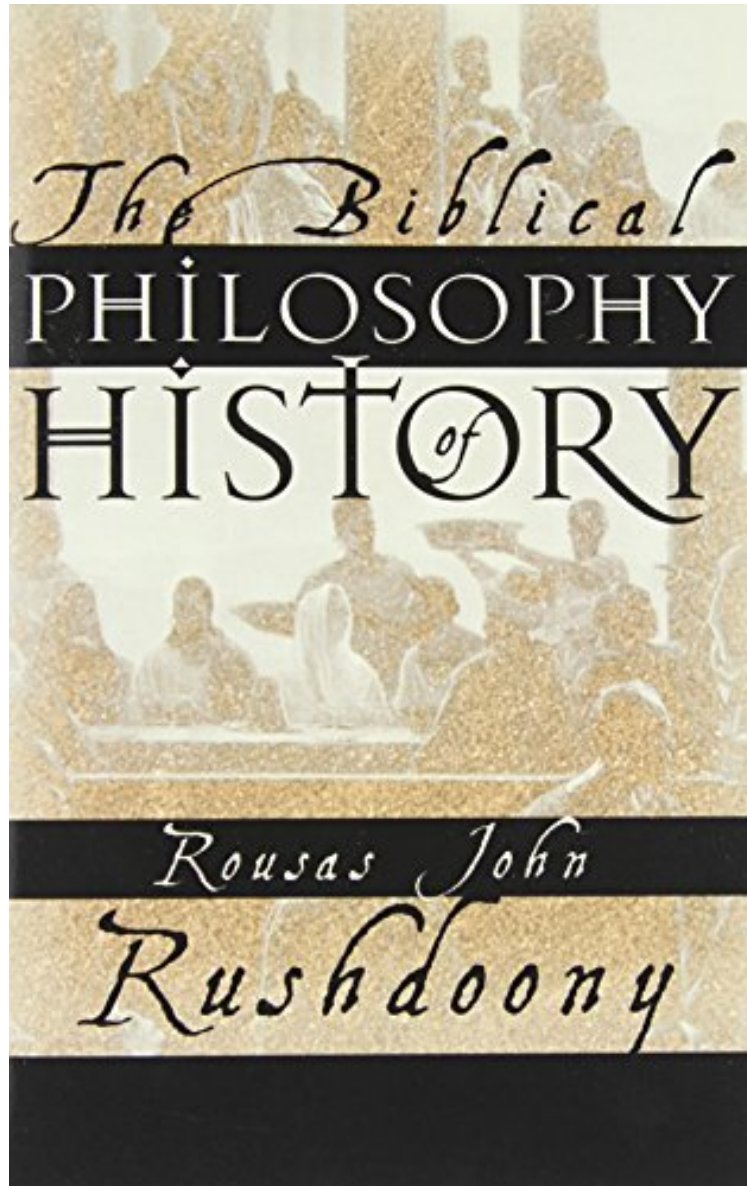


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The Biblical Philosophy of History

Rousas John Rushdoony

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Rousas John Rushdoony : The Biblical Philosophy of History before purchasing it in order to gage whether or not it would be worth my time, and all praised The Biblical Philosophy of History:

9 of 9 people found the following review helpful. Great book for the right audience...By Adam T. CalvertIf the title doesn't excite you then the book won't. Thankfully I found the title very interesting, and my read was very enjoyable.Rushdoony takes the reader through philosophical concepts necessary for any framework of understanding history and shows how the Christian worldview alone is the only one that makes sense and the only one that gives mankind a sense of meaning, hope, and victory.A very interesting read, but not something I would say is necessary for most people. That is, the concept is necessary, but the level this book is written is only for a limited audience (e.g. the people who would get excited about the title). Although...it would be nice if our history teachers who are Christians could articulate in some form some of the views presented by Rushdoony, in keeping with the idea that Christ is indeed the Lord of history.15 of 17 people found the following review helpful. The Philosophy of History: God's StoryBy Mike RobinsonR.J. Rushdoony's writing has always been grounded on the foundation of Christian Theism (CT). He never left the sure and immutable fount of the Triune God of the Bible, though just a few years ago he died after authoring dozens of books. "The Biblical Philosophy of History" finds the erudite Rushdoony mature, confident, and ready to press the crown rights of Christ on history and its undistorted intention. The author rests his entire view of history on the sovereign God from which the Lord decreed every act which played out in history, both small and large. The lives of all men, time, creation, and interpretation of history all have true meaning within God's specific and comprehensive design and purpose. No other worldview can furnish the a priori necessities to account for historical purpose and meaning. If one denies CT as one's driving presupposition, one fails to establish the pre-essentials for truth required for a invariable philosophy of history. Furthermore the tools the historian applies in attempting to discern true history (if he affirms one can know anything true about history; historians who deny such, stultify themselves inasmuch as they are asserting something true about history: that it is true that one cannot know anything true about history). The necessary rational instruments that the historian employs are the Law of Identity, The Law of Non-contradiction, and Moral Law. These laws are immaterial immutable universals. A material mutable particular cosmos fails to ground these universals. Only CT furnishes the epistemic credentials to ground the Laws of Thought forasmuch as God is immutable and universal in knowledge and power. Since Rushdoony read about a book a day for sixty years, he knows how to communicate in an easy-to-understand manner. This is a good introduction in Rushdoony's application of Van Til's thought on a momentous topic. Truth, Knowledge and the Reason for God: The Defense of the Rational Assurance of Christianity or Letter to an Atheist Nation: Presuppositional Apologetics Responds To: Letter to a Christian

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