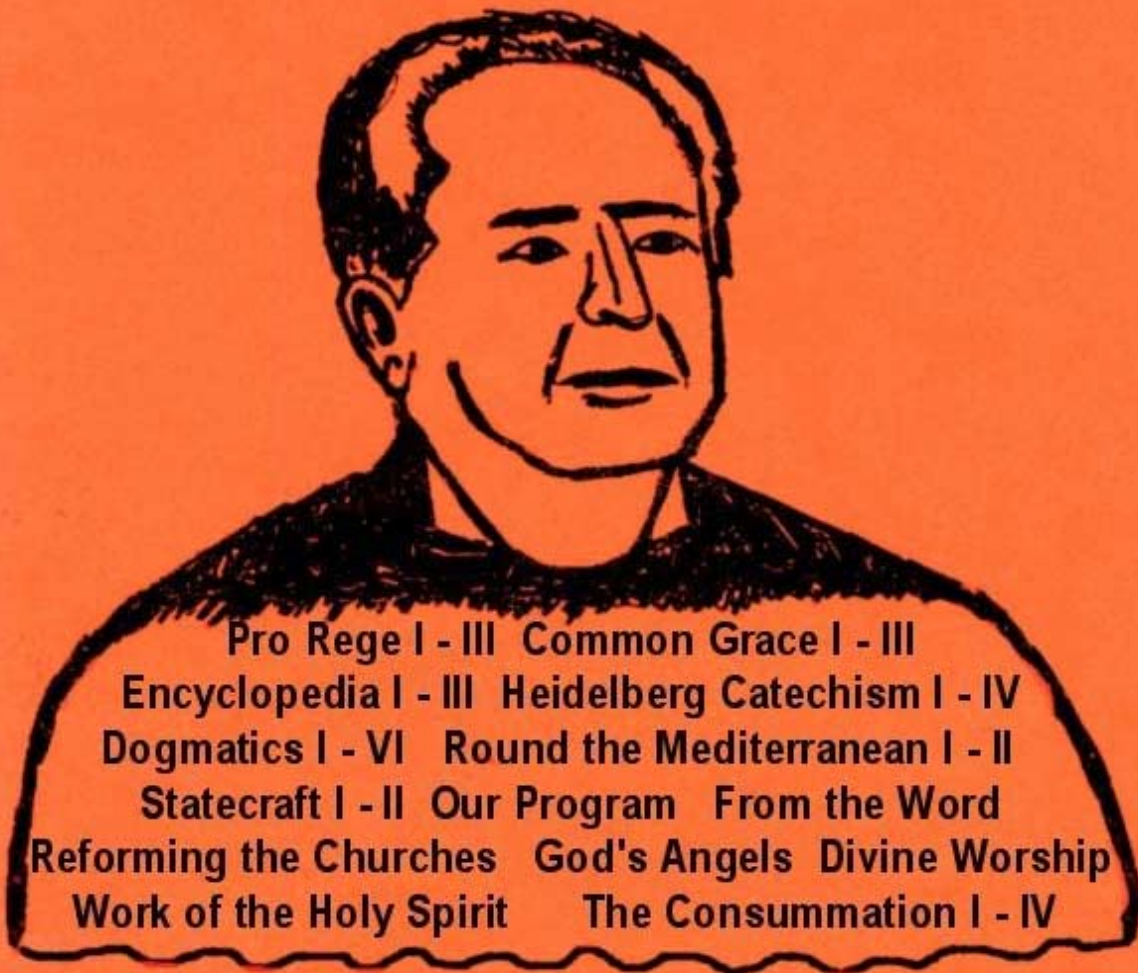


ABRAHAM KUYPER

and the rebirth of true knowledge



by
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ABRAHAM KUYPER AND THE REBIRTH OF TRUE KNOWLEDGE

The 1980 Commencement Address Graham Bible College

by
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Today we live in a very explosive world!

There are **political** explosions. For bombs are detonated in post offices and airports, and insurrectionists seek to overthrow governments from Chile to Cambodia. There are **population** explosions. For there are a score of countries with a limited territorial area or with a chronic food shortage — from India to Israel, and from Holland to Hong Kong. And there is also a **knowledge** explosion, especially in the sciences and in technology — in schools and colleges and universities throughout the entire world.

It is especially the knowledge explosion which is so very characteristic of our modern age. Even the prophet Daniel referred in days of old "to the time of the end" when "knowledge shall be increased."¹ In recent times, it was particularly the learned Kuyper who addressed himself to this problem of knowledge. And inasmuch as the Christian world still gratefully remembers his famous **Stone Lectures** here in the United States less than a century ago, it is fitting to draw attention to the significance of Abraham Kuyper to the rebirth of true knowledge.

Dr. Abraham Kuyper Senior (1837-1920) was the Christian Prime Minister of the Netherlands and the Christian Professor of Theology at the Free University of Amsterdam. He traced his doctrine of knowledge via John Calvin² back to Jesus Christ and His Holy Spirit — according to the Scriptures!³ And from the work of Jesus Christ as the Second Adam,⁴ Kuyper went back still further to the works of the first Adam as the father of the whole human race.⁵ For all men everywhere can only know anything at all because their forefather Adam, in whose nature they share, was created in the image of God in true knowledge.⁶

Before the fall, held Kuyper, Adam had true knowledge of both the Creator and the creation.⁷ For Adam was a true prophet, priest, and king.⁸ As a king, he was to rule over all creation to the glory of his creator. As a priest, he was to keep and to dress or to cultivate all creation and to bring it as an offering to his Creator. And as a prophet, he was to **understand** all creation as a love-service to his Creator.

¹ Dan. 12:4.

² Cf. Dr F.N. Lee: *Calvin on the Sciences* (London, England: Sovereign Grace Union), 1969.

³ Dr. B.B. Warfield: *Introductory Note* to Kuyper: *Principles of Sacred Theology* (Grand Rapids, Michigan: Eerdmans, 1963), p. xiv.

⁴ I Cor. 15:1-4,22,45-47; cf. Rom. 4:3.

⁵ Rom. 5:12f & Gen. 1:26-28; cf. Kuyper: *Calvinism a Life System* p. 19, and *Calvinism and Religion* p. 36, and *Calvinism and Politics* p. 56, and *Calvinism and Science* p. 72, in *Lectures on Calvinism* (Grand Rapids, Michigan: Associated Publishers and Authors Inc.), n.d.

⁶ Col. 3:10 cf. Eph. 4:24 & Eccl. 7:29 & Job 31:33.

⁷ Cf. Kuyper: *De Leer der Verbonden (The Doctrine of the Covenants)*, Kampen, Netherlands: J.H. Kok, 1909.

⁸ Kuyper: *Calvinism and Religion* p. 36, & *Calvinism and Politics* p. 56, in *Lectures on Calvinism*.

This Adam could do, because he was the very image of God.⁹ Therefore, as a prophet, Adam resembled the all-knowing God Himself.¹⁰ This is why Adam could truly know. By investigating the animals in Eden, for example, he could look into their souls and give them appropriate names.¹¹ By looking at his wife, he immediately knew what she was.¹² By looking around him, he was able to acquire true knowledge of both human society and his general environment. But he was able to do all this solely because, as the image of God, he remained in vital contact with the Omniscient Trinity¹³ Who foreknew and created and upheld all things.¹⁴

Now Adam possessed true knowledge both at the common sense and at the scientific levels. **Common sense**, held Kuyper, is essentially true insight or an intuitive¹⁵ wisdom. As such, it "indicates a certain **immediate** affinity to that which exists outside of us."¹⁶ On the other hand, "**science** presents itself to us as a necessary and ever-continued impulse in the human mind to reflect within itself the cosmos." For science is to reflect the universe "plastically as to its elements, and to think it through **logically** as to its relations."¹⁷

In other words, scientific knowledge is but deepened and systematized common sense knowledge. "Even the minutest microscopic and the farthest reaching telescopic investigation is nothing but perception with strengthened eyes," declared Kuyper.¹⁸ "This is transformed into science when you discover in the specific phenomena, perceived by empiricism, a universal law," he continued.¹⁸ "Accordingly, all science is only the application to the cosmos of powers of investigation and thought created within us."¹⁹

This definition of man's scientific knowledge involves three elements. For it involves man's true knowledge: of the subject of science; of the object of science; and of the law governing science.

The **subject** of science is the scientist himself. To be a really true scientist, a man must know himself to be the image of God. As the image of **God**, the scientist's knowledge has some affinity with God's own knowledge. But as the **image** of God, the scientist can **only reflect** but not create such knowledge. Thus the scientist is to be truly knowledgeable while yet acknowledging his own creaturely and indeed even his sinful limitations. This, claimed Kuyper,²⁰ presupposes that the scientist is both aware of the horizons of his own world of thought and also conscious of his own human nature's dependence upon the Triune God. For, as Calvin had observed long before

⁹ Gen. 1:26-28.

¹⁰ I Cor. 2:10-11; I Tim. 1:17; Jude 25.

¹¹ Gen. 2:19-20; cf. n. 15 below.

¹² Gen. 2:22-24 cf. v. 20; & cf. n. 15 below.

¹³ Gen. 1:1-3, 26-28; 2:7-8, 15-18; 3:8-22.

¹⁴ Isa. 41:20-23; 45:11-21; 46:9-10; 40:25-28 cf. Rom. 11:33-36 & Jer. 10:12-16.

¹⁵ Intuitions: cf. Latin *intueor* "I look into"; cf. Greek *theorein* "to see face to face" (cf. English "theory").

¹⁶ Kuyper: *Principles of Sacred Theology*, p. 122.

¹⁷ *Ibid.*, p. 83.

¹⁸ *Ibid.*, p. 68.

¹⁹ *Ibid.*, p. 56.

²⁰ *Ibid.*, ch. I.

the Calvinist Kuyper, all true knowledge of our self depends upon the truth of our knowledge of God.²¹

The **object** of science is the entire universe. All things that exist in the cosmos (or the divinely ordered creation) are to be studied in their predestinated inter-connection.²⁰ As Kuyper remarked: "What else does God's fore-ordination mean, than the certainty that the existence and course of all things, i.e., of the entire cosmos, instead of being a plaything of caprice and chance, obeys law and order, and that there exists a firm will which carries out its designs both in nature and in history? ...If you abandon this point of view, it is uncertain at any moment what is to happen, what course things may take... And now, tell me, what becomes of science under such conditions?"²²

Now the universe is governed by **law**. This includes the ordinances under which God has subjected everything in the heavens and the earth. There are ordinances even for the heavens themselves — for the sun and the moon and the stars.²³ "They continue this day according to Thine **ordinances**," exclaims the Psalmist, for God has established even the heavenly angels and the earthly waters or the clouds "for ever and ever: He hath made a **decree** which shall not pass!"²⁴

As Kuyper explained, these decrees are "not laws originating **from** nature, but laws imposed **upon** nature. So there are ordinances of God for the firmament above and ordinances for the earth below, by means of which this world is maintained. And as the Psalmist says, these ordinances are the servants of God (Ps. 119:91). Consequently, there are ordinances of God for our bodies — for the blood that courses through our arteries and veins, and for our lungs as the organs of respiration. And so too there are: ordinances of God in logic to regulate our thoughts; ordinances of God for our imagination in the domain of aesthetics; and so also strict ordinances of God for the whole of human life in the domain of morals."²⁵

Accordingly, there are laws for each of the various sciences. There are laws for **theology** (as the science studying God's ectypical revelation of Himself within the cosmos).²⁶ And there are also laws for "**philosophy, psychology, aesthetics, jurisprudence, the social sciences, literature, and even the medical and natural sciences.**"²⁷ Consequently, all of these sciences should be taught in their own faculties or departments — particularly at the college and university level.²⁸

However, the advent of **sin** has now destroyed both the harmonious unity and our human knowability of the various branches of learning! For, as a result of man's comprehensive ethical separation from the all-knowing God, men have now become **totally** depraved.²⁹ For sinful men are now depraved even "in the vanity of their **mind**

²¹ Calvin: *Institutes of the Christian Religion* (Edinburgh, Scotland: Jas. Clarke, 1957), I:1:1

²² Kuyper: *Calvinism and Science* p. 69, in *Lectures on Calvinism*.

²³ Job 38:31-33 cf. Jer. 31:35.

²⁴ Ps. 119:91 cf. vv. 89-92 & 148:6 cf. vv. 1-13.

²⁵ Kuyper: *Calvinism and Religion* p. 43, in *Lectures on Calvinism*.

²⁶ Kuyper: *Principles of Sacred Theology*, p. 218-219.

²⁷ Kuyper: *Calvinism and the Future* p. 117, in *Lectures on Calvinism*.

²⁸ Kuyper: *Principles of Sacred Theology*, p. 192f.

²⁹ *Ibid.*, p. 107.

— having the **understanding darkened**, being **alienated** from the life of God through the **ignorance** that is in them, because of the **blindness** of their heart!³⁰ As such, especially the unbelievers are "proud, **knowing nothing**."³¹ They are "men of **corrupt minds**, and **destitute of the truth**."³² Indeed, they espouse "profane and **vain babblings**, and oppositions of **science falsely so called**."³³ For they are "**ever learning**, and **never able** to come to the **knowledge of the truth**."³⁴

This is not to say, however, that unbelieving scientists are totally devoid of any **awareness** of minute **particles** of true knowledge. To the contrary, by God's common grace and general revelation, even the hypocritical Pharisees and Sadducees were aware of the **meteorological** significance of red skies at night³⁵ — although they had **no** knowledge of its deeper historical and still less of its theological meaning.³⁶ So too, the unbeliever today may indeed be able to draw certain correct conclusions in the so-called "exact sciences" — such as the conclusion that "A = A" in the science of logic.³⁷ But even this conclusion can only be drawn because the Triune God and Lord of logic³⁸ reveals this truth to the totally depraved (and therefore also intellectually depraved) unbelieving scientists by means of His non-saving common grace.³⁹

For the unbeliever, though totally depraved even as regards his knowledge, is still a man — albeit a broken man. He is still the image of God in the broader sense⁴⁰ — albeit a broken image.⁴¹ And so he can still acquire some knowledge of some things — albeit only a broken knowledge. With the seed of religion still implanted in his heart,⁴² to avoid falling into complete scepticism he can still put his trust in something. Unbelieving man puts his trust in something **limited**⁴³ — such as himself, his country, or his fellow scientists, etc. In this way he evidently hopes⁴⁴ to know that at least some things are true. But this general trust or "general faith" does not save him. Indeed, it is only a perverted trust. But it is at least a trust of sorts.⁴⁵ Yet even this "general faith" is only possible on account of God's (non-saving) common grace so

³⁰ Eph. 4:17-18.

³¹ I Tim. 5:4.

³² I Tim. 5:5.

³³ I Tim. 6:20.

³⁴ II Tim. 3:7.

³⁵ Matt. 16:2-3.

³⁶ Cf. Dr. F.N. Lee: *Christian Philosophy in Twentieth Century North America*, p. 36-37, in *Bulletin van die Suid-Afrikaanse Vereniging vir die Bevordering van Christelike Wetenskap* (Potchefstroom, South Africa), November 1970.

³⁷ Kuyper: *Principles of Sacred Theology*, p. 136f.

³⁸ Cf. John 1:1-9.

³⁹ Kuyper: *Calvinism and Science* p. 73f in *Lectures on Calvinism*, & cf. n. 38 above; cf. too Calvin: *Institutes of the Christian Religion* I:5:2-5; II:2:12-17; II:3:3.

⁴⁰ Gen. 9:5-6 cf. Jas. 3:9.

⁴¹ Eph. 4:24 & Col. 3:10.

⁴² Warfield: *op. cit.*, p. xviii; cf. Dr F.N. Lee: *A Christian Introduction to the History of Philosophy* (Nutley, New Jersey: The Craig Press, 1969), p. 198f.; & cf. Acts 17 & Rom. 1-2.

⁴³ Cf. Kuyper: *Principles of Sacred Theology*, p. 137.

⁴⁴ Heb. 11:1; Cf. Kuyper: *Principles of Sacred Theology* p. 125-129, & *Calvinism and Science* p. 79, in *Lectures on Calvinism*.

⁴⁵ Kuyper: *Principles of Sacred Theology*, p. 125-129; cf. Judg. 11:20.

undeservedly bestowed — although bestowed in varying degrees⁴⁶ — upon all men in general and upon unbelievers in particular.⁴⁷

It is possibly true that the gifted heathen Aristotle and Galen were better scientists than are most.⁴⁸ It is also true that God's children down through the centuries have benefitted considerably from the inventions of such gifted unbelievers. For Kuyper has convincingly demonstrated this in his massive three-volume work on *Common Grace*.⁴⁹ Nevertheless, the knowledge of unbelievers is essentially false. On close inspection, it is seen to be such in every field — but particularly in the realm of the humanitarian sciences (which investigate the cultural activities of man rather than the natural behavior of the sub-human creation).⁵⁰ Medical scientists realize this — especially as they move from physiology through pathology to psychiatry.⁵¹ And even natural scientists in the so-called "exact sciences" (such as mathematics and physics), never confine themselves **merely** to measuring and weighing.⁵² For no scientist can really be neutral — religiously. Even in the very exercise of his science, he is continually conducting his investigations subject to God's decrees. For it is inevitable that the scientist must always either consciously or unconsciously presuppose the predestinative counsel of the Triune God. Indeed, there is no other ground for the observable **order** of all created existence.⁵³

There are, then, no such persons as **real** atheists — least of all amongst those God-**ignoring** unbelieving **scientists** who meet the God of law and order at every turn in their research. There are, however, many **practical** atheists. For there are many **fools** here on earth and in the world of science. Such are they who **say** in their hearts: "There is no God!" But such only violate their consciences by suppressing or **holding down the truth** in their unrighteousness.⁵⁴

How stupid and indeed dishonest, then, are those scientists who **refuse to recognize** the Triune God and His predestinative counsel as the orderly ground of all created existence and all scientific endeavor! The science produced by such men — no matter how much it may have been influenced by God's general revelation and common grace — is **inconsistent** science and therefore essentially "science **falsely** so called."⁵⁵ All such science — either to a greater or to a lesser extent — divorces man's scientific **understanding** from the essential **existence** of the universe. For such science: divorces epistemology from ontology; divorces man's "science" from true human knowledge; divorces the knowing subject from the known object; divorces the object investigated from its cosmic interconnectedness with the rest of the universe; divorces the "universe-as-such" from **God's** cosmos; and divorces man's essential nature from his inner consciousness and from his limited world of thought. **Whatever**

⁴⁶ E.g., Jabal & Juba1 & Tubal-Cain (Gen. 4) received more common grace than did Hitler and Stalin.

⁴⁷ Job 32:8; Prov. 20:27; cf. Gen. 4:17-24.

⁴⁸ Cf. Kuyper: *Calvinism and Science* p. 73, in *Lectures on Calvinism*.

⁴⁹ Kuyper: *De Gemeene Gratie (Common Grace)*, three volumes (Kampen, Netherlands: J.H. Kok), n.d.

⁵⁰ Kuyper: *Principles of Sacred Theology*, p. 92f., 97.

⁵¹ *Ibid.*, p. 141.

⁵² *Ibid.*, p. 91.

⁵³ Acts 17:28 cf. Rom. 11:36 & II Cor. 13:14 & cf. n. 55 below.

⁵⁴ Pss. 14 & 53; cf. Rom. 1:18 & 2:14-16 & cf. text above at n. 22.

⁵⁵ I Tim. 6:20.

isolated facts such unbelieving scientists may thus discover, are therefore facts that have been divorced from their great Manu-fact-urer by sinful human beings. And "facts" thus divorced from their Manu-fact-urer are isolated items ripped out of their divine context and ultimately useless atoms of mis-information or "**mal-e-facts!**"⁵⁶

Moreover, unbelieving science divides even **unbelieving** scientists against one another. Indeed, it separates even non-Christian scientists into their different mutually-hostile schools.⁵⁷ For each has a **different** starting point **within** the universe, rather than (as with Christian scholars) a **united** starting point **outside** the cosmos. Small wonder, then, that non-Christian scientists cannot agree even with one another. Indeed, only a common Starting Point **above** the universe **yet in contact with** it — from which the universe **derives** itself — can ever yield true knowledge of the universe **as a whole**.⁵⁸

But only Christ-according-to-the-Scriptures is such a starting point. For only Christ is the creative Son of God. Only Jesus Christ is the Son of man Who indwells creation. Only Jesus Christ is the God-man, and He alone is the truth⁵⁹ and the Great Prophet⁶⁰ and the Second Adam.⁶¹ So only Jesus Christ can ever function as the necessary Starting Point above yet in contact with the cosmos — the Starting Point whereby we can acquire true knowledge.

However, how can men **reach** this true Starting Point? To do this, Kuyper insisted⁶² that the scientist concerned needs to be regenerated — "must be born again."⁶³ This required rebirth is indeed comprehensive. For it influences not just a man's emotions and his inclinations, but also his thoughts and his understanding. "The natural man receiveth not the things of the Spirit of God."⁶⁴ But the spiritual man does. And it is precisely the testimony of the Holy Spirit which gives regenerate or spiritual men both certainty of knowledge⁶⁵ and the assurance that Jesus Christ is the correct Starting Point for man's true knowledge of the cosmos. For **all** the treasures of **wisdom** and **knowledge** are revealed in **Christ**.⁶⁶ Any scientific theory which will not acknowledge this, must be branded as **pseudo**-scientific. For such a view is a dangerous "philosophy... **not** after Christ."⁶⁷ It is science **falsely** so called, and not according to God's Word.⁶⁷

For God's Word, the Bible, is indispensable for the process of acquiring true knowledge — even true **scientific** knowledge. Once the darkened subject has been regenerated by Christ's Spirit — once the sin-darkened eyes of the degenerate scientist have been illuminated by the Holy Ghost — he next needs to have the darkened object

⁵⁶ Kuyper: *Principles of Sacred Theology*, p. 93-95; cf. Dr. F.N. Lee: *Communism Versus Christianity* (Nutley, New Jersey: The Craig Press, 1969), p. 179, 241.

⁵⁷ Kuyper: *Principles of Sacred Theology*, p. 110.

⁵⁸ *Ibid.*, p. 113.

⁵⁹ John 14:6; cf. 17:17.

⁶⁰ John 6:14 cf. Deut. 18:15 & Acts 3.

⁶¹ Heb. 2:5-9 cf. Gen. 1:26-28 cf. Ps. 8 cf. I Cor. 15:22,45-47.

⁶² Kuyper: *Calvinism and Science* p. 83, in *Lectures on Calvinism*.

⁶³ John 3:1-8; Tit 3:5; Eph. 4:23.

⁶⁴ Kuyper: *Calvinism and Science* p. 83, in *Lectures on Calvinism*; cf. I Cor. 2:14.

⁶⁵ Job 32:8; I John 5:6-9.

⁶⁶ Col. 2:2-3; cf. 1:13-20 & esp. v. 27.

⁶⁷ Col. 2:8; cf. Isa. 8:20 & I Tim. 6:20.

of his scientific investigations illuminated by the same Spirit too. For the universe which scientists investigate, is now **abnormal**. It has departed from God's original **norm** of being "very good." It has been darkened and brought into the bondage of corruption, on account of man's sin.⁶⁸

Only when studied in the light of God's Word the Bible — only when viewed through what Calvin and Kuyper both called "the spectacles of Scripture"⁶⁹ can our sin-darkened cosmos be seen to be the abnormal universe it now is.⁷⁰ And only through "the spectacles of Scripture" can we have any conception of what our universe **once was** or one day **shall be**.⁷⁰ So the Spirit-regenerated scientist needs to look at our presently ab-norm-al universe through the **norm** of the Spirit-inspired Bible — especially in his scientific endeavors.! For only in this way can he correctly re-present the initial generation and correctly recognize the present de-generation and correctly realize the nature of the future re-generation of the universe as a whole and all of its many aspects.

Indeed, this **epistemological** representation of the universe (by man's true recognition of it in the light of the Biblical data) is intimately related to its **ontological** re-generation (by the actual sin-removing work of the Lord Jesus Christ). **In principle**, the universe was already ontologically "regenerated"⁷¹ when Christ died on the cross and rose from the dead as "the Firstborn of every creature."⁷¹ **In practice**, however, the ontological regeneration of the universe will only be made fully manifest at Christ's Second Coming.⁷¹

Meanwhile, man's correct understanding of the ontological universe is in fact the eschatological goal toward which all true knowledge is even now developing. For right now we know all things **only in part** — even though we nevertheless even now **truly know** them. But one day we shall **know them all in full** — even as we are now truly known. Now we see all things through a glass, **darkly** — even though we nevertheless even now **truly know** them. But one day we shall see **them all clearly** — from face to face.⁷²

However, **until** we see all things clearly and in full, the believing scientist — conscious of his own creaturely and even sinful limitations — will appreciate the broken remnants of true knowledge discovered even by non-believing scientists. Yet he will especially seek the community of his fellow believing scientists. And he will do this, particularly conscious of the fact that true knowledge is promised to the Christian community as a whole (rather than just to its individual members in isolation from one another).⁷³ This will lead to the creation of Christian schools and Christian universities.⁷⁴ And they will defend true knowledge in all of the various sciences — against the misinterpretations of the non-Christian Schools and the non-Christian universities.

⁶⁸ Gen. 1:31 cf. Rom. 8:19-23.

⁶⁹ Kuyper: *Calvinism and Science* p. 73, in *Lectures on Calvinism*.

⁷⁰ Ps. 36:9; I Cor 2:13.

⁷¹ Matt. 19:28 cf. Col. 1:13-20 & Rom. 8:19-20.

⁷² I Cor. 13:9-12.

⁷³ I John 2:20 (**ye** - not thou! - know **all** things); cf. I Cor. 12:4-8f.

⁷⁴ Kuyper: *Souverain in eigen Kring (Sphere Sovereignty)*, 1880.

It matters little whether the unbelievers separate from the believers (as they did in founding the non-Christian Free University of Brussels in Belgium),⁷⁵ or whether the believers separate from the unbelievers (as they did in founding the Christian Free University of Amsterdam in the Netherlands).⁷⁶ It matters little which party makes the first move, as long as there is a viable Christian alternative to the secular seats of learning — a viable Christian alternative available for God's people (as there is in the American Christian College system).⁷⁷

But separation there must be! For the university exercises scientific dominion.⁷⁸ And, as Kuyper insisted, "university life has to be subjected again, just as in the days when Calvinism began its splendid career, to a radical change."⁷⁹ This is necessary, so that a Christian and a miracle-believing true science (with which to understand our present abnormal universe) can again take up its clear-cut position. Indeed, there must be a Christian scholarship **over against**⁸⁰ the currently widespread non-Christian and miracle-denying "science **falsely** so called."⁸¹ For the latter has erroneously convinced itself that our present sin-stained universe is perfectly "normal".

Anything less than this necessary separation of true scientific endeavor from science falsely so called, held Kuyper, will lead to the demise of true knowledge. "If we console ourselves with the thought that we may without danger leave secular science in the hands of our opponents, if we only succeed in saving theology, ours will be the tactics of the ostrich. To confine yourself to the saving of your upper room, when the rest of the house is on fire, is foolish indeed. Calvin knew better, when he asked for a **Philosophia Christiana**. And after all, every faculty, and in these faculties every single science, is more or less connected with the **antithesis** of principles, and should consequently be permeated by it."⁸²

This will, however, not lead to a dull uniformity at Christian colleges and universities. For this was not the case at the early Christian schools of Alexandria, Antioch, Constantinople, Carthage and Rome. But it will lead to the universal acceptance, concluded Kuyper,⁸³ of the fact "that the radical difference between regenerate and unregenerate humanity **extends across the entire domain of the higher sciences**." For this radical difference in outlook between the saved and the lost "calls for two kinds of science." And only the Christian kind, in the realms of both theology and philosophy, will "**stand at the viewpoint of palingenesis**" (or rebirth). For only the Christian kind of science demands personal regeneration as an essential prerequisite for acquiring true scientific knowledge.

"Ye must be born again!," commanded our Lord Jesus Christ.⁸⁴ "All the sciences must be born again"⁸⁵ and dedicated to Christ "the King,"⁸⁶ insisted Christ's servant

⁷⁵ Kuyper: *Calvinism and Science* p. 84, in *Lectures on Calvinism*.

⁷⁶ Kuyper: *De Recht tot Universiteitstichting Getoetst (The Right of Establishing a University Tested)*; cf. too Kuyper: *Band aan het Woord (Bound to the Word)*.

⁷⁷ Kuyper: *Principles of Sacred Theology*, p. 167.

⁷⁸ Kuyper: *Calvinism and Politics* p. 58, in *Lectures on Calvinism*.

⁷⁹ Cf. n. 75 above.

⁸⁰ Kuyper: *Calvinism and Science* p. 80, in *Lectures on Calvinism*; & cf. text at n. 82 below.

⁸¹ I Tim. 6:20.

⁸² Kuyper: *Calvinism and Science* p. 84, in *Lectures on Calvinism*.

⁸³ Kuyper: *Principles of Sacred Theology*, p. 679.

⁸⁴ John 3:1-8.

Abraham Kuyper. And here Kuyper was merely following in the Scriptural tradition of the greatest of all the Protestant Reformers — as pointed out elsewhere in my book *Calvin on the Sciences*.⁸⁷

God grant, then, in these days of the continued explosion of knowledge, that we may see and hear the gigantic explosion of Christian educational institutions! May such institutions be concerned with the rebirth of true knowledge in all of the various sciences! For as Abraham Kuyper declared⁸⁸ at the opening of the Christian Free University of Amsterdam, there is not even so much as a thumb-breadth of the universe in respect of which the Lord Jesus Christ cannot say: "Give it to me! That's mine!"

⁸⁵ Kuyper: *Calvinism and Science* p. 83, in *Lectures on Calvinism*.

⁸⁶ Cf. Kuyper: *Pro Rege, of het Koningschap van Christus (For the King, or the Kingship of Christ)* three volumes (Kampen, Netherlands: J.H. Kok), 1911.

⁸⁷ Dr. F.N. Lee: *Calvin on the Sciences* (London, England: Sovereign Grace Union), 1969.

⁸⁸ Kuyper: *Souverain in eigen Kring (Sphere Sovereignty)*, *in loco*.