he is doing. He can then capitalize under God.

True capitalism is a religious product, a Christian product. Tawney and Weber, two sociologists have declared that capitalism is the product of Calvinism, and in particular Puritanism. Now although their thesis is not entirely accurate, there is a measure of truth to it because only in that tradition has the work ethic been paramount. Elsewhere men have accumulated wealth but by exploitation, not by capitalization. True work is the religious energy of a society in action remaking all things in terms of God's

calling. The redeemed man is a working man, a man who brings to bear the implications of the image of God for his particular vocation.

Thus when Revelation says:

“And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him”

It is giving us a glimpse of the meaning of the state of glory and throwing a floodlight back on all the other estates of man. Now in that verse it says: “...and there shall be no more curse.” Doctor Lenski has explained the meaning of the ‘curse,’ or of a ‘curse’ in that word.

“To hang upon ξύλον (xulōn) or ‘wood’ was to be accursed. So Christ hung on the cross as one accursed of God. This is the mark of the old Jerusalem. Christ bore the curse and removed it from us. Nothing of the kind shall be, i.e., exist, any longer as it once existed in the case of the cross of Christ for our salvation. The foundation of the cross has attained its consummation, in the Eternal City the ξύλον (xulōn) is entirely a “wood of life.” For here in this city, behold, “the throne of God and of the Lamb,” symbol of the eternal rule and dominion in glory of God and the Lamb; “in her,” in this consummation, in this eternal union of these two, God and the Lamb, with us.”

Thus, the cross has a double meaning. First it is a symbol of the curse, of God’s unwavering condemnation of sin. It represents the sentence of death, it is a symbol of the curse! But this is not all! It is also the tree of life, or the ‘wood of life;’ for us. Because of it we are reestablished in life and blessed in our work. We are told: “there shall be no more curse and his servants shall serve Him.” Men because we are now free people blessed in our work and we have access to the throne of God and to the Lamb. The next verse, Revelation 22:4 tells us:

“and they shall see his face, and his name shall be in their foreheads.”

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

Revelation 21:4

Thus, the cross must always be to the world a hated sign. Because it is a symbol to them of the curse. The curse upon sin, upon man, upon everything that man is and does as long as he is apart from Christ. To those who die with Christ it is the tree of life! And the symbol of life, freedom from the curse and the ability to serve God. Work then, in the new creation, is beyond our imagination. We can only dimly guess at it’s meaning. It is work without frustration. Work with perfection, work in a world without sin and death. It is the unfettered, unfrustrated application by man of his dominion unto God’s creation. It is the unfrustrated untainted energy of man applied to all things. It is man’s joyful expression of himself, of the image of God in him, or his talents, and his God-given ability.

The new creation therefore is a place of work, a place of work in terms of that which God has called us to be. For this reason, we’ll have to say, there will be very few harpists in the new creation because very few of us are harpists here! But we shall find ourselves in terms of that which God has given us, and those talents, those abilities which we may never perhaps express in this world will find their place unfrustrated, unfettered in the new creation. There we shall work, we shall find our calling, our expression in its fullest, freest sense. “For there shall be no more curse and his servants shall serve him.”

Let us pray. Almighty God our heavenly Father who of thy grace and mercy hast freed us from the

curse, and has made the cross unto us a tree of life. We thank thee that day by day as we grow in grace we grow in freedom from the curse, and that it is our glorious destiny in the new creation to serve thee unfettered, unfrustrated, ever rejoicing in in our calling in thee. Bless us O Lord, unto faithfulness, unto growth, and unto prosperity in thee. Grant that this be a year in which we serve thee with joy and thanksgiving, and are prospered in our calling. In Jesus name, Amen.

ENDNOTES:

1. The Holy Bible: King James Version (Electronic Edition of the 1900 Authorized Version., Ps 105:1–3). (2009). Logos Research Systems, Inc.
2. The Holy Bible: King James Version (Electronic Edition of the 1900 Authorized Version., Re 22). (2009). Logos Research Systems, Inc.
3. Revelation 22:3
4. Ed Finkelstein, “Hard Work Said To Be Unpopular In ‘Third World,’” Tucson (Arizona) Citizen, November 25, 1971.
5. Revelation 22:3
6. 5. R. C. H. Lenski: The Interpretation of St. John’s Revelation, p. 652. Columbus: The Wartburg Press, 1943.
7. Revelation 21:4

The Tree of Life

R.J. Rushdoony

Let us pray.

Almighty God our heavenly Father who of thy grace and mercy has made us a people unto thee, we give thanks unto thee for our blessings. We thank thee our Father that we live, move and have our being in thee, who art the all knowing, all wise, omnipotent Creator. And so our Father, in this confidence we come into thy presence, we pray for thy blessings upon us in the year ahead. We pray for thy blessing and delivering hand upon thy suffering saints behind the iron curtain, and in all parts of the world where thy Word is oppressed. We thank thee our God that we have the blessed assurance that in all these things thou art working to bring forth greater good unto thy people. And in the confidence of thy victory we come to thee, to praise thee as we ought. To rejoice in thy gifts, and to open wide our mouths that thou mightest fill them. Bless us in thy service, in Jesus name, Amen.

Our scripture is Revelations 22:2. "The Tree of Life.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Last week we began our study of the state of glory, and our text was the third verse of this chapter: "and there shall be no more curse but the throne of God and of the lamb shall be in it, and his servants shall serve him." And we saw that in the state of glory, man works, but he finds himself without the frustration of sin and death in his work. Now, we also saw at the same time that the curse is removed. The symbol of the curse is the cross. It is also the symbol of Christ as the tree of life. It is a curse, the cross is, to those who are outside of Christ and it is the tree of life to those who are in Christ. Now we shall see more this morning on the meaning of the tree of life.

The tree of life we saw in the Garden of Eden, and again in the new Jerusalem in the new Creation. It has very important implications for the doctrine of man. Very obviously what we have here is symbolism. We have the river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb. This is a picture which we meet first of all in the latter chapters of Ezekiel, where we are told it proceeds out of the throne of God. Out of the altar of God, that is, out of the atoning work of Christ.

And here with the saints fully gathered together it proceeds from the throne, from the accomplished and fulfilled work of God. It proceeds from God who is the author of life and from Christ our redeemer. It goes down the street in the midst of the street, and we are told that on either side of the river was there the tree of life. Now as I indicated, this is symbolism, it is spoken of as one tree; Jesus Christ. And yet it is many trees, a whole forest of trees because it is on either side of the river, everywhere!

It is in a city, the new Jerusalem which however is also a garden. We are told in Revelation 21:12-21 that the new Jerusalem is a walled city. Walls indicated protection, security, so that the symbolism of the walls signifies the perfect security of the new creation. On the other hand it is open like a garden, and the walls are not necessary, they serve an ornamental purpose, because we are given a long

account of how the walls of the city in their foundations and in their structure were garnished, we are told, with all manner of precious stones, so that the security and the peace is such, this symbolism indicates, that all the treasures of the new Jerusalem, of the new creation can be displayed on the walls thereof openly. There is no theft, there is no sin, there is perfect peace and security, no enemy to threaten. Moreover, we are told that the tree of life or the trees, the forest, of life bears twelve manners of fruits, and yielded her fruits every month. Now the word 'twelve' here, the number twelve, very obviously refers to the twelve months of the year, and just as obviously to the twelve tribes of Israel. That is, to the fullness of time, and to the fullness of the people of God. It therefore means that the people of God, out of every tribe, tongue, and nation, and every age of history, as they are gathered together in the new Creation are all present, totally nourished, and totally productive.

The great Dr. Schilder said of this verse:

"We may interpret Revelations 22:2 in the broadest sense. When the tree of life gives it's fruit from month to month, scripture means that all living things will enjoy such regularity. Promise and fulfillment will have become one. Indeed, the very word promise and fulfillment will fade away. There is no longer a possibility of promise when fulfillment is rich and full. Thus the glory of the fulfilled covenant with nature is one of the foundation stones upon which heaven rests. All that which was created blossoms full in the the son of God's righteousness."

The meaning of this symbolism thus is, that in the new creation promise and fulfillment are one; potentiality and actuality are one. We commented on this a couple years back when we dealt with this chapter in our study of Revelation. And so its meaning should be familiar to you. It means that because in this world there is a great gap between potentiality and actuality, because of sin and because of death, man cannot here fully realize his potentiality. He forever has frustration. No matter how much a man does that which he wants to do, there is a gap between his potentiality and his actuality, between that which he can accomplish in terms of that within him, and that which he does. But the life of the new creation means a full and continuous fruition. We are always and continuously realizing all our potentialities. I said last time that there would be very few harpists in the new creation, because there are relatively few harpists in this world. But it does mean that those potentialities we have here, which we may not have realized, or developed, or had the opportunity to develop, we will then realize to perfection. The harpist here will be a harpist beyond compare there. The singer here will have a voice fully realizing all that they had the potentiality of realizing in the new creation. And those of us who have not perhaps ever had the opportunity to develop our potentialities will find ourselves fully ourselves, realizing all those things throughout all eternity that are dimly hidden and unrealized in this world.

Now with God, potentiality and actuality are always one. There are hidden potentialities in us, unrealized talents in every one of us. There is no such unrealized talent or potentiality in God. God is totally himself, totally self-conscious. He knows himself perfectly and absolutely and is in all things that He does fully Himself. This is why because God is omniscient and omnipotent, He speaks infallibly. What He declares he performs, what He does is perfect. God's words and works are of necessity infallible, omniscient, and perfect.

Now man, created in God's image, is both finite and created. Whereas, God is infinite and uncreated. But in this finite, created sense, man realizes the 'oneness' in Himself of potentiality and actuality. In the new creation, because he has been grafted into Christ the tree of life, he forever realizes himself, he forever finds full fruition, full realization.

Some might ask and have asked at times, how can a man in such a state be productive, eternally realizing himself? But the fact that in God, potentiality and actuality are one does not limit God, it makes him truly God! In us it will make us truly men, what we have been created to be. The closer we come

to realizing our potentiality the more productive we are. It is the artist that is most fully able to realize his talents who most fully is able to perform always! It is the architect, or the doctor, or the mechanic who is most able to realize his potentiality that is always the most productive.

And thus it is that in the new creation when we most fully, perfectly realize ourselves that we are the most productive. Thus, the new creation is not a stagnant world. It is a world forever renewed, that is why it is called a new creation, 'kainos.' New in quality, new in nature. Because it is forever productive, forever refreshed, it is a spring that is forever bubbling up that has clean pure waters that is never stagnant.

The verse continues to say:

“and the leaves of the trees were for the healing of the nations.”

In Revelations 21:26

“and they shall bring the glory of the nations into it, into the new Jerusalem.”

Dr. Schilder comments on this aspect declaring:

“the universality of this covenant requires that not one race or people be left out. Yet during the Old Testament times there was one nation singled out of the many as the chosen people, such separation was but an 'ad interim.' We may look upon the covenant as then on march toward fulfillment, towards times when all nations from the uttermost parts of the earth would belong to the covenant. So also we read in Revelations 22:2, that the leaves of the tree are for the healing of the nation. And we see therein the beautiful fulfillment of the covenant of grace. Throughout the centuries the healing power of the tree of life has been active. Bringing the heathen to repentance, and sanctifying their lives. The universality was evident even before Abraham, it was never wholly lacking during the time between Abraham and Christ, it strove toward fulfillment at Pentecost, and it reaches its glorious fulfillment in the New Jerusalem.”

What this verse means then is this. The nations, the various races and peoples, as we meet them without Christ, are nothing. Go back through the pages of history, and if you meet, for example, peoples who later became so great in history, you find that in origin they were indeed a depraved people far from realizing their potentiality. The Germanic people, barbarians, cannibals, the people of Britain running around, painting themselves blue, like savages, which they were. And yet in Christ, becoming so great and so central in the formation of the modern world. And what this verse tells us, that all peoples having been created by God will only realize themselves in Christ.

So that; every people of Asia, of Africa, of Europe, and of the Americas, and all the islands of the world, created by God will only be healed and able to be productive to realize their potentiality in Christ.

“The leaves of the tree were for the healing of the nations.”

Only in Christ and then truly only in the new creation is there a world of full realization. A world in which, all sin and death and their frustrations are removed, man continues to grow into fullness of self realization, perpetually productive, realizing himself throughout all eternity in Christ and to His glory.

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

To take of the water of life is to have the fullness of life forever. Let us pray.

Almighty God our heavenly Father who of thy grace and mercy has called us to be thy people in Christ, and given us such glorious promises in Him, we thank thee that all those things which we dimly feel now we shall realize in full throughout all eternity to thy praise and glory. Help us therefore so to work now, that even now we may come to a closer realization of our potentiality and serve thee in joy and in thanksgiving, making known thy greatness and thy glory, and establishing those things which are of thee. We give thanks unto thee our Father for thy so great salvation, in Jesus name, amen.

ENDNOTES:

1. Schilder, Heaven - What Is It? (English Translation, 1950) p. 96.
2. Schilder, Heaven - What Is It? (English Translation, 1950) p. 93f..

The Tabernacle

R.J. Rushdoony

Let us worship God.

“One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.
Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.”

Let us pray.

Almighty God our heavenly father who has made heaven and earth and all things therein. Who hast determined all things that come to pass and hast us according to Thy purpose and in terms of thy holy calling. We give thanks unto thee that all the days of our life are circumscribed by thy plan and thy purpose, that we live and move and have our being in thee. That thou art he who hast made us, and will care for us all the days of our life, and who has prepared an eternal destiny for us. And so, in gratitude to our Father we have come into thy presence to commit ourselves afresh unto thee, to study Why word that we may be behold those things which thou wouldst have us to do. To refresh ourselves of thy Spirit and to praise thee as we ought. Bless us in thy service, in Jesus name, Amen.

Our scripture is Revelation 21:1-7 with particular emphasis upon the third verse. Revelation 21:3 in particular but we shall read one through seven, the tabernacle.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”

Two weeks ago we began our studies on the nature of man in the state of glory. We saw that emphatically work is upon man's life in the new creation. Revelation 22 says definitely and clearly: “...and his servants shall serve him.” So that not only is there work for us in the new creation, but that work is without the effects of sin and curse, of sin and death, of frustration!

Moreover, as we saw last week, the tree of life is portrayed symbolically in such a way as to indicate that in the new creation potentiality and actuality are one. The tree of life is portrayed both as an individual tree and as a forest. It is perpetually blossoming and simultaneously bearing fruit, which signifies that promise and fulfillment; potentiality and actuality are one. Thus, we not only have work to do in the new creation, but that work is a work which is totally, and fully, perfectly expressive of our abilities and talents. So that, as I pointed out, there will be relatively few harpists in the new creation

because there are relatively few in this world, but they will be perfect. If we have a good voice now, we shall have a perfect voice then. And every potentiality, all those talents which we are now seeking to express, or in some cases have not really discovered in ourselves, will find full and perfect expression throughout all eternity.

Now, turning this week to the subject of the tabernacle which is very closely related to what we have studied in the past two weeks. We must note that one of the difficulties in dealing with this subject, the state of glory, of man's life in the new creation is not only that we are unable to imagine it, in spite of the statements in Scripture concerning it. But also the tired men project their weariness into the future! We have all again, and again, told ourselves: "whenever I get this or that thing done I'm going to rest, I'm going to take a break." But when we do it, the very fact of succeeding in doing it revitalizes us to work all the harder. We are refreshed by success, as much as anything.

We thus have a habit of projecting our weariness of this world and the problems in it onto the new creation. Now the new creation is portrayed for us in terms that for us seem contradictory. We are both told that it is the eternal sabbath of man, and 'sabbath' literally means 'peace' and 'rest.' But we are also told it is the place of eternal work! That: "his servants shall serve him" throughout all eternity. It is both these things. Because when man fully expresses himself he finds his perfect peace, and perfect rest, in that full expression of his being. There is no greater peace and joy then to do something and to do it well. And this is our life in the new creation!

Revelation 21 tells us that "And I [John] saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea"

Very clearly there is a new creation. The sea, the symbol of trouble and of storm, is not a part of the new creation. That is, insofar as its symbolic nature is concerned. Now, as we analyze the significance of the newness of that new creation, we must recognize that there are many who believe, especially the premillennialists and the dispensationalists, that this is a totally new universe, without any relationship to the present one. This was the Jewish believe, and we find it echoed in many passages of the Apocrypha. For example, in I Enoch and II Esdras we find the idea very plainly very emphatically expressed that this present creation is totally destroyed and the new creation is totally new. But, very clearly, as I pointed out last week, we are told here that this is a 'new creation' not 'neos,' which means new in time, totally absolutely new, but new in the sense of 'kainos.' The word that is used for both heaven and earth. 'Kainos' means not 'newly born' but 'new in quality, new in nature, renewed, remade.' So that the new creation has a definite continuity with the present one. Although totally remade. Both heaven and earth have a history, they were created by God, both are destined to be renewed. This means that God does not despise his original creation, although he purges it by fire.

Now the verse used by those who speak of the total destruction of the existing creation is II Peter 3:12. This verse is deceptive, because while it speaks of it being "...dissolved by fire..." and a new creation emerging, the word that is used for new there is again 'kainos' in the Greek, not 'neos.' So, it is not something totally new, it is something renewed, remade, refashioned. Thus it is a destruction of one aspect but a continuation of its basic reality.

Dr. Schilder, one of the great commentators of the church, has seen the implication of this fact and he has commented:

"Therefore it will not do to say those things which are passing away have only relative worth. That is the things of this creation, and only that which remains has absolute worth. That which passes by and perishes is included in God's decree, and hence has equal value with that which remains, which is established by his decree. All has worth in history, and therefore for eternity. All that is in accordance

with the will of God. Heaven has great worth, but the earth of today also. Heaven of the future has great worth, but heaven of today, no less. Because God works in history, the embryo is equal in worth with the mature body. The corpse with a healthy body, for in all he attains his purpose, whether his word calls a thing into being or calls it to return to dust it matters not. By that word all of history has its value.”

In other words, nothing happens without a purpose, and the purpose in everything is fulfilled in the new creation. In two verses we have a glimpse of that new creation. Revelation 21:3 which we read:

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

And verse twenty-two of the same chapter:

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”

Very clearly these verses declare that communion with God will be a full and glorious one in the new creation surpassing that of the Garden of Eden. God is with men, he will dwell with them, God himself shall be with them. These statements are emphatically made in the third verse. Thus the essence of the new creation is this full communion with God.

But there’s another very important aspect that is brought out in the references to the tabernacle and the temple. As we look at the new creation from the perspective of this world, we see it as the end of the journey. So that as we look at the new creation we feel like Israel in the wilderness. And that comparison is made in the Bible, in the book of Hebrews for example, and elsewhere. We are on a journey, on a pilgrimage to the Promised Land, the new creation, which is in effect not only the terminal point but the fixed habitation, home.

Now, during Israel’s wilderness journey, the throneroom of God and the center of the nation was the Tabernacle the place of worship and the place of government. And it was in the center of the camp. ‘Tabernacle’ is simply another word for tent, and the Tabernacle is a very costly, a very ornate tent. When they reached the Promised Land, in due time when they had a capital, Jerusalem, the tabernacle gave way to the Temple. The Temple was a permanent dwelling, it was a house. The word for ‘temple’ in Hebrew is literally, ‘house.’ ‘The house of God.’ His palace, His throne room. However, we are told very emphatically that there shall be no temple in the new creation. That the Lord God Almighty and the Lamb are the temple of it. But, we have a new figure we introduce; the tabernacle.

We would think of the new creation as the terminal point, and indeed we are told from the perspective of Earth it is. But the minute we enter into the new creation we are told: “no, this is not the terminal point, this is another beginning, a perfect beginning.” One which is in beginning and in process all perfection. Potentiality and actuality are in that new creation, one. But the temple disappears in the new creation, and the tabernacle returns. As a symbol of the royal tent for life on the march! This is the framework of the tabernacle. A journey, a pilgrimage, a march, the tabernacle, the tent which was made to be moved from place to place, not to stand still. Something to be constantly moved, not to stand still. Something to be constantly moved from there to there to there, on a journey.

Now the use of so important and telling a symbol is not accidental. What it clearly means together with the image and: “...his servants shall serve him” is that in the new creation a whole new horizon of work, of dominion of movement, will be opened up to man. It will be movement, it will be work, it will be dominion without the curse, and without death.

Our Lord very clearly stated this. Did he not say in the parable of the talents, that those who use their talents well in this work will be rewarded with greater authority and greater opportunity to use them in the world to come. "Well done, thou good and faithful servant. Be thou ruler over ten cities." "Well done thou good and faithful servant, be thou ruler of five cities." Very clearly our Lord's parable which is a parable of judgment was that those who in this world have used their talents wisely and developed them, will have all the greater opportunity to use them in the world to come; greater authority, greater dimensions for the development of their potentiality.

You see, our idea of the world to come, of the new creation, has been molded by pagan rather than biblical sources. In paganism, the other world is spoken of as the 'afterlife,' and that expression is creeping back into our language. It's a very telling one. What does it mean? Just exactly what it says; 'after-life.' Real life was really here, and the world to come in paganism is an after life, you're just barely alive. And in many languages as among the Romans and the Greeks and others the word for those who were departed was 'shades'. They were shadows of themselves. Their life was not a real life, but a vain longing for this world.

And as a result, all over the world, among pagans, there is this fear of the dead. Now, some years ago, when ethnic jokes were more common, you would hear a great many jokes about negroes and graveyards and the like! Now such jokes were based on fact, because of their background of African paganism the fear of the dead was tremendous among them, and still is. And I've talked to people who've lived in different parts of the world, and they've found that among pagans, whether it's among the Chinese or anyone else, anywhere in the world, the fear of the dead was a tremendous thing. I lived among Indian's for eight and a half years on an Indian reservation, and no matter how much they loved someone, the minute he was dead he was an enemy! Because, from that moment on, as a pale spirit in the afterlife, he was jealous of the ones he loved most in this world. Jealous of the privilege they had of being truly alive and therefore he would be an enemy. And thus it was that the minute the person died he was hastily moved out of the house, and into a tent near the house, and branches of rose bushes were spread over the body to keep the spirits from crawling out and going after his relatives. He was someone to be afraid of.

This we find everywhere. A ghost dreaded in antiquity, dreaded in paganism; ghosts living a pale shadowy life and being and resenting the living as the fortunate one. The life of ghouls everywhere portrayed as static, pointless, functionless. And as a result, the terror of the dead by pagans. This is not biblical.

We are told that the world to come is a more abundant life in Christ. That when we become Christians we have this more abundant life here and now, and that it grows throughout all eternity. The Bible makes it emphatic that there is a consistency in the purpose of God. A magnificent destiny for man, that man created to serve and glorify God in this world, will do it throughout eternity to the fullness of his ability. Rejoicing in having the full self-expression, of having a purpose and a meaning to life throughout all eternity and a full-bodied life. Very simply put, in God's glorious creation very clearly the best is yet to come. Let us pray.

Almighty God our heavenly Father who of thy grace and mercy hast made us for thy person and for thy Glory. And hast given us such great promises concerning time and eternity, we thank thee that thou hast made us to serve thee. That every talent in us will only be glorified and used for ever and ever. We rejoice our father in thy sovereign cause. We thank thee that every hidden talent, everything in us that speaks expression, shall find its full expression in Thee. O Lord our God how great Thou art and we praise thee, in Jesus name, Amen.

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1. The Holy Bible: King James Version (Electronic Edition of the 1900 Authorized Version., Ps 27:4). (2009). Logos Research Systems, Inc.
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3. The Holy Bible: King James Version (Electronic Edition of the 1900 Authorized Version., Re 21). (2009). Logos Research Systems, Inc.
4. Schilder, Heaven - What Is It? (English Translation, 1950) p. 96.

The Resurrection Body

R.J. Rushdoony

Let us worship God.

“...the LORD is in his holy temple: let all the earth keep silence before him..:

“Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.”

“Praise ye the LORD.

Praise God in his sanctuary:

Praise him for his mighty acts:

Praise him according to his excellent greatness.”

“Let every thing that hath breath Praise the LORD. Praise ye the LORD.”

Let us pray. Almighty God our heavenly father who has made all things in heaven and on earth, and hast made us for thy pleasure. Teach us so to walk day by day, that in all things we may serve and magnify thee and fulfill thy purpose for us. We thank thee our God that the ends of the earth shall serve thee. That everything that hath breath shall praise thee, that the wrath of man shall praise thee and bow down before thee. And so our God, give us grace as we see the things of our time, to know that all things have been made by thee and shall serve thee, to the glory of thy name. Bless us now by thy Word and by thy Spirit, grant us thy peace in Jesus name, Amen.

Our scripture is I Corinthians 15:39-50. The resurrection body.

“All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”

We have seen the past two weeks that the pagan conception of the world beyond is of an afterlife. That is in a sense, whatever they believe concerning the world to come is in effect that it is after life, it isn't truly life. It is pale, shadowy, it is essentially meaningless. In Plato all that survives for example is the mind, abstract thought which contemplated abstract thought and ideas endlessly. For Aristotle's

pure intellect alone survived, to be absorbed into the divine mind, very much as in Christian Science. Homer reflected the popular belief which was common throughout the world of that day and especially in Greece. For him, the 'shades' survived. That is, a pale shadowy ghost, barely alive and not really capable of enjoying anything.

There's a very vivid picture of the popular belief of Greek religion in Homer. We find it elsewhere, but Homer gives it to us very, very clearly. In the *Odyssey*, Odysseus wants some information from Tyreus and so he goes into the world of the shades to speak to his departed friend. Now, since the dead have a very shadowy life and it's after life they are barely able to speak more than a few words, so the way for them to be able to speak at any great length to have a question period and to find out anything, is to give them blood. And so, Odysseus must sacrifice some animals in order for the shades to be able to drink of that blood, and therefore to recapture enough vitality to speak to him. And of course when he slaughtered the animals all the dead who were 'round about came pouring in to drink of that and to have a little more energy. A little more life than to be just a shade a pallid ghost.

Now of course this immediately tells us where the idea of vampirism came from! Right out of paganism! And you find it wherever you have this type of pagan belief, which is almost everywhere in the world. The vampire are the dead who are pale ghosts and who feel the need of blood, human blood, in order to gain a little more life. Otherwise they stay as pale ghosts barely alive, barely capable of anything! And it is interesting that in the vampire legends the vampires attack their family first of all! They resent their superior condition of being more alive. Now, of course, there were other variations about beliefs about the afterlife. The stoic version was that some held among the stoics that there was a personal memory in the soul that remained, and others said there was not, it was just a pale shadowy thing.

But all the stoics, because they had a cyclical view of history, said that the world was run periodically and be totally destroyed together with all the souls that had departed, and then things would after a period of chaos start up again. This kind of pagan idea has been revived in our time through Nietzsche and others. Other pagans held that the soul was divine (and therefore you had ancestor worship) and it was necessary to appease the dead in order to assure public safety, and therefore in Rome there were all kinds of activities whereby the dead were appeased. Now, there are examples of a belief in the afterlife which involve the body. The Egyptians, and of course the Mohammedans. Both among the Egyptians and among the Muslims, there was a belief in some sort of physical body in the world to come. Was this in any sense comparable to that which we have in the Bible? The answer is emphatically no!

With the Egyptians there was the belief that the body actually became divine, it was divinized. And the book of the dead -those who are accepted to the Gods because their good works outweigh their bad therefore the scales of justice- declares: "I feel my hands becoming the hands of a god and my feet becoming the feet of a god and my fingernails becoming the fingernails of a god," and so on. But, even with the Moslems who borrowed their ideas somewhat from the bible there's no truly biblical conception of the resurrection of the body. Why?

Because with the Muslims who represent the closest approach to an idea of the resurrection of the body anywhere in the pagan world, it is still just an afterlife. It is the kind of retirement from life and all that the Muslim people do in the world to come is to sit around and eat forever and to copulate! The idea of the Muslim world to come is one of retirement from work and being rewarded with endless food and endless women! And so, even among the Muslims, it's in a sense a retirement from life, it's an afterlife, it isn't the real world.

Now the biblical view is radically different from all paganism. First of all it holds to the resurrection of

the body. This, as we have indicated, you do not have except among the Egyptians, and among the Moslems, and there it is really the resuscitation of the body. It's the same old body revived and made able to do things in the way of enjoying itself. Saint Paul declares that the resurrection body is a new body. And the life that the resurrection body enters into is a new and perfect dimension of life. Instead of being an 'after life' it is true life. It bears the relationship to this life and to this body that the seed does to the plant.

The seed is something potential. The plant or the tree that comes out of that seed is the fulness, the reality. And so, St. Paul says, it is comparable in the relationship between the resurrection body and this body. He goes on to say it is flesh, but not the same flesh. And he says just as there are differences between the flesh of men, the flesh of beasts, of fishes, and of birds, so there are differences between the bodies of this world and the bodies of the world to come, between celestial bodies and bodies terrestrial. It is a physical body, it is flesh, but of a totally different kind.

Then he goes on to say: "it is sown in corruption, it is raised in incorruption..." "...it is sown in dishonor, it is raised in glory..." "...it is sown in weakness it is raised in power..." Now, with these terms, 'corruption,' 'dishonor,' 'weakness,' he is referring to the fact that our body is dishonored by the fact that it perishes, it dies. It is a weakness of the flesh, of the flesh of this life. But, all these weaknesses are gone in the life to come. It is raised in glory and power, it is sown a natural body, but it is raised a spiritual body. There is a natural body and there is a spiritual body.

Now, by 'spiritual body' he does not mean that it is spirit, that is non-physical, what he means is that it is one which is quickened by the Spirit, made alive by the Holy Spirit. Moreover this body has faculties of which we are now unaware. Then St. Paul goes on to say:

"The first man is of the earth, earthy; the second man is the Lord from heaven."

Christ comes as the last Adam, a quickening spirit. The first Adam was made a living soul, a creature endowed with animal life. Whereas Christ has life in himself and according to St. John 5:21,26, can give life to as many as He will.

And St. Paul says:

"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

In other words what St. Paul is saying is that there is a law or principle involved here. The lower precedes the higher. There is a development in God's purpose for us. We are born before we are regenerated. Birth precedes rebirth, therefore the birth of the body also precedes the rebirth of the body into its true glory. And therefore as we have borne the image of the earthy, we shall bear the image of the heavenly.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

In other words, our bodies as now constituted cannot inherit the kingdom nor the mortal be immortal. A new body is required, and the new body shall be fashioned like Christ's own glorious body. Thus, the whole of God's creation shall undergo a tremendous change with the resurrection. It shall be comparable to the change which came with Christ at His resurrection and glorification. This great change affects more than man; it affects the whole creation. And St. Paul declares in Romans eight that the creatures, the animal creation groans and travails, and the natural creation around us, the ground be-

neath our feet, the vegetation, for that glorious liberty of the Sons of God. The Resurrection.

And as Calvin and other great commentators through the centuries have pointed out, this very clearly means that a general resurrection, the animals themselves as well as all creation shall share in that general resurrection. Now the word 'resurrection' in the Greek is literally 'anastasis.' We have it in the very common Russian name 'Anastasia.' It means a raising up, to cause to stand up, and it implies an exaltation, an advance, a victory. Now, since the word 'salvation' has a similar meaning of fullness of health, of victory, the resurrection as the standing up, the advance, is the fullness of salvation. The fullness of victory. The general resurrection thus is the standing up or raising up or victory of all creation. Creation then comes into its own.

The new creation began with the resurrection of Jesus Christ. It continues without rebirth, it culminates in the general resurrection of the dead in the new creation. The whole purpose of history was therefore set forth in Christ; His coming and His resurrection. The meaning of history, therefore, is not in history but beyond history in Christ. The goal of history therefore is not merely in history although the victory is to be realized in part here, but beyond history in the new creation. Over against the powers of darkness Christ set forth his resurrection in time, and His reign after His ascension in eternity. Declaring in both His sovereignty and His power of all that destroys life. That He shall finally destroy death itself, the power of sin and death shall finally be forever banished.

Saint Paul declares in Romans 11:16:

"For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches."

Thus He established a principal. What pertains to Christ pertains therefore to every one of us who are members of Christ. He could therefore go on to declare in I Corinthians 15:20:

"But now is Christ risen from the dead, and become the firstfruits of them that slept."

His destiny is therefore our destiny, because we are members of Him.

The original sin of man was to be as God. Now, the philosophical and theological term used to describe the absolute sovereign self-created being of God is 'aseity.' Aseity means that God is self-existent. He walks throughout all eternity, He is throughout all eternity. It is significant that this term that has always been applied to God, has been made by modern man a term to describe man. The goal of existentialism is aseity for man! This is not surprising. The original sin of man was to be as God, to try and be his own God, and existentialism, as the last and latest form of unbelief very logically says that man must seek to attain aseity. To be totally independent of all men, of all creation, of all things. The goal of the existentialist as one scholar, not a Christian, Leslie Fiedler, has said is:

"...to become Christ in a Christless world, to take over and destroy all that is come before."

As a result, those who have this desire to be their own god, have an urge to destroy. They want nothing that God has made. And therefore, their destiny is Hell. A place where they recognize the existence of no one else in Hell nor of God nor of anything else. But stand forever in their claim to aseity. In utter isolation throughout all eternity.

But the new creation for us is perfect community with God and in God. Because we recognize that we are creatures, and that Jesus Christ is our redeemer, and that we can only truly live in Him we find our life in Him and his regenerating power. We become members of him and of the new creation, our cit-

izenship is in heaven and therefore we find the fullness of self-realization and God's service eternally. In Him and by Him and through Him, so that for us the fullness of life is fellowship in Christ, and with Christ throughout all eternity, and that fulness of life which is the resurrection body and its communion in our Lord and Savior Jesus Christ. Let us pray.

Almighty God our Heavenly Father who of thy grace and mercy hath called us to be thy people, and hast given us such glorious promises in Him. And even now fulfillment in and through Jesus Christ. We pray that thou wouldst ever draw us closer to him and to one another in Him. That we might serve thee in fullness of life that is our destiny, and might rejoice in that which is ours today and shall be in the world to come. O Lord our God how glorious thou art, and we praise thee! In Jesus name, Amen.

ENDNOTES:

1. The Holy Bible: King James Version (Electronic Edition of the 1900 Authorized Version., Hab 2:20). (2009). Logos Research Systems, Inc.
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Sabbath

R.J. Rushdoony

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen.”

Let us pray. Almighty God our Heavenly Father who of thy grace and mercy hast made us a people and a kingdom unto thee. We give thanks unto thee that thou hast called us to be the people of thy sanctuary. Behold the beauty of thy house, to rejoice that we are citizens of thy kingdom, heirs of all things in Jesus Christ. Fill our hearts ever with the joy of salvation, and make us in all things, our Father, ever filled with thy praise and Thanksgiving, in Jesus name Amen.

Our Scripture lesson is Hebrews the fourth chapter, and our subject, ‘the Sabbath.’ We have on several occasions especially in our consideration of the law dealt with the Sabbath at length. Today we consider it in relationship to the state of grace. Hebrews 4.

“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said,

As I have sworn in my wrath,

If they shall enter into my rest:

although the works were finished from the foundation of the world.

For he spake in a certain place of the seventh day on this wise,

And God did rest the seventh day from all his works.

And in this place again,

If they shall enter into my rest.

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David,

To day, after so long a time;

as it is said,

To day if ye will hear his voice, Harden not your hearts.

For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

Wherever the word 'rest' appears in this chapter it can also be translated as 'sabbath.' It is the same word. The sabbath is a day of rest. Now, as we saw when we studied the law, the idea of a day of rest weekly was unknown in antiquity and in paganism. There were certain festivals annually or royal days when men rested, but this might be twice or ten times a year depending on the culture, so they were infrequent.

There were also taboo days, or unlucky days, given a variety of names depending on the culture. We can understand something of what those days were when we look at modern astrology which continues the same sort of thing. If you occasionally glance at the astrology columns it will say that for those born unto the sign of the Taurus or so and so this is an unlucky day, don't enter into any business deals, or in some cases I'm told that in private astrological forecasts say don't go out of the house today!

And now of course that is not a day of rest, when you're waiting for the ax to fall, as it were, if you make a move! But this is the kind of so-called 'day of rest' that existed very commonly in antiquity and still does in the non-Christian world. There were no Sabbaths outside of the biblical faith. There is an imitation of the sabbath today in Islam, Islam has made Fridays their holy day, and yet it is not really a day of rest. The only thing required is a minimum amount of ritual, bowing towards Mecca, repeating some prayers, and a few other things. It is not a day of cessation of work. In Israel, the sabbath was a sign of Israel's covenant with God, and the fact that God being their savior they had a rest, a peace in God. They could cease from their labors in the confidence of God's labor for them. That it was God's work, God's salvation, that was definitive in the life of man.

In Israel therefore, the Sabbath was always begun the night before by the recitation of the kaddish, or sanctification. Which among good Jews to this day is still recited on the evening of the Sabbath. The kaddish began with the recitation of Genesis 1:31 to Genesis 2:3 and continued with a praise of God. This was the Kaddish:

"And God saw everything that he had made and behold it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested thereon from all his work which God had created and made.

Blessed art thou O Lord our God King of the universe, who created the fruit of the vine. Blessed art thou O Lord our God who has Sanctified us by thy commandments, and hath taken pleasure in us, and in love and favor hast given us thy holy sabbath as an inheritance, a memorial of the creation. That day being also the first of the holy convocations in remembrance of the departure from Egypt. For thou hast chosen us and sanctified us about all nations. And in love and favor hast thou given us thy holy sabbath as an inheritance. Blessed art thou O lord who hallowed the Sabbath. Blessed art thou O God our God King of the universe who bringeth forth bread from the earth."

This is the Kaddish, still used, and very important in that it sets forth very, very tellingly the meaning of the sabbath.

It is a sign of a present blessing of this world wherever God's people are, and a sign of the world to come. It sets forth the fact that the sabbath is a memorial of the creation, and of the creation rest. When God, having completed all things, all things were at peace and at rest in God. The sabbath of God was not yet broken by sin. It sets forth also the salvation of Israel. That it is the first of the holy convocations in remembrance of the departure from Egypt, that is, of the Passover.

Then it sets forth the future of the Sabbath, that it is something yet ahead. Twice the kaddish says: "Thou hast given us thy Holy Sabbath as an inheritance." An inheritance received and still to come, a promise of things to come and yet and present reality. Only the redeemed can rest. It is significant that there was no rest outside of Israel and Christendom, because, in the world of paganism there is no rest. As Isaiah declared in Isaiah 57:20,21

"The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked."

Thus we have a paradox that in the world of paganism there is neither rest nor is there work! You will recall a few weeks ago we dealt with work outside the world of Christ. How little work there is, and Dr. Kuehnelt-Leddihn, remarking that in India he found that the employees at the hotels worked about forty-five minutes a day! There is little work outside of the world of faith. There's a very great deal of fretting and stewing and making stabs at work, but no real accomplishment. Neither is there any peace, no rest!

Those that are outside of the world of faith, thus, have this inability to function which reveals itself both in their work and in their rest. This is why, increasingly, as we have a world in which men are without faith, productivity goes down, and the ability to rest declines. And men as often as not find that nothing is more painful to them than rest, even though they run into it trying to escape from work.

Now, as we saw when we studied the law, the Hebrew Sabbath was not on Saturday. That was a change that was wrought centuries later in the Christian era, when to conform with the Christian calendar, they changed the day and said, arbitrarily, it will be from this time on, Saturday. The Hebrew Sabbath was on the day of the week just as our birthdays are on a day of the month. Just as our birthdays are on a day of the month, so that for example in the month Nisan the sabbaths were on the first, the eighth, the fifteenth, the twenty-second, and the twenty-ninth. Irrespective of whether they fell on any day of the week from Sunday through Saturday, as they did in turns. So that the Sabbath would be alternately on every particular day of the week but it remained on the same day of the month.

Yet, very interestingly, even though the Hebrew day of rest would fall, say, at one time of Sunday, later Monday, on different days, it was always regarded as the end of the week. So that although their Sabbath might have come say on a Wednesday it was regarded as that which concluded the week. So that their week might end, depending on the time of the year and which day it was of that particular time, any time from Sunday through Saturday, and did not go in terms of the straight line as it does on our calendar. Their calendar, thus, was adjusted always, so that the first of Nisan was at the end of the week. Now the significance of this as compared with the Christian calendar is very interesting.

Under the old covenant we must say that the Sabbath pointed ahead to him which was to come. Rest follows toil. The Sabbath was at the end of the week, men would look forward to Christ. The rest of man, the peace of man, was ahead. But, with the new covenant and the coming of Christ who arose from the dead on the first day of the week so our day of salvation, unlike the passover is the day of resurrection. The first day of the week. As a result it was made not a day of the month but a day of the week to begin always at the first of the week. This is a very significant change, and it sets forth the fact that in the new creation we do not look ahead to rest but we begin with rest.

Thus, in the fourth chapter of Hebrews we are told that the rest, the sabbath, was always ahead for the people of God, and they look forward to the rest of Canaan. But that rest was broken. By sin, by invasion, by problems. And in the third chapter it is made clear: "So I swore in my wrath, God says, that they should not enter into my rest" (of the people in the wilderness). But also of the people who were

in the promised land. It was limited.

The eighth verse of the fourth chapter says:

“for if Jesus had given them rest then would he not afterward have spoken of another day.” Now this verse very often confuses people as to the meaning of this passage. The name ‘Jesus’ and ‘Joshua’ are one and the same. So what St. Paul is here declaring is that the rest that Joshua gave with the conquest of the land was not the true rest, because it was broken by war. There remaineth therefore a rest or a sabbath to the people of God:

“For he that is entered into his rest [Sabbath], he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”

So the appeal of St. Paul to the Hebrews, to men who were on the edges of the faith or who were in church and yet were still guilty of Phariseism, were worshiping in the temple, who did not know that Christ was their rest. That the blood of bulls and of goats, as he goes on to say, no longer makes atonement. Christ, the rest for man, has come. He is our sabbath, and therefore the week begins with a commemoration of rest. The Christian therefore in this life, instead of looking forward to rest as the believer of the Old Testament did, begins with the fact of the principle of rest in power, and goes forward towards the Sabbath.

Now the fullness of that rest is in the world to come and it signifies just as the Tabernacle did, that there we begin and move forward in a new creation, fully having the principle of rest in a regenerated body, as well as a regenerated soul. Perfectly sanctified. And now the principle being fully and totally a part of our being. We are at perfect rest as we do a perfect work throughout all eternity.

The world of the fall thus is an anti-sabbath world. It has no rest because it is not in Christ. It is separated from God. It has violated the cosmic rest of God where all creation rested in his power and grace. And what man outside of God seeks is a rest or a peace which he has made. And thus it is that men and the politics of men constantly seek a sabbath made by man; world peace, world brotherhood, world rest, without God.

In the student revolution that began at Berkeley a few years ago, a decade ago, there was a manifesto issued which said among other things that work was now obsolete and it was only the conspiracy of the establishment that kept men from entering into this worldwide sabbath in which machines would do all the work, and people could sit back and enjoy life. Of course, their concept of enjoyment was endless sex and endless play. And of course, this is the dream of man today; a sabbath without God, a peace brought in by politics rather than by Christ.

Calvin,, in commenting on Hebrews 4:10 declared:

”We must indeed confess, that then only is our life rightly formed when it becomes subject to God. But through inbred corruption this is never the case, until we rest from our own works; nay, such is the opposition between God’s government and our corrupt affections, that he cannot work in us until we rest. But though the completion of this rest cannot be attained in this life, yet we ought ever to strive for it.”

We cannot rest, Calvin said, until our lives are subject to God, and the more they are subject to God and His word, the greater our rest. But we constantly want to interfere with our lives, and with the lives of others, and interject our wisdom, our way. The opposition, he says, is between: “God’s government and our corrupt affections.”

And so, we have no rest. Thus, the world of the Fall has no rest. But in the world of Christ is the fullness of rest set forth. When we studied the law we saw that the Sabbath sets forth something of the significance of the new creation. Not only was there a Sabbath every seventh day, a day of rest, but a Sabbath year every seventh year. The cancellation of debts, rest for the land, freedom for slaves, and so on. Now Leviticus 25:20-22 speaks to the Hebrews who say, Well how are we going to eat if we don't plant anything and if we don't harvest in the seventh year? If we don't pick the fruit?

“And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.”

Now, one of the things that interested me very, very much years ago when I went to the Indian reservation, a soil conservation man there said the best means of revitalizing and fertilizing was to allow it to have its Sabbath. He was not a Christian, he became one subsequently. But at the time, this was something he had come to and he was very interested that it was in the Bible, and he thought it was very remarkable that in ancient times the Hebrews had stumbled on this great truth. That was his attitude. And he said far more than fertilization or anything you can do to a soil that is producing, the revitalization that comes when the land is allowed to lie fallow, given a Sabbath, is unique. It revitalizes the soil, the microorganisms in it can be able to do a great deal to nourish the soil and to work without hindrance. And so he felt it was a necessary thing which then increased the fertility of the soil. And he said, this is demonstrably so. After you allow the land to lie fallow, your production is greatly increased the year thereafter and in subsequent years.

But the significant thing is and this is true it's been demonstrated more than once. What God says in this passage in Leviticus 25:20-22 is that those who obey Him will find that the sixth year there's a miraculous increase in productivity. So that, He says, you will be able to eat the seventh year from what you harvested in the sixth, and in the eighth year when you sow you still have to wait until the end of the eighth year, so:

“And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.”

Now this no soil conservation engineer could tell you, nor would he be able to believe in it, apart from faith. But what God is saying is that when you begin with a principle of rest, Jesus Christ, when you set aside your own works, and your own vanity, your own pride, your own way, and submit yourself to God in His Word and you find your peace and your rest in him. When you begin with a principle of rest, you are blessed when you begin and before you begin. So that the Sabbath year is preceded by blessings to those who abide in Him.

The eternal Sabbath, the new creation, begins with the regeneration of all things. All made new in Christ. In the new creation we are told:

“... the kings of the earth do bring their glory and honour into it.”

According to Revelation 21:

“And they shall bring the glory and honour of the nations into it.”

The picture that is given to us then, is that the Sabbath rest is not only one of rest, but rest in wealth.

Rest in the magnificence of all of history and of all eternity. The promise of the psalmist is:

“...the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”

The meek shall inherit the earth in time, and in eternity. And they shall indeed delight themselves in the abundance of peace and the eternal Sabbath of God, let us pray.

Almighty God our heavenly Father who of thy grace and mercy has given us rest in Jesus Christ, teach us daily to seek that rest, and submit ourselves afresh unto Him. To take hands off our lives and to allow thee the government, that we may grow in rest and in the wealth and peace of Jesus Christ. In his name we pray, Amen.

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The Reality Principle

R.J. Rushdoony

Let us pray.

Almighty God our Heavenly Father who of thy grace and mercy has chosen us and caused us to approach unto thee. We thank thee for the goodness of thy house. For the joy of salvation, for the certainty that is our in Jesus Christ. Grant, our Father, that we may ever with gratitude show forth thy mercy in praise, thanksgiving, and in service. Make us strong by thy Word and by thy Spirit, and grant us thy peace, in Jesus name, Amen.

Our Scripture is Psalm 14, and our subject, 'the Reality Principle.' With this lesson we conclude our studies in the biblical doctrine of man and his psychology, and we shall go next time into the subject of 'salvation.' And we shall begin our studies for the rest of the year on the doctrine of salvation in Scripture and its applications in our everyday life. Psalm 14.

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

There were they in great fear: for God is in the generation of the righteous.

Ye have shamed the counsel of the poor, because the LORD is his refuge.

Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

The psalmist states his premise in the very first sentence: "the fool hath said in his heart, there is no God." Then he goes on to declare what this means. These men are corrupt. Their works reveal the corruption of their hearts, their degeneracy. And God himself as he looks over mankind finds in them nothing but evil. "These workers of iniquity..." he goes on to declare, "are without any knowledge of reality." They may be learned, they made have heads crammed full of data, but they have no real knowledge of reality. "They eat up my people as they eat up bread." They are interested in exploiting whatever they can, and have no thought of God and his judgment. So that when God's judgment suddenly manifests itself, they are in great fear. In terror.

The psalmist concludes by looking forward to that manifestation of God. Again in his day, in judgment. What the psalmist tells us is that when the fool says in his heart there is no God, he is looking just at the moment. He is not looking at the totality of reality. He has no sense of reality; he just says: "I have done something at the moment, judgment has not overwhelmed me, therefore there is no God." He has no sense of reality. He has failed to see that history again and again shows forth the judgment of God, that God is always operative in history, and that men forget that fact even though they may claim to believe in him they become fools and they forsake reality.

It is not only the man outside of the faith who is a fool, but the man who forgets that God even now in

the midst of the worst event, in the midst of the most frightening experiences, in the midst of the most fearful manifestations of the power of evil in various governments, God is present. He is the overwhelming reality, and to forget that fact is to have no sense of reality.

Now, what we have had to say about psychology in the last year has little relationship to what is normally called 'psychology.' What men normally call 'psychology' is governed by anti-biblical principles. The word 'psychology,' 'psyche,' 'logos,' a combination of two Greek words, literally means 'the doctrine of man's soul or mind.' 'The word about man's mind or soul.' To see the mind and soul of man apart from God is false. But this is the premise of humanism and of humanistic psychology. A true reality-principle is to admit the claim of the sovereign and triune God and his word and to recognize the fourfold nature of man.

Thus, in order to study biblical psychology, we have been studying man in the state of innocence, in the state of depravity, in the state of grace, and finally in the state of glory. But all non-Christian psychologies make two very untenable assertions, two assertions which have no reality to them. They assert the metaphysical independence of man from God. In other words they say that man is not God's creature. Man is in effect his own maker.

But of course, existentialism very definitely says so. Then they assert secondly the ethical or moral independence of man from God. Right and wrong are not determined by God and His law:

"Ye shall be as God, knowing, determining good and evil for yourself."

This was the temptation of Satan.

Moreover, humanistic psychologies have no doctrine of the Fall. They do not see man as a fallen creature, and as a result, refusing to recognize God as man's creator, God as man's lawgiver, and the fact of the Fall, they have forsaken reality. And thus it is that what they say and what they do will communicate that absence of any reality principle to all with whom they work.

Now, modern education is very strongly geared to humanistic psychology. It should not surprise us then that we have the problem with the student generation that we do today. It has been because of the humanism implicit in educational psychology, divorced from the reality principle.

"The fool hath said in his heart, there is no God.

And so, education today has bred a generation of fools, of people out of touch with reality. We might very well say as Van Til has said, that the roots of modern psychologies are in Eve. In her temptation to listen to Satan and to find an explanation for life, for man, and for man's mind, without God. Man is seen as the creature who somehow happened out of the void. Who has only being, as Sartre, the existentialist said and "no essence." That is, he just is. He has not been made, and therefore must make himself.

As a result, humanistic psychologies, because they begin with the premise of the fool, that there is no God, concentrate on the surface of man's mind and action, and they lead his nature and his being supposedly an open question. But when they say it's an open question they mean it is one that cannot be determined by Scripture, but only by research of humanistic premises. And so, they are closed to any answer that involves God. The evidence is thus called 'evidence,' with God removed from the picture.

Doctor Bolton Davidheiser recently reported on a very interesting scientific meeting. An international

meeting held recently. And in the course of it to quote his report

“Dr. Marcel Schützenberger, professor of mathematics at the University of Paris where he reported that when an evolutionary situation is simulated, and a computer is programmed to answer the probability of evolutionary advance under these conditions, the computer jams. This is interpreted to mean that the probability is less than one chance in ten to the thousandth power. Calculation shows that if this number of digits were typed, four thousand digits per page, the paper would fill the known universe about five times ten-thousand nine hundred and fifteen times.

Professor Waddington, who was acting as chairman at that meeting said [and Professor Whittington is a distinguished British scientist] ‘we are not interested in your computers.’ He asked Dr. Schützenberger whether he was arguing that life came about through creation, and Dr. Schützenberger replied, ‘no.’ Other voices in the room echoed his ‘no.’ No matter what the evidence or the result of mathematical computations they consider it very important that no one dare conclude that anything they say might be interpreted to mean that they do not accept evolution.”

Now this is very interesting and of course it is precisely revelatory of the fact that they begin presupposition, and nothing can shape their presupposition. If the computer refuses to back them up, then so much worse for the computer. They are for the computer until it proves them false.

This is, thus, the premise of the modern mind, and of modern psychology. They eliminate God, and if fact they say only by eliminating Him can you really get in touch with reality! That there is no reality until you first dispense with God. In other words, they define reality apart from God. It is man and man’s mind, the world around man that is ultimate. And as a result, when they look for answers they look not above, to God, but downward to the absolute particular. That is, to the smallest possible point of origin, to the absolute atom. Or behind the mind of man to primitive man, to the child, to the animal, to the first form of life. What Van Til has called: “integration downward into the void.” Of course the alternative to man before the void, is man before God. And this they will not accept because they are possessed with what Van Til has called: “the Cainitic wish that there be no God.”

As a result if we have a biblical psychology we must say that what passes for psychology today is not psychology but simply an aspect of the ramblings of a fool who has said in his heart, there is no God. To have a biblical psychology we must begin with the fact that, since psychology begins when it is biblical with the fact of God, and is then a study of the mind and nature of man, we must begin with the fact that God is the absolute person and we as persons are created in the image of God. And we must therefore understand ourselves first of all in terms of the image of God. This is what we have tried to do. To understand man in his fourfold estate in terms of the image of God in him.

Then, next, it is important to recognize that God is always the presupposition, the starting point which undergirds not only man and his possibility of knowledge, but every aspect of man. So that man’s being is always to be understood in terms of his relationship to God. Man is always reacting to God; in the state of innocence by obedience, in the state of depravity by disobedience, in the state of grace again by faith and obedience, and in the state of glory by the perfection of these things. Then next, we must say that a biblical psychology cannot take the schizophrenic Neoplatonist view of man.

Now, Wednesday evenings we have been studying the effects of Neoplatonism on Western civilization and we have seen how Neoplatonism sets man’s body against man’s mind. No biblical psychology can have this perspective, it cannot set the body, against the mind nor the feeling in opposition to the intellect. God has created man as a harmony. And man as a unity in his fall as well as in his redemption. The problem is not mind versus body, nor mind versus feelings, but sin as against grace in the life of man.

Then we must say that a biblical view of man and his nature will emphasize reason far more than the unbeliever. Unbelieving psychologies began by saying (at the beginning of the modern era) we are the champions of reason. The bible emphasizes faith, and Christianity is basically irrational because it will not make reason central. But they have ended up by denying reason. Why? Because in denying God, they denied creation, which meant that they moved very rapidly back to the old pagan view of evolution.

Now, if you affirm evolution, then you must say that man having evolved out of millions of years of animal ancestry, and being ultimately an amoeba of some sort, mind, or reason, is a latecomer. And therefore it is the least important thing in man since it has less roots than any other aspect of man's being. Moreover, since reason is a latecomer, and is set in the framework of a universe of chance, it has no meaning.

Some of the latest comments and studies by scientists about reason described it as kind of a mad computer. Why? Because our mind wants to make things reasonable and logical. But if the universe is chance and chaos, this is a form of madness on the part of man's mind that tries to bring order and reason into things. And so, modern psychology is anti-reason, it is irrational. Thus, only a Christian psychology can give due place and importance to the mind of man.

Finally, a Christian psychology must emphasize that the truth about man and his nature is in the Bible. There can only be one true religion from the God of Scripture as our standard, so that, we cannot have an open mind and say that many truths are possible and many psychologies are possible. One of the reasons a biblical psychology is so basic to freedom is this: the premise of all totalitarianism is that the Bible is wrong when it says that man was created in the image of God and therefore has a certain unchanging aspect to his nature. That in the fourfold estate of man, innocence, depravity, grace, and glory, there still is a constant factor in the nature of man; the image of God. Which, however perverted, however defaced, is still always present. Now why is this particular doctrine anathema to all the psychologists of humanism?

Very clearly, this; If you dream of a humanistic paradise brought in by a totalitarian scientific socialist state, you have to have a view of man that says he has no fixed nature. He can be malleable. In other words, to use their expression, 'plastic man.' Man can be shaped, all you need to do it to have control of him totally through education by downgrading and destroying the family if necessary and you can remake man to suit yourself.

Now it has been the life work of a number of anthropologists like Margaret Mead and psychologists of various schools, to try to prove that there is a plastic nature to man. That he can be precisely what his culture or his society chooses to make him. This is the first premise of all utopian and totalitarian thinking. It is the first premise of all modern psychology, the plastic nature of man. Now of course, they have turned up evidence from time to time that this is not the case, but they will ultimately choose to deny their own evidence rather than face its implications. Because, if the Bible is true, that man has a fixed nature given by God, that he is created in the image of God, then socialism is impossible. No matter how hard it tries, no matter how much force it uses it cannot change man. Man will remain what God made him, he will never be the creature of the state. Thus: "the fool hath said in his heart there is no God." The world is a plastic world, and man is a plastic creature, and man can shape the future absolutely and make man and the world into whatsoever he will.

This, then is the issue. This is why modern psychology has been so deadly in its influence. It has been concerned with trying to obliterate the image of God. It has been trying to make man over, in the image of the totalitarian state and it's dream of total control, but all it has done is to reveal that man indeed is fallen. It has underscored that which scripture has taught so that instead of bringing in instant

paradise, it has demonstrated all the more that the alternative to God's grace, and to God's law-order, and to God's Heaven, is man's sin. And it is hell on earth and hell in the world to come. The fool hath said in his heart, there is no God, but first he hath said: "I will be as God!" This is the mainspring of his thought. Let us pray.

Almighty God our heavenly Father we thank thee that thou hast removed by thy grace the folly from our hearts, so that instead of saying as sin could make us say, that there is no God, we rejoice and declare that thou art indeed God. That the government is upon thy shoulders, and of the increase of thy government there shall be no end. Strengthen us, our Father, in this knowledge, that we may view all things around us in terms of thy sovereign power, knowing that thy judgment is sure, and they shall be in great fear who deny thee for thy judgment shall be upon them. Confirm us oh Lord in faith and in obedience, and make us ever strong in thee. In Jesus name, Amen.

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