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PART I: CRITICAL ANALYSIS AND PRESENTATION OF DOOYEWEERD'S THOUGHT
 AS IT IS RELATED TO THE IDEA OF RELIGIOUS TRANSCENDENCE

CHAPTER 1

PRELIMINARY CONSIDERATIONS

1. Introduction: My Personal Development.

In this introduction I feel it is important to show how my personal development in respect to Dooyeweerd's writings has changed, because it will enable the reader to get the true sense and intention of the method and scope of the dissertation, and also that the reader might put the more severe criticisms in the dissertation in their proper perspective.

This dissertation is the culmination of ten years of more or less intensive study of the Philosophy of the Law Idea.¹ I began by specifically studying Dooyeweerd, but I slowly branched out into the publications of his school as a whole and then returned again to his works. In my master's dissertation, The Supra-Temporal Selfhood in the Philosophy of Herman Dooyeweerd, my focus was the interrelated workings of the system in their relations to the supra-temporal concentration point. My dealings with the philosophy and the school of Dooyeweerd were critical and unsympathetic at that time. As I tried to bring real critique on Dooyeweerd's conception of the supra-temporality of the heart, I found myself involved in problems which needed far greater critical atten-

1. H. Dooyeweerd, "Het oecumenisch-reformatorisch grond-motief," Phil. Ref., XXXI (1966), p. 14. Dooyeweerd here indicates that he would rather have the philosophy thought of as a Christian transcendental philosophy than as the philosophy of the wetsidee.
 2. P. Steen, The Supra-Temporal Selfhood in the Philosophy of Herman Dooyeweerd (Philadelphia: Unpublished master's dissertation for Westminster Theological Seminary, 1961).

tion. I then went on to develop a series of studies on various other facets of Dooyeweerd's system. For clarification and development of these studies I was driven to consult other key members of this school, namely, K. J. Popma, D. H. Th. Vollenhoven, and J. P. A. Mekkes. The more I involved myself in these men, the more I realized, on the one hand, that these men shared some of my criticisms of Dooyeweerd's systematics and, on the other hand, how much I was in the grip of the nature-grace ground-motive (to use Dooyeweerd's way of stating it). This gradual awareness of my own synthesis meant a change in my outlook on Dooyeweerd. I became increasingly critical of myself in terms of Dooyeweerd and his school. The real importance of Dooyeweerd and his school appeared to me as I slowly divested myself from some of this synthesis. At the same time the increasing importance of this school for Reformed theology became my burden. At that point, I was criticizing Reformed theology from the point of view of the school rather than vice-versa. The fact that Popma, Vollenhoven, and S. U. Zuidema deal a little more explicitly with theology and Scripture also helped to satisfy my objections against Dooyeweerd. These objections came out of classical, conservative, Reformed theology, which being deep in synthesis, stands suspiciously against philosophy and its influence on theology. It is particularly these men and their works that enabled me to move toward the real reformational importance of Dooyeweerd. As a result of this, I felt I could continue developing the points of disagreement I felt with Dooyeweerd, only now under the guidance of these other publications of the school. In recent years there has been increasing debate over internal problems within the school and this has enabled me to be more specific in my objections. From the beginning I had been taught how the thinking of

Dooyeweerd hangs together. My own experience of this in studying him has made my critique of him more difficult, especially as I came to appreciate more and more of his system. As I delved more deeply, my concern became to hold on to more and more of the thought of Dooyeweerd, with the result that now I am able to make a provisional step as to the nature of the problem in Dooyeweerd and to delineate its limits more precisely.

An important facet of the problems to be dealt with in this dissertation is that they are the same problems which are important in Reformed theology. The *Wijsbegeerte der Wetsidee* has not been very successful in bringing its reformational thinking to bear on the Reformed theological community because to a great extent there remains a lack of clarity on certain points within the school itself. The double purpose of this dissertation then, is to bring clarity to these problems in Dooyeweerd, and at the same time, to point out some new directions for Reformed theology.

In order to do justice to Dooyeweerd's thought I acquired, with just a few exceptions, all his works, including his legal works. I started tracing his development as a whole and especially focused on the development of those areas which were of real critical concern to me. This type of genetic, historical study has yielded interesting methodological considerations for the study of Dooyeweerd, and has annulled many of my initial objections. Also, I can specify my criticisms and perhaps be of some benefit to the school of Calvinistic philosophy as well as to many Reformed theologians who do not consider themselves close to the school. In criticizing Dooyeweerd I will try as much as possible to use the material brought against him by other key figures

in the school. My contribution, I hope, will be a pulling together of many of the critical statements of others into a critical picture which will bring some clarity to key points. It might be said that lack of agreement and clarity on these points not only stifles progress in respect to theology but also threatens the school as a school of philosophy.

2. The Problem.

Anyone who has a thorough knowledge of the large corpus of Dooyeweerd's writings on law and general philosophy cannot help but notice the importance given to the idea of the Archimedean point or concentration point. The problem which will concern us in this dissertation is that Dooyeweerd constantly stresses that this concentration point has a time-transcending or boventijdelijk character.³ To put it more strongly, it is not even to be found within the temporal horizon. Immanence philosophy can be characterized as that philosophy which makes that which is within the temporal horizon into its hypostatized concentration point.⁴ The concentration point for Dooyeweerd is more than the individual supra-temporal human heart, but it is to be found in Christ as the new root of the reborn human race in which our individual heart participates.

The problem then centers around the notion of supra-temporality as Dooyeweerd uses it. Supra-temporality is ascribed to religion. It is Dooyeweerd's idea of religion as a supra-temporal sphere that seems to bring out the problem in the clearest way. As one goes deeper into the matter one sees immediately that this is interwoven with the nature

3. H. Dooyeweerd, "Het dilemma voor het Christelijk wijsgeerig denken," Phil. Ref., I (1935), p. 77ff. In this first article in the Phil. Ref. he stresses this as that which distinguishes the Calvinistic position from immanence thinking in all its forms. This emphasis is worked out still more clearly in his second article, "Het tijdsprobleem en zijn antinomieën op het immanentiestandpunt," Phil. Ref., I (1935), pp. 65-66.
4. H. Dooyeweerd, A New Critique of Theoretical Thought. Vol. I. (Philadelphia: The Presbyterian and Reformed Publishing Co., 1953), pp. 13-14. Here the following definition of immanence philosophy is given, "In the widest sense all philosophy that seeks its Archimedean point in philosophic thought itself...."

of time as a brekingswet, the transcendental direction of time, the nature of created reality as meaning or creaturely dependence, his idea of creation as a supra-temporal act, and the transcendental critique with its idea of inter-modal synthesis. The idea of created supra-temporality is tied to the Archimedean point in many ways, and this Archimedean point is the key idea in the system.

The term boventijdelijk is not really acceptable any longer to Dooyeweerd. He would prefer to use the term "transcendence." This change in his terminology so late in his career, after he has employed it in all his writings in a central way, indicates the profound criticism, and from his point of view, misunderstanding which has arisen in relation to this term and to the complex of ideas involved.⁵ Although he has changed the terminology he is by no means willing to change the ideas which the term denotes.⁶ If there had been a radical change in his thinking on this point this dissertation would have lost its justification. That there is sufficient justification for writing a dissertation on this point can be seen from the amount of criticism in respect to this point. This criticism will be taken up in detail in a later section. For now I will just mention a few instances. J. M. Spier in Tijd en Eeuwigheid seeks to revise Dooyeweerd's idea of time as a refraction law (brekingswet) and substitute a religious time for Dooyeweerd's idea of religion as a supra-temporal sphere of religion.

5. H. Dooyeweerd, "Van Peursen's critische vragen....," Phil. Ref., XIV (1960), p. 137. Here he suggests that perhaps the term boventijdelijkheid should be abandoned.

6. In a personal interview with Dooyeweerd it became very clear to me that by substituting the term "religious transcendence" for supra-temporality he had by no means changed the whole structure to which the former term applied. By Dooyeweerd's own admission there was no need for changing what the term signified since that was too central.

K. J. Popma throughout all his writings exercises critique and clarification on the notion of religion, and has various criticism of supra-temporality especially in Levensbeschouwing.⁷ One of the most important critiques is the radical and revisionary critique of Vollenhoven.⁸ To these three can be added many comments by various writers testifying to dismay, mystification and lack of understanding as to Dooyeweerd's idea of supra-temporality as he applies it to religion, the heart, etc. In personal conversation with van Riessen and Zuidema I found their concern and disagreement with this problem to be very evident. Zuidema characterized the problem of supra-temporalness (boventijdelijkheid) as "a difference of thought in the bosom of the W.d.W. which threatens the whole movement."

There are good reasons why this problem has not received more attention within the school of Calvinistic philosophy. First of all, hardly anyone agrees with Dooyeweerd on his formulation of supra-temporality. From almost every quarter there is reinterpretation of Dooyeweerd on this point, so that, in the thinking of most members of the school implicit correction has already been made on this point. A second factor is that few have studied Dooyeweerd's writings systematically and that, therefore, many are not aware of the centrality of the notion that the concentration point, the heart, religion, and the Word, must be characterized as supra-temporal. It seems to me that the second factor is the most important one for understanding why this problem has not been given more attention. In my opinion any attempt to play down the centrality of this problem by seeking to re-interpret

7. Both Spier and Popma will be handled separately at a later point in this dissertation.

8. References from Vollenhoven will be given later in the section dealing with the critics of Dooyeweerd.

Dooyeweerd in a more favorable light (meaning favorable in the light of an almost completely different view of the problem by the defenders of Dooyeweerd) indicates lack of knowledge of the systematics of Dooyeweerd. For example, to say that one holds that the heart, while in time reaches out beyond time to God, and yet to defend Dooyeweerd's formulation of religion, time, concentration point, and his transcendental method is simply, in my opinion, the result of not knowing Dooyeweerd's systematics on these points. It is for this reason that Spier, Popma, and Vollenhoven have been forced to revise some of the most central features of Dooyeweerd.

This dissertation will be an attempt, then, to focus the problem and show the relation of the other facets of his systematics to this idea of supra-temporality in such a way that no one will be any longer able to treat this problem as secondary. It is then hoped that the problems involved here will be dealt with in team fashion so that there might be more unity of conviction on these points.

3. Approach, Method, and Scope.

Unlike some dissertations, the treatment of approach, method, and scope is not a superficial addendum to the main body of the dissertation. With the treatment in this section I am already thrust into the main stream of the dissertation. From Dooyeweerd, especially, I have been made aware of the necessity of setting forth the problem correctly (problem-stelling), in other words, the importance of asking the right questions. The Christian transcendental, critical method, whatever one's final judgment concerning it in details and importance, makes one keenly and rightfully aware of the importance of central boundary (grens) and foundational (grond) questions and their place and importance in philosophical thinking. Philosophy in general, and Dooyeweerd's thinking in particular, make one aware of prolegomenal problems in all the special sciences, and in theoretical thought as such. That the importance of boundary and foundational questions is most acute for philosophical thought, which is concerned with a view of the totality of the created cosmos, is the constant stress of Dooyeweerd from the very beginning of his theoretical writings. This is clearly seen in the fact that as the years went by, Dooyeweerd continued to sharpen and stress the transcendental critique of theoretical thought.⁹ His most recent eval-

9. This development has been traced by various individuals: O. J. L. Albers, Het Natuurrecht Volgens de W.d.W. (Nijmegen: Gebr. Janssen, 1955), pp. 55-59; M. Fr. J. Marlet, Grundlinien der Calvinistischen "Philosophie der Gesetzesidee" als Christlicher Transzendentalphilosophie, (München: Karl Zink, 1954), pp. 36-48; A. L. Conradie, The Neo-Calvinistic Concept of Philosophy (Natal: University Press, 1960), pp. 36-64; Peter Schouls, Man in Communication (Toronto: A.R.S.S., 1968), pp. 38-51, 65-66; Ir. H. van Riessen, "Over de betekenis van de wetsidee in de wijsbegeerte," Phil. Ref., XIX (1965), pp. 159-166; V. Brümmer, Transcendental Criticism and Christian Philosophy (Frankfurt: T. Wever, 1961), pp. 13-39, 197-221, 235-251.

uation of its importance makes the point clear.¹⁰

The stress on the importance of philosophy as the encyclopedia of the sciences and, therefore, the stress on prolegomenal questions is for Dooyeweerd to a great extent the continuation of Kuyper's work, especially as that came to expression in Encyclopaedie der Heilige Godgeleerdheid. This stress in Kuyper as well as in Dooyeweerd is very much needed in the field of theology today. If the influence of the religious ground-motive of nature-grace is to be broken in Reformed theology it will be necessary for it to recognize that the questions of the terrain, scope, method, and nature of theology must be critically analyzed. Prolegomenal questions are the need of the day for theology. It is my conviction that theology is a special science, but also that it has a unique place in the arrangement of the sciences. The theoretical discipline which deals with the arrangement of the sciences is philosophy. Theology needs a philosophical totality view, since it does not deal with the created world as a totality, nor does it deal with the interrelation of the special sciences. Rather, it has a specific aspect of investigation. To help determine the relation and nature of its specific aspect in relation to other aspects, it is bound to call upon philosophy. These facts are not commonly recognized by Reformed theology and the failure to recognize them has been devastating. Reformed theology, not seeing the need for an equally reforming and Christian philosophy, yet nevertheless structurally dependent on philosophy as an encyclopedic totality-science, has implicitly and explicitly used other non-reformational philosophies. The history of the relation of theology and

10. H. Dooyeweerd, "Het oecumenisch-reformatorisch grond-motief," Phil. Ref., XXXI (1966), pp. 14-15.

philosophy is only understood in the light of the fact that theologies have continuously borrowed from philosophies, and nevertheless have sought to control the influence of philosophy and gain ascendancy over it.

Theologisms of all sorts are present in Christendom today, and these are not to be avoided by seeking to minimize the scope and pretension of theology, by emphasizing that theology should be conceived as Biblical, theological, or historical exegesis primarily, by making theology the humble handmaid and servant of the church, or by emphasizing theology as the reflection of believing faith. All these attempts, despite their good insights and intentions, fail to break the hegemony which theology has traditionally exercised over the sciences, church, philosophy, and Scriptures. This hegemony of theology has held true more or less from the Reformation on, and of course it was true during the Middle Ages. The traditional views of the place and importance of theology in all other circles other than those of Calvinistic philosophy have not been able to uncover the influence of the autonomy of theoretical thought as it is more or less operative in theoretical method and exegesis, and in the place and nature which is ascribed to theology in classical Reformed theology. Vollenhoven and Dooyeweerd emphasize the importance of naive, everyday experience, and the faith life of believers in the direct relation to the Scriptures and have succeeded in breaking the strange mediatorial position which theology has often taken between the Scriptures and the people of God. By stressing the importance of religion and the idea of the central religious choice or position of the heart of man before God's word, as going before all theology as well as philosophy, and hence, as all

controlling, it becomes clear that there must be Christian scriptural philosophy.¹¹ Once this philosophy was developed in its main systematic lines and the history of philosophy was investigated, clarity was brought to the nature and place of theology. It is extremely clear for advocates of Calvinistic philosophy that if theology does not see the importance and urgency of working with a Christian philosophy, this is due to the influence of the nature-grace religious ground-motive on its scientific theological work. Theology, seeking to go it alone without an explicit dependence and relationship, not only to the other sciences, but also to a Christian philosophy, is simply conceiving of itself in the line of a theologia supranaturalis. This point will be dealt with in greater detail in this dissertation, but it is necessary to mention it at this point to show the main purpose of this dissertation. When Christian theologians and Reformed Christian philosophers see themselves as mutually dependent on the powerful, redirecting Word of God, and when each discipline fulfills its proper place in subjection to the Scriptures, then each will recognize the central, religious, commitment to Christ which directs all Christian, theoretical activity. When both disciplines realize their interdependence and proper place in relation to one another, and especially their mutual dependence on the authority of the Scriptures, then although each holds a critical freedom with respect to one another in order to be open to the Word of the Lord, there is a joyful upbuilding together of systematic, Christian thought which will give rise to a far more cohesive bulwark than Christendom has ever known before against the forces of unbelief. In this sense

11. D. H. Th. Vollenhoven, Het Calvinisme en de Reformatie van de Wijsbegeerte (Amsterdam: H. J. Paris, 1933), pp. 14-24. In his first major work Vollenhoven lays great stress on the Scriptural character of his philosophy.

the work of theological apologetics must be fulfilled in a much more comprehensive enterprise and with a total Christian philosophy so that what the defense of a more narrow, theological apologetics could give to the science of theology will look very insufficient in comparison to a total philosophically thetical and critical treatment of the whole scientific enterprise.

Dooyeweerd has contributed greatly to the unraveling of the complex network of problems which surround the relation of theology and philosophy and the influence of scholastic nature-grace constructions on both philosophy and theology. The importance of his work cannot be overestimated. Nevertheless, it is precisely on his conception of the most important areas of concern for both theology and philosophy that critique will be given. In respect to the central points of religion, time, the consummation, eternity, heaven, history, the heart, and the transcendental method there appears to be clear traces of the nature-grace ground-motive. This critique is offered as a Calvinistic philosopher from within the school. It is in the spirit of this philosophy that it is continually reforming itself by critical reflection and in its subjection to the Scriptures.

It is an attestation of the lively character and freshness of the school, that there is increasing refinement of the central points of the philosophy from within the school. It must not be looked at, in the least, as a victory of Reformed theology over or against Calvinistic philosophy. Many theologians rightly have reserve precisely in respect to the points which are being criticized, and one hopes that a better feeling and rapprochement might be possible between Reformed theologians and philosophers than has been true up to this time. Reformed theology

is in dreadful need of the reforming influence of a Christian philosophy and it is in the interest of making this clear to Reformed theology that an endeavor is here made to take away some of the stumbling blocks to theologians in the thought of Dooyeweerd. This is the purpose of this dissertation in its broadest range. For this reason the dissertation must be limited in various ways. First, the rather strong historical relations of Dooyeweerd to Kant,¹² the neo-Kantian phenomenology,¹³ his relation to the historical school of jurisprudence, etc., cannot be dealt with in any detail. This, important as it may prove to be, would be a dissertation in itself and would range too far from what is of interest to theology.

Second, in this same line, the unique dependence of Dooyeweerd upon Abraham Kuyper, particularly on points here under critique, cannot be dealt with in any detail because of the tremendous scope of Kuyper and the lack even today of an original work dealing comprehensively with the philosophical influences on Kuyper. Kuyper can only be dealt with in concentrated, cursory fashion. However, it must be said that the full weight of this critique can only be seen in the light of further investigation of Dooyeweerd's great devotion to Kuyper, even though in his earlier years he stood at a distance from Kuyper.¹⁴

Third, the dissertation plunges right into the critical evaluation and does not first present Dooyeweerd's thought in broad lines, simply

12. See particularly Brümmer's development of the relation of Dooyeweerd to Kant. Brümmer, *op. cit.*, pp. 13-39. Also, Steen, *op. cit.*, pp. 8-12.
13. R. D. Knudsen, Reflections on the Philosophy of Herman Dooyeweerd (Philadelphia: mimeo, available at Westminster Theological Seminary, 1968), pp. 9-31.
14. C. Veenhof, In Kuyper's Lijn (Goes: Oosterbaan & Le Cointre, 1939).

because this has been done often enough already by others, but chiefly in this case, since my master's dissertation sought to do this. This presupposes then a fairly thorough acquaintance with Dooyeweerd's, A New Critique of Theoretical Thought.

As one explores Dooyeweerd comprehensively and deeply one discovers many important aspects of his systematics, especially in his legal works, that have not had enough exposure and critical review, some of which are important to theologians. Some examples are his systematics on cosmic time, his doctrine of analogical concepts (especially as he formulates his position over against the Thomistic idea of substance), his various works on history and in particular the sections on primitive cultures, the model he provides for the building up of the special sciences exemplified in his legal works, his work in Greek philosophy¹⁵ his more popular review of western civilization in his earlier Anti-revolutionaire Staatkunde articles,¹⁶ Vernieuwing en Bezinning,¹⁷ as well as his philosophy of societal relations. All of these have not gotten nearly enough attention. One is simply overwhelmed by the scope and amazing command of Dooyeweerd over historical periods as well as his ability for historiography, e.g., in his treatment of the sources of positive law,¹⁸ history of the encyclopedia of law,¹⁹ and Netherlands' law.²⁰

15. H. Dooyeweerd, Reformatie en Scholastiek in de Wijsbegeerte (Franeker: T. Wever, 1949).
16. H. Dooyeweerd, "In den strijd om een Christelijke staatkunde," Anti-revolutionaire Staatkunde I (1924-25), II (1926), I (1927), (driemaandelijksch orgaan).
17. H. Dooyeweerd, Vernieuwing en Bezinning (Zutphen: J. B. Van den Brink, 1963).
18. H. Dooyeweerd, Encyclopaedie der Rechtswetenschap, Hoofdstuk V (Amsterdam: Bureau Studentenraad Vrije Universiteit, 1962).
19. Ibid., Deel I.
20. H. Dooyeweerd, Dictaat Oud-Vaderlandsrecht (Amsterdam: Studentenraad Vrije Universiteit, 1964).

In order to make this dissertation of more importance to theologians it is best not to get too overly involved in the philosophical systematics. For example, the problem surrounding the gegenstand relation which is being modified slightly and other facets of epistemology as they are related to transcendental critique and method will not get the attention they deserve. Facets of anthropology like the unconscious, and the act structure with its three directions, all of which present difficulties of one kind or another, also cannot be dealt with in a comprehensive fashion. As P. Schouls points out,²¹ there are quite a few important areas that need consideration but this must be done in team fashion.

Even the problems which will be focused on, such as religion, time, and law are sufficiently central so that they cannot be dealt with in anything like the systematic detail with which one finds them presented in Dooyeweerd. It is necessary to focus even on particular facets of these problems and their interrelations. For example, the problem of cosmic time is so rich and complex in Dooyeweerd that it has not been employed and exploited to the extent that is possible, especially as it relates to the special sciences, so that to go into it in any great detail would mean a too lengthy central systematic and critical section.

There appears to be almost common consensus from various quarters, especially from within the Calvinistic school, concerning the problematic character of Dooyeweerd's formulation concerning supra-temporality and the place of created eternity in relation to cosmic time, as well as cosmic time itself, therefore one is necessitated to present some kind of reconstruction of these central points. This emphasis on re-

21. P. Schouls, Man in Communication (Toronto: Association for Reformed Scientific Studies, 1967), pp. 65-66.

construction will be explained in detail in the second part of the dissertation. This has meant that attention to the finer points of systematics and comprehensiveness of the analysis, even of the major points under critique, will be limited somewhat. Although there is less attention to the details which might make the dissertation of less value to those especially schooled in this philosophy, it will, nevertheless, be of greater interest to Reformed theologians.

In line with reaching a broader hearing from the theological side, the insights of lesser known figures of the Calvinistic philosophy, especially Popma, Vollenhoven, A. Troost, and J. M. Spier will be brought in. These men have dealt more with problems that are of interest and concern to the theologian, but little or nothing of their work has been translated. It will be tried, as much as possible, to bring into relation to these problems insights of Reformed theologians to show the importance of the teamwork approach to a philosophy among philosophers and theologians on these points. The insights of J. Murray, G. Vos, B. Holwerda, K. Schilder, H. Ridderbos, G. C. Berkouwer, E. M. Kuitert, M. Kline, E. Clowney, O. Jager and others who work with redemptive historical methodology and Biblical theology will be brought into relation to the topics at hand. Much has been gained from the works of these men, especially on the problems of God's eternity, heaven and the new earth. However, in general the conclusions on these topics are not of a theological nature, rather they are more the expression and refinement of the central, religious ground-motive of Word-revelation in respect to the re-creation, kingdom, consummation, and the eschaton. The thoughts on God's eternity, time, the new earth and heaven are foundational considerations lying at the bottom of both theology and philos-

ophy because they integrally direct the Christian world-and-life view of which both philosophy and theology try to give a theoretical account.

In the footnotes an example of teamwork approach to the critique found in the Calvinistic school itself will be given by presenting the critical insights of the other lesser known members of the school in the hopes that the Reformed, theological community might be drawn closer toward seeing the great need of working in a closer conjunction with Reformed Christian philosophy.

In this connection some attention will be given to questions of great importance to both theology and philosophy, such as the nature of theology, the church, religion, the interrelation of theology, philosophy, and religion as it relates to time, eternity, history and eschatology. It is obvious that each of these problems could be dealt with at great length, but it is important that before this can be done, some consideration of them in general is given in order to present new directions of emphasis. Therefore, the reconstruction must be rather general, but there is value in seeing the interrelation of these pressing problems rather than focusing on one or another of them and putting their interrelation in the background.

This leaves a few methodological considerations. Since for Dooyeweerd the "law of the exclusion of antinomies" applies more to the ascertaining of the proper place of the modal aspects, there will not be much attention given to this method. The concern is much more with central problems and more the nature of boundary and foundational questions (grens en grond vragen).

An immanent critique is more suited for showing the non-Christian, within his own specific area of interest, the hidden religious assumption

using the terminology and jargon of the thinker involved.²²

The transcendental critique of theoretical thought could not be employed in the way Dooyeweerd insists that it should, simply because of the problems that are present in Dooyeweerd and which are directly involved in the transcendental critique and the method itself. For example, the religious position of the selfhood as transcending the antithetical gegenstand and also as a pre-condition for the possibility of intermodal synthesis is vitally related to cosmic time as refraction law and to the idea of supra-temporality in general as it applies to the heart of men, religion, the new mankind, and the concentration point. The idea of created eternity is intrinsically related to cosmic time, religion, and therefore to cosmic intuition, theoretical intermodal synthesis, and to the transcendental method and critique.

The method here used will be more or less to present a different, theoretical, philosophical vision of these central points and to be more directed by the Christian ground-motive of Word-revelation as it directs us on these central controlling problems. It will be setting a synoptic vision along side of Dooyeweerd's on these points to see if some of these long-standing difficulties can be brought into focus and thus be disentangled. There is great heuristic value to Dooyeweerd's theoretical vision, especially in his idea of the prism, the supra-temporality of the heart, religion, the concentration point, and the body of Christ. It centralizes these basic problems and brings out

22. For good examples of an immanent critique on Karl Jaspers see J. P. A. Mekkes, Teken en Motief der Creatuur (Amsterdam: Buijten & Schipperheijn, 1965) and R. D. Knudsen, The Idea of Transcendence in the Philosophy of Karl Jaspers (Kampen: J. H. Kok, 1958.)

in a striking way, precisely because of the way he has formulated them, the great importance of these boundary and foundational questions both for philosophy and theology, for the other sciences, and for the Christian world-and-life view. Undoubtedly the reconstruction has been influenced quite a bit by Dooyeweerd's formulations on these points, nevertheless an alternative reconstruction to these points, especially one using the insights of theology in recent years might help in the area of the interrelation of theology and philosophy. Although it is very much in line with Dooyeweerd's idea of the role of Christian philosophy that it listen to the results of the special sciences, in the case of the science of theology, there is an obvious lacuna. There is hardly any working with the richness of exegetical insights made available in the last thirty to forty years from the side of theology. In Popma, for example, we see a wholly different attention being paid to the revolution taking place in the theological sciences. It may be that much of the influence of nature-grace in Dooyeweerd's thinking is due to a rather harsh reaction against the older forms of Reformed scholasticism. In all quarters today the theological sciences are trying to rid themselves of the influences of the scholastic, nature-grace tradition. This means there has been a rich rediscovery of the Scriptures which is of continuing importance for Calvinistic philosophy. Dooyeweerd has not been appreciative enough of this development, with the result that he has not been able to free himself of the scholastic theological influences on his own thinking, particularly as they relate to God's eternity, heaven, and the future after the judgment day, etc. The reflection of the believer on the scriptural view of the kingdom, as he is gripped by the ground-motive of Word-revelation, is a continuous

task involving daily conversion, as Popma has so frequently stressed. Theology can enrich and be of levitical service in the life of the believing community as it is engaged in reforming the cosmos in Christ. Dooyeweerd's vision of the kingdom, the eschaton, has not profited nearly enough from continual perusal of the Scriptures in respect to these points.

In summary, the method used in this dissertation is a presentation of Dooyeweerd's position and formulation of these central points in their interrelation, with critical analysis, and a presentation of an alternative theoretical vision of these central points as directed by the ground-motive of Word-revelation and by careful perusal of the Scriptures using the insights of Reformed Biblical theology and Calvinistic philosophers. It is philosophizing out of commitment to Christ in dependence on his Word, from which ground theoretical thinking on these central questions is directed. It is freedom in Christ and the central dependence on his Word that enables one to view these central boundary and foundational questions without using explicitly transcendental critique as formulated by Dooyeweerd. The method recognizes the central thrust but is trying to critique on questions which are very difficult, if not impossible to formulate.²³

23. Vollenhoven gives expression to this difficulty especially in relation to the problem of the heart and religion, "College systematiek - het probleem van de tijd," (Amsterdam: Aantekeningen J. C. Vanderstelt, mimeo, 1963), p. 12.

4. Review of Critics of Dooyeweerd.

In order to show the importance of the problem and also the complex of difficulties surrounding it some of Dooyeweerd's critics will be briefly presented and the areas emphasized where they have focused their critique. From this review it will appear that the problem area being dealt with in this dissertation is worthy of attention and that it is a problem generally recognized by the critics despite their varying points of view and background.

K. J. Popma will be excluded from this section since he has written so extensively on this subject and therefore his contributions will receive special attention later.

In general it will be shown that the critics have focused on the ideas of supra-temporality as it applies to the heart and also its more general significance, cosmic time (especially as refraction law) but also its more general aspects, and finally the question of meaning.

Dr. J. M. Spier, after being a long-time exponent of Dooyeweerd's idea of supra-temporality, more or less suddenly felt that Dooyeweerd's whole construction on this point had to be severely modified. In his book, Tijd en Eeuwigheid, he takes up the problem quite extensively.²⁴ Next to Popma, Spier's revision of Dooyeweerd is the most worked out. Of importance for this critique and reconstruction is that Spier lays particular emphasis on the fact that supra-temporalness (boventijdelijkheid) of the heart is tied up closely with cosmic time as a refraction law (brekingswet).²⁵ He also sees that the reconstruction of the notion

24. J. M. Spier, Tijd en Eeuwigheid (Kampen: J. H. Kok, 1953), especially p. 6, also pp. 141-165, 218-225.

25. Ibid., pp. 141-143, 162-165.

of supra-temporality involves more than the changing of its application to the individual heart, but also that this reconstruction of the scope and meaning of the notion of supra-temporality must extend to the applications of that notion in respect to both the meaning totality of the whole cosmos and to the human nature of Christ.²⁷

Spier also stresses what he calls a radical duality (radicale dualiteit) in human existence between supra-temporal heart and temporal body (tijdelijk lichaam).²⁸ Spier tries to replace these points with a notion of "religious time" in which the heart of man, as well as the totality of meaning are temporal. His reconstruction is not on all points satisfying, and more specific areas of disagreement will be referred to later.²⁹ He also stresses the fact that time does not cease with the judgment day³⁰ and also that the heavenly created³¹ is temporal. These points are very important to reconstruction. In general it must be said that Spier's book is of central importance for the reconstruction in this dissertation, and that in my main lines his basic critique and reconstruction are followed. It is one of the most thorough critiques of the important problems surrounding religion and time, and also attempts a reconstruction.

Vollenhoven's special lecture on time³² is also of great importance for this dissertation, particularly because he focuses on his differences with Dooyeweerd. In general one can agree with Vollenhoven's critique

26. Ibid., 141-143, 162-165.

27. Ibid., pp. 151-152.

28. Ibid., p. 160.

29. Ibid., his reconstruction, including a survey of what the Scriptures say concerning time and eternity, is quite extensive; pp. 143-181, 220-228.

30. Ibid., pp. 218-225.

31. Ibid., pp. 221-225. By the "heavenly created" all senses of the word heaven, including angelic heaven, are intended.

32. D. H. Th. Vollenhoven, op. cit.

of Dooyeweerd and side with him on his view of the relation of religion and time, over against Popma and to some extent, Spier. Since Vollenhoven's lecture will be referred to extensively throughout this dissertation a few salient points will be mentioned in this section. One of Vollenhoven's main points of criticism in respect to Dooyeweerd's idea of time is that time is not a time order of modalities.³³ Involved with this is Vollenhoven's rejection of the idea of the time order as a prism.³⁴ He also rejects the position of the heart or soul as supra-temporal and therefore between the world and God.³⁵ He feels that the heart is completely temporal. He also thinks that Dooyeweerd with his notion of the modalizing of cosmic time is forced into substantializing the modal functions to a certain degree.³⁶ He differs quite radically on the idea of the self and consciousness and their relation to the body.³⁷ These are just some of the points, but one immediately sees that there is a similarity of focus and emphasis between Spier and Vollenhoven.

Vincent Brümmer in his dissertation, Transcendental Criticism and Christian Philosophy, concentrates his critique of Dooyeweerd on the idea of meaning,³⁸ cosmic time,³⁹ intuition, and especially intermodal

33. Ibid., pp. 2, 3, 6, 14.

34. Ibid., p. 6.

35. Ibid., p. 6. Interesting in this connection is Vollenhoven's suggestion that when the subject is between God and the world, as it is in Dooyeweerd, this is either a priority theory or the position of the late Aristotle. Later we shall see the position of priority found in Dooyeweerd.

36. Ibid., pp. 7, 13.

37. Ibid., pp. 6, 10, 11.

38. Vincent Brümmer, Transcendental Criticism and Christian Philosophy (Franeker: T. Waver, 1961), pp. 164-196.

39. Ibid., pp. 51-56, 71-76, 161-164.

synthesis.⁴⁰ Brümmer brings an array of critique to bear on Dooyeweerd's idea of cosmic time as a refraction law. He particularly does not like the idea of cosmic time as the principle which guarantees the structural diversity of the cosmic order.⁴¹ In this connection he focuses on Dooyeweerd's idea of the supra-temporal selfhood which he regards as "highly questionable" and "self-contradictory."⁴² This dissertation of Brümmer is a very clear and accurate presentation of Dooyeweerd's transcendental method and critique. His reconstruction, however, has been rightly criticized by J. P. A. Mekkes.⁴³ As a whole his criticism fails to see the nature-grace background of Dooyeweerd's idea of supra-temporality, and thus his critique of Dooyeweerd's idea of meaning and intermodal synthesis does not fully succeed.

O. T. L. Albers in his dissertation, Het Natuurrecht Volgens de Wijsbegeerte der Wetsidee,⁴⁴ presents a valuable survey of Dooyeweerd's thinking concerning natural law, both in respect to the development of his thinking⁴⁵ and a clear summary of the systematics involved in some of Dooyeweerd's legal theory.⁴⁶ Albers focuses his criticism on the

40. Ibid., pp. 77-83, 151-164.

41. Ibid., p. 162. Brümmer mentions other critics of Dooyeweerd's notion of supra-temporality and the idea of time as refraction law: Ph. A. Kohnstamm, "Paedagogiek, personalisme, en wijsbegeerte der wetsidee," Feestbundel Aangeboden aan Prof. Dr. J. Waterink (Amsterdam: Holland, 1951), p. 103, and I. A. Diepenhorst, "Een reformatorische filosofie getoetst," Gereformeerd Theologisch Tijdschrift, LIII (1953), p. 45.

42. Ibid., p. 162.

43. J. P. A. Mekkes, "Wet en subject in de Wijsbegeerte der Wetsidee," Phil. Ref., XXVII (1962), pp. 126-190. This article criticizes Brümmer, Van Peursen, and Conradie and is extremely important for clarifying Dooyeweerd's position.

44. O. T. L. Albers, Het Natuurrecht Volgens de Wijsbegeerte der Wetsidee (Nijmegen: Gebr. Janssen, 1955).

45. Ibid., pp. 3-54.

46. Ibid., pp. 55-138. Of value is his treatment of rechtsbeginselen, pp. 115-137, and rechtsbegrip en rechtsidee, pp. 76-77, 88-91.

idea of meaning⁴⁷ and the idea of the supra-temporal religious center.⁴⁸ In criticizing Dooyeweerd he clearly shows his Roman Catholic position but he seems to lay his finger on a sore point in Dooyeweerd. From out of a nature-grace position which clearly tends to confuse structure and direction, he tries to show that Dooyeweerd's view of the heart as center of the creation and as the supra-temporal root unity of meaning tends to reduce structure to direction. In his criticism he only partly succeeds since he himself operates with a nature-grace scheme. This comes out in his working rather uncritically with terms like "ontological and physical order" and "religious-ethical."⁴⁹ He sees somewhat what Vollenhoven sees, that the duality of the supra-temporal heart and temporal functions does not allow Dooyeweerd to do full justice to eschatology, the resurrection, and especially to the unity of man in death.⁵⁰ Although his criticism is quite obviously Roman Catholic the analytical historical presentation of the theory of natural law and Dooyeweerd's theory concerning it, is of great value. It seems strange that Albers' work has not gotten more recognition.

A. L. Conradie in her book, The Neo-Calvinistic Concept of Philosophy focuses particularly on the question of meaning and philosophic communication.⁵¹ The book's chief value is in the fact that it documents the

47. Ibid., pp. 138-187.

48. Ibid., pp. 146-192. Interesting is his long analysis of Proverbs 4:23, a text quite often quoted by Dooyeweerd.

49. Ibid., p. 156, 158. On pp. 177-179 he tries to relate the tendency which he sees in Dooyeweerd to reduce structure to direction, to the Reformation in general, and particularly to Bavinck and Berkouwer. He also portrays his Roman Catholic view of theo-ontology by remarking that the thought course of the Reformation can be characterized by a voorbijgaan of ontological factors and he feels this comes to a consistent expression in Dooyeweerd.

50. Ibid., pp. 156-157.

51. A. L. Conradie, The Neo-Calvinistic Concept of Philosophy (Natal: University Press, 1960), pp. 126-194.

neo-scholastic reactions to Dooyeweerd. Her critique on the transcendental critique and doctrine of states of affairs⁵² is in many points valid and is presented with great clarity. There is an interesting few pages on the idea of the heart in which Conradie seeks to defend Dooyeweerd against the charge of dualism, especially as it is leveled by William Young.⁵³ Its chief value is in the footnotes which draw from sources generally not dealt with in the Wijsbegeerte der Wetsidee.

Dr. W. H. Velema in his book, De Leer van de Heilige Geest bij Abraham Kuyper, makes a very interesting remark concerning the similarity between Dooyeweerd and S. G. de Graaf and of both of these men to Kuyper. He says, "Een dergelijke structuur vinden we ook bij Dooyeweerd, wanneer hij spreekt van de boventijdelijke religieuze wortel der schepping in Christus Jesus als hoofd van het herboren mensengeslacht."⁵⁴ In the light of Velema's critique of Kuyper this remark indicates that Velema feels that Dooyeweerd has not overcome the nature-grace ground-motive which he so amply points out in Kuyper. This book of Velema is indispensable as a background for much of Dooyeweerd's thinking. The critique which will be developed in this dissertation finds striking confirmation in the work of Velema. There are several clear ties in ideas and terminology between Kuyper and Dooyeweerd which come out clearly throughout this book. It is striking that it is Dooyeweerd's idea of the concentration point that receives critique by Velema. He rightly points to the fact that Dooyeweerd has not penetrated sufficiently⁵⁵ into the

52. Ibid., pp. 126-194.

53. Ibid., pp. 90-95.

54. W. H. Velema, De Leer van de Heilige Geest bij Abraham Kuyper ('s-Gravenhage: Van Keulen, 1957), p. 238.

55. Ibid., p. 81, footnote.

center of Kuyper's thought in the article, "Kuyper's wetenschapsleer."⁵⁶ It will be shown later that this oversight by Dooyeweerd allowed him, after he had done a great deal of revision of Kuyper, to misconstrue the concentration point, which in its main lines comes from his clinging to a semi-Kuyperian conception.

In van Riessen one finds also a fundamental difference with Dooyeweerd concerning cosmic time. In his book, Op Wijsgerige Wegen, he suggests that time essentially has to do with change, and that its place is in the third law sphere.⁵⁷ In personal conversation with van Riessen he indicated to me his disagreement with Dooyeweerd's idea of supra-temporality (boventijdelijkheid). It is obvious from this that he rejects the notion of cosmic time as a refraction law (brekingswet), and therefore as a principle of cosmic diversity. Van Riessen also expressed his disagreement with the gegenstand relation as it is formulated by Dooyeweerd. It will be shown later that this is increasingly becoming a subject of contention also. This follows because intermodal synthesis is intrinsically related to supra-temporal religious self-reflection in Dooyeweerd.

Dr. J. P. A. Mekkes, who could be called Dooyeweerd's greatest defender against almost all the critics,⁵⁸ particularly concerning the concentration point, supra-temporality, and Dooyeweerd's transcendental critique, intimates that there are dangers in connection with viewing

56. H. Dooyeweerd, "Kuyper's wetenschapsleer," Phil. Ref., IV (1939), pp. 193-232.

57. Ir. H. van Riessen, Op Wijsgerige Wegen (Wageningen: Zomer & Keunings, 1958), p. 82.

58. J. P. A. Mekkes, "Het en subject in de W.d.W.," Phil. Ref., XXVII (1962), pp. 126-190. In this article the views of Conradie, Brümmer, and Van Peursen are criticized and Dooyeweerd is defended against their charges.

the heart or religion as outside of time.⁵⁹ Also of interest is his development of the notion of cosmic time which seems to carry with it some revision of Dooyeweerd. He uses the terms linear (lineair) and horizontal (horizontale) to describe time and develops an interesting notion of the existential present (existentiele praesens),⁶⁰ all of which bring, in their own way, critique on Dooyeweerd's view of the foundational direction of cosmic time. Mekkes, as usual, is very careful not to disturb the basic thought complex in Dooyeweerd.

In contrast to this we find a thorough revision of Dooyeweerd in F. Kuijper's article, "Een nadere bezinning over de transcendentale critiek in de Wijsbegeerte der Wetsidee." It is especially in connection with Dooyeweerd's view of the transcendental direction of time that Kuijper seeks to bring reconstruction.⁶¹ The whole article is a critique on cosmic time and the supra-temporal heart. Kuijper offers some very interesting suggestions for revision of Dooyeweerd. This article is unique because it substitutes a view of the author's for the points of critique he develops, while still trying to stay within the systematics of Dooyeweerd as much as possible.

Dr. H. G. Stoker, who has been a critical adherent of many tenets of the Wijsbegeerte der Wetsidee, although in the main has developed his own systematics which diverge quite far from Dooyeweerd, has from the very beginning focused on the notion of unity and diversity and Dooye-

59. J. P. A. Mekkes, Teken en Motief der Creatuur (Amsterdam: Buijten & Schipperheijn, 1965), pp. 214-218. This book is of great importance for Reformed theology because it points to the deepest causes of a nature-grace religious ground-motive and its connection with theology.

60. Ibid., pp. 133-146 especially, although these distinctions are applied throughout the whole book.

61. F. Kuijper, "Een nadere bezinning over de transcendentale critiek in de W.d.W.," Phil. Ref., XXVII (1962), pp. 6-57.

weerd's idea of the time order as a prism and the necessity of speaking of the totality of meaning as supra-temporal.⁶² It would not be useful to cite the many places in Stoker where he has given attention to the points of supra-temporality, meaning, cosmic time, etc. In general he operates more in the neo-scholastic line, but his critique on these points is well taken in many places in his works.

To this list of critics many more could be added. M. Fr. J. Marlet makes an interesting comparison between Dooyeweerd's idea of the heart and the generally existentialistic-tending neo-Thomists.⁶³ C. A. Van Peursen has focused particularly on the point of supra-temporality⁶⁴ of the concentration point and the heart, and has received comprehensive response from Dooyeweerd.⁶⁵ William Young brings very sharp critique on Dooyeweerd's view of the heart and functions.⁶⁶ Ronald Nash⁶⁷ focuses on the heart in the last chapter of his small book, and is suspicious, because of Dooyeweerd's statements concerning soul as radical unity and temporal appearance, of what he calls epi-phenomenalism.⁶⁸

62. H. G. Stoker, Die Wysbegeerte van de Skeppingsidee (Pretoria: De Bussy, 1933), pp. 1-64. In here he challenges the idea of law as the Archimedean point especially as this has been defended by Dooyeweerd. In "Iets oor kousaliteit," Phil. Ref., II (1937), pp. 65-67, he lays his finger on this sore point in Dooyeweerd especially in connection with transcendent unity and temporal diversity.

63. M. Fr. J. Marlet, Grundlinien der Calvinistischen "Philosophie der Gesetzesidee" als Christlicher Transzendentalphilosophie (München: Karl Zink, 1954), pp. 116-124.

64. C. A. Van Peursen, "Enkele critische vragen in margine bij A New Critique of Theoretical Thought," Phil. Ref., XXIV (1959), p. 166.

65. H. Dooyeweerd, "Van Peursen's critische vragen," Phil. Ref., XXV (1960), pp. 103-104, 132-134, 137, 139-143.

66. William Young, Toward a Reformed Philosophy (Grand Rapids: Eerdmans, 1953), p. 143.

67. R. H. Nash, Dooyeweerd and the Amsterdam Philosophy (Grand Rapids: Zondervan, 1962), pp. 91-94.

68. Ibid., p. 93.

In summary, we have seen that the problem of religious transcendence centered in the idea of the supra-temporality of the heart has been under attack from all sides. Besides this, there has been recurring criticism of points which are closely related to this, namely, cosmic time as refraction law (brekingswet), meaning, the transcendental direction of time, supra-temporality in general (and especially as it relates to the concentration point), the transcendental critique especially in respect to the gegenstand relation, intermodal synthesis, and the idea of undeniable states of affairs. All these points indicate aspects of a rather unified picture of synthesis which will be unfolded in more detail. Suffice it to say that the problems here reviewed point to the centrality of the problem in Dooyeweerd's thinking and that it cannot be corrected just by doing away with the term "supra-temporality" since the whole complex of ideas associated with the term are too central and intrinsic to Dooyeweerd's position.