

CHAPTER 4

SPECIFIC EVIDENCE OF THE ONTOLOGY TYPE AND A FINAL PICTURE OF OUR CRITICISMS

In this chapter we will present a coherent picture of the specific form which synthesis takes in Dooyeweerd's system. We will try to gather our criticisms into a whole, emphasizing the features of the ontology type outlined in chapter 2. We will try to show how the grace-nature motive is specified in the particular features of the ontology type. If our analysis in the previous chapter is correct then the consequences for the total systematics could not be fully shown since these criticisms are foundational and affect all the branches of his system. All we hope to do here is present a thesis for deeper investigation by others.

In recent years¹ the differences between Dooyeweerd and Vollenhoven concerning the problem of time have come to the forefront. Vollenhoven takes exception to Dooyeweerd on a number of crucial points. They will just be mentioned now and later we will go into them in some detail. First, the problem of where we first find time in the modal scale. If time is found in the first aspect, in the function of the arithmetical, as we find in Dooyeweerd and even in the early Vollenhoven, then, according to Vollenhoven, we have to contend with the modalizing of time. A second main point of difference might be said to be concerned with the scope of cosmic time. For Dooyeweerd time is related to the cosmos, but the soul or heart is above the cosmos. The scheme in Dooyeweerd looks like this: God-soul or heart-cosmos. For Vollenhoven man is completely

1. Vollenhoven, "College systematiek - het probleem van de tijd."

in the cosmos and completely in time. The scheme in Vollenhoven looks like this: God-law-cosmos. Both of these points are of essential importance for the evaluation of Dooyeweerd's thought. The third major point of difference is concerned with whether the order of functions is to be conceived of as a time-order.

We will deal with this third point of difference first. There seems to be quite a fundamental difference between Vollenhoven and Dooyeweerd on the nature of structural law. Vollenhoven suggests that the law is certainly supra-temporal, but it also has the character of temporality in so far as "het slaat op de subjecten aan de subjectzijde."² That this is a fundamental difference with Dooyeweerd comes out most clearly in Dooyeweerd's discussion of cosmic time. One point of clarification is in order, however. In respect to the religious fullness and unity of the law, Dooyeweerd and Vollenhoven seem to agree that the law is supra-temporal. Dooyeweerd says, "De zin-totaliteit van onzen tijdelijke kosmos, die de wezenlijke eenheid en volheid aller sociale aspecten van den zin der schepping is, kan in der tijd niet gegeven zijn. Zij is van transcendent, boven-tijdelijk karakter."³ The difference seems to come in respect to the structural law. Vollenhoven says, "De liederwet en de structurele wet gaan niet in de tijd op (vs. Gebet der Stunde), daar-entegen de positieve wet wel (gaat in de tijd op)."⁴ For Dooyeweerd the fact that the structural law is completely temporal is tied in with his notion of cosmic time. Temporal reality is divided into a law side as

order and a subject side as duration. He says, "Al is de orde der modale aspecten zelve constant in den tijd, evenals deze aspecten zelve naar hun modale structuur, zoo doet dit aan het tijdelijk karakter dezer orde als zoodanig geen afbreuk. Zij is immers een bestanddeel van de tijdelijke wereldorde, in Gods scheppingsplan vervat, en mag op geenerlei wijze als van eeuwigheidskarakter worden beschouwd, of althans als een orde, welke den tijd zou transcendeeren."⁵ It appears quite clearly from this that there is an essential difference between Vollenhoven and Dooyeweerd concerning structural law. The law side, as Dooyeweerd calls it, is an essential time order, and the modal aspects even on their law side as law-sphere are essentially time aspects. He makes this very clear when he says, "Zijn nu alle aspecten gelijkelijk door den kosmischen tijd omsloten en dus van intrinsiek tijdelijk karakter, dan kan het concentratie-punt van het menselijk bestaan, waar all tijdelijke aspecten als in een brandpunt samenreffen, niet zelve van tijdelijk, maar slechts van boven-tijdelijk, transcendent karakter zijn."⁶

It is interesting in connection with this discussion that to say that the structural law is not covered by time or does not go under in time (niet opgaan in de tijd) and that the order of functions is not a time order as Vollenhoven now says, is apparently for Dooyeweerd to fall into the error of ascribing an eternity character to the structural law. It means that constancy and eternity have been confused. This distinction of constancy and eternity (eeuwigheid) concerned Dooyeweerd very early in his thought. Dooyeweerd has been jealous to protect the correlation of law and subject. This is one of the chief emphases in his early work.

5. Dooyeweerd, op. cit., p. 199.

6. Ibid., p. 177.

2. Ibid., p. 14.

3. Dooyeweerd, "Het tijdsprobleem in de W.d.W.," p. 197.

4. Vollenhoven, op. cit., p. 14.

"De structuur der rechtsbeginselen en de methode der rechtswetenschap in het licht der wetsidee." He stresses that principles of legal life (rechtsbeginselen) are not transcendent but "immanente gelding hebben in den kosmischen zin-samenhang." He is trying to eliminate a misunderstanding. He continues, "Het misverstand van hem, die aan ware beginselen den eisch stellen, dat ze van eeuwigheldswaards zijn, boven den tijd verheven."⁷ He is fighting the metaphysical view of principles of legal life in which ideas of reason are abstracted out of their cosmic temporal meaning coherence and are at the same time absolutized to eternal values. Over against this he is emphasizing the "tijdelijk organisme der wetkringen." He is stressing that "Ieder normensysteem toont in haar eigen soevereine zin-structuur een onlosmakelijke verflechting van goddelijk beginsel en menschelijke positivisering."⁸ The question which he places is whether the divine principles show a dynamic character. He says, "Aan ieders zin-functioneele ni-logische norm is het positiviteits-
element inhaerent, maar de menschelijke positivisering is nimmer een wille-
keurig scheppen, maar een verming van goddelijke beginselen. De vraag is nu, of in de nu-historische wetkringen, waartoe ook de rechtskring behoort, de goddelijke beginselen zelve onafhankelijk zijn van de historische ontwikkeling, dan wel of ze op het substraat dener historische ontwikkeling een dynamisch karakter vertoonen."⁹

Vollenhoven also stresses the correlation of structural law and positive law by saying that structural law has temporal character in its relation to the positive law, but he would seem to say that it neverthe-

7. Dooyeweerd, "De structuur der rechtsbeginselen en de methode der rechtswetenschap in het licht der wetsidee," p. 241.

8. Ibid., p. 243.

9. Ibid., pp. 236-237.

less is supra-temporal. The question then is not whether the structural law is temporal in the sense that it is related to positive law, but in what sense it is supra-temporal.

Dooyeweerd would not agree on this with Vollenhoven as appears quite clearly from this quotation which we used previously, but in another context.

Het grootste gevaar, dat de gewraakte metafysische opvatting der rechtsbeginselen voor de rechtsbeschouwing met zich brengt is dit, dat men met een devote kniebuiging voor de eeuwige beginselen 'die niet in den tijd ingaan' het tijdelijke rechtaloven beginselloos meent te kunnen vatten en een en fond utilitaristische houding tegenover de rechtverminking inneemt. Het begrip 'beventijdelijk rechtsbeginsel' is intusschen in zichzelf tegenstrijdig. 'Beginsel' beteekent 'begin' en alle begin is in den tijd.

Niet het beginsel is boven-tijdelijk, maar alleen de eeuwige, religieuze zin der wet en alle normatieve beginselen, ook die van logisch, historisch, sociaal- taal-, aesthetisch, economisch, moreel en pistisch karakter zijns een tijdelijk zinvrakning van dien ewigen zin der wet, gelijk die ons door Christus is geopenbaard. De gende in haar boven-tijdelijken religieuzen zin, is niet een zin-functioneele norm-overtreding, maar raakt het hart, den werte, van het menschengeslacht, zij beteekent een ververping van den ewigen zin der wet, den dienst van God. Doch ze openbaart zich in den tijd in een opstandige houding tegen de zinfunctioneele ordinantien, die God de Heere voor iederen wetkring gesteld heeft.¹⁰

From this it appears that for Dooyeweerd the structural law as norm-principle (norm-beginsel) is completely temporal as opposed to Vollenhoven who speaks of the structural law as supra-temporal in some sense.

To say that the norm-principles (norm-beginselen) for Dooyeweerd are temporal does not imply that they are variable. In discussing the idea of the horizon of human experience he says of that horizon, "It is rather the a priori meaning-structure of our cosmos itself in its dependence on the central religious sphere of the creation and in subjection to the

10. Ibid., pp. 242-243.

Divine Origin of all things. The horizon of human experience is that of our earthly cosmos as it is given in the Divine order of the creation. This is a truly supra-individual and law-conformable centre which is constant [underlining mine] in contrast with all change in actual subjective experience."¹¹

Dooyeweerd again stresses the constant character of this meaning structure or horizon of human experience when he sets off his idea of the a priori character of this horizon from the Kantian notion of the a priori as non-empirical. He says, "If we had no experience of this horizon, how should we ever be able to know of it, and how could we give account of it philosophically? It can only be called an a priori structure insofar as it is the constant meaning-structure of all human experience and of all temporal reality."¹² Here we see Dooyeweerd's stress on the constancy of the meaning structure as horizon of human experience. Structural constancy, however, does not mean that the horizon is not of a temporal character. This is clear because temporal reality has a meaning (zin) character. The restless, pointing character of created reality is revealed in the very structure of cosmic time. The meaning dynamics show this temporal character. Consequently the very order of functions is a temporal order. The transcendental anticipatory direction of cosmic time expresses this meaning character of created reality. Constancy of structure is a characteristic that is within the meaning characteristic of created reality. This is made clear when one sees that all modalities of meaning both on the law side as subject side are temporal refractions of supra-temporal fullness, totality, and unity of

11. Dooyeweerd, A New Critique, II, p. 546.

12. Ibid., II, p. 550.

meaning on the law and subject sides. Even their structural constancy is taken up in the meaning dynamics of the opening process and of cosmic working in general. The constancy structures themselves are interlaced in such a way that their meaning is only indicated fully when this interlacement is understood.

It would seem that when Vollenhoven calls the structural law supra-temporal he has implicitly broken with the notion of structural law as temporal refraction of a supra-temporal fullness. When he denies that the order of function is a temporal order he is also denying the meaning dynamics on the law side and consequently the whole meaning character of created reality as Dooyeweerd has articulated it.

The term "constancy" has still another shade of meaning for Dooyeweerd. Here the distinction is concerned with the nature of the principles of legal life (rechtsbeginselen). Dooyeweerd says, "Eerst thans, nu wij de groote differentieering in de zin-structuur der rechtsbeginselen kosmologisch hebben opgeklard, sijn we in staat de vroeger opgeworpen vraag te beantwoorden, of alle rechtsbeginselen een in de historische ontwikkeling gefundeerd dynamisch karakter dragen, dan wel of er ook constante, statische rechtsprincipia sijn."¹³ He explains these constant, static principles of legal life (rechtsprincipia) further when he says,

Heben wij deze kosmische structuur der juridische zin-individualiteiten in ons opgenomen, dan sien wij in, dat in den rechtskring inderdaad van een natuurrecht in den vollen zin des woords kan worden gesproken, een natuurrecht n.l. in den zin van in voor-historische (van de historische ontwikkeling als zoodanig niet afhankelijke) (natuur) wetmatigheid gefundeerde rechtsbeginselen, die als zoodanig een statisch-constant karakter dragen, een natuurrecht intaschen, dat slechts een deel der rechtsbeginselen, n.l. de constante, omvat.¹⁴

13. Dooyeweerd, "De structuur der rechtsbeginselen..." pp. 250-251.

14. Ibid., p. 255.

That the term "constant" used in the sense of principles of legal life (rechtsprincipia) grounded in the pre-historical (voorhistorische) (natural) in no sense signifies a supra-temporal character is clearly seen when he says, "Vast staat reeds thans, dat ook voorsoover het bestaan van zulke constante, statische rechtsprincipia, kan worden aangevoerd, het toch immer gaat om tijdelijke beginselen, beginselen in den kosmischen zin-samenhang gegeven."¹⁵

Vollenhoven, it would seem, is not willing to immerse the structural law (including the norms, given as principles) in time as Dooyeweerd does. Time for Dooyeweerd expresses itself on both law side and subject side. It is not just that time on the law side is the constant structural order and framework in which changing variable things come and go, but also that this constant structural order and framework unfolds in a temporal order. In a certain sense this means that constant structures come into existence and make their appearance and then remain. That this presents a problem is seen by Peter Schouls when he writes, "A number of questions most of which have been raised by others as well, will have to be answered or dismissed as speculative if we are to get further clarity on the relationship between God and the law. Among these are the following...: To what extent does the dynamic character of reality apply to the law-order of creation?"¹⁶

G. E. Langemeijer seems to see the same trouble spot when he writes,

Immers aan de stelling is toegevoegd: 'in onze gedifferentieerde samenleving'. Dus de individualiteitsstructuur doet zich slechts gelden in een bepaalde situatie. Het zou ook moedelijk anders kunnen zijn. Echter, dan komt bij de buitenstaander ook terstond de vraag op, hoe dan filosofisch valt uit te maken, dat de individualiteitsstructuur zodanige

vastheid heeft bereikt. Ook voor wat betreft de modale aspecten schijnt. Dooyeweerd bereid een dergelijk, men zou geneigd zijn te zeggen: slechts potentieel aanwezig zijn van de onderscheiding aan te nemen. Zo waar hij opmerkt, dat in vroegere stadia van beschaving normen van maatschappelijk verkeer, van recht en van redelijkheid nog niet gescheiden zijn.¹⁷

A third notion of constancy in Dooyeweerd is mentioned throughout the third volume of A New Critique of Theoretical Thought. It is the relative constancy or identity which individual things possess for naive experience even despite the changes of a thing. To explain this given, classical philosophy developed the notion of substance, but, as is well known, Dooyeweerd has substituted his idea of individuality structures for this.

Now that we have seen that there is a rather clear difference between Vollenhoven and Dooyeweerd on the most important philosophical question, namely, the place of the law, it remains to specify how this neo-realism manifests itself in Dooyeweerd's philosophical system. We must keep in mind that for Dooyeweerd law and subject are always correlated, as they are for Vollenhoven also. The categories of law, subject, and meaning are those which have the most breadth and the widest application in Dooyeweerd's thought. We have seen how Dooyeweerd constantly refers to the central law, i.e., the law of love and service to God and man with the whole heart, as the eternal, incorruptible, transcendent meaning of law. It is this central law which is the boundary between God and man as well as cosmos. This central law is the unity, totality, and fullness of all diversity of law. It is not these three things, however, as a unity within diversity, but as a unity above, before, beyond, and behind

15. Ibid., p. 251.

16. Schouls, Man in Communication, p. 65.

17. Langemeijer, G. E., "De betekenis van Dooyeweerd voor de wijstegeerte van niet-kerkelijken huize," Perceptief (Kampen: J. F. Kok, 1961), p. 15.

diversity. Dooyeweerd very definitely speaks of all diversity of law as contained in this one law and as proceeding from it by way of refraction through time.¹⁸ There is a splitting up of this undifferentiated unity and fullness of law. Without this splitting up or refraction, the root unity of law does not bear fruit.¹⁹ It remains a root, but has no expressions, no diversity. It does not grow into an organism of diverse law spheres of which it is the root unity, fullness, and totality.

This eternal central law must be correlated to a subject, for as we have seen, law has no meaning without subject, and subject no structure or existence without law. Therefore, there must be a corresponding subject which is subjected to this central supra-temporal law.²⁰ The corresponding subject must be the unity, fullness, and totality of subject on the subject side of the creation. No individual man can meet this qualification because this root unity on the subject side must be a fullness and totality of all diversity of subjects. The individual is only the root unity, fullness, concentration point, and consummation of his individual functions and existence.²¹ If the central eternal law is

18. Dooyeweerd, "De wetbeschouwing in Brunner's boek 'Das Gebot und die Ordnungen'." On p. 370 he says, "Naar het goddelijk scheppingsplan waren alle kringen van tijdelijke ordeningen slechts een onderling gelijkwaardige tijdelijke uitdrukking, en een tijdelijke differentiatie van den volken religieuzen zin der wet, die door Christus, als wortel der herborren schepping, vervuld is." (Underlining mine) The term differentiatie is not often used by Dooyeweerd in later years. See also "Wat de W.d.W. aan Dr. Kuyper te danken heeft," where he quotes Kuyper's idea of differensiering with favor (p. 65), for discussion and critique of this idea in Kuyper see Volens, op. cit., pp. 84ff.

19. The most important development of the refraction idea is in "Het tijdsprobleem in de W.d.W.," pp. 193-212, and A New Critique, II, pp. 3-8.

20. Dooyeweerd, A New Critique, III, p. 525.

21. Ibid., I, p. 59.

to have meaning there must exist such a root unity on the subject side which is subject to it. This root unity is therefore of a supra-individual character.²² The root unity on the subject side was Adam, but because of his fall into sin, which is therefore a fall in the root unity of the creation, he is substituted for by a new root, Jesus Christ.²³ He only fulfills and obeys the central transcendent law. He is the spiritual (geestelijk) root, the last Adam. The first Adam is the natural root.²⁴ In the root the participants are a human root community of hearts. This is a religious, central, supra-temporal, transcendent community, existing because created, but not yet differentiated. This root community of mankind is created in its first root or head, Adam, and in him it falls. In the new root or head, Christ, this root community is restored. In Christ the creation reaches its destination, its fullness, and consummation of meaning. In Christ the fallen root is overcome and finally eliminated.²⁵ Nothing of the creation is lost because it is all restored and preserved in the new root. There is nothing in the class of adiaphora in the cosmos because all lives out of this new root.²⁶ Nothing can be thought of in itself because it only exists in its root, because only in its root is it related to its Origin. Because of election not all individuals who were in the old root, Adam, and who participated in him in the creation and fall, are fully restored in the new root. All those in the new root are not to be thought of as so many individuals gathered together. Rather, in the new root mankind is restored. Those not elected in the new root are cut off as dead branches. They will not partake of

22. Ibid., I, pp. 12, 59.

23. Ibid., I, p. 60.

24. Dooyeweerd, "De leer van den mensch in de W.d.W.," p. 143.

25. Dooyeweerd, A New Critique, I, p. 175.

26. Ibid., I, p. 507.

eternal life of consummated, fully restored existence. They are preserved in time by the new root but their transcendent hearts are dead and not rooted in the new spiritual root. Special grace is the root of temporal conserving grace which holds the spottate members of the human race under the meaning structure of the cosmos.²⁷ As long as there is an anti-thesis in the root of the cosmos, warfare in the root between the new root and the old fallen root, there is still opportunity for fallen members of mankind to be engrafted into the living spiritual root.²⁸

The only law which this root community is subject to is the central eternal law. This is the significance of the word "root." As root it is not subject to diversity of laws, but is above the diversity of laws and subject to the unity, fullness, and totality of law. If it is truly subject to this law it is subjected to all diversity of law, since all diversity of law is present in this central law. One point must be made clear, all individual typical laws, all modal laws, even time as law order is present in the central law before it unfolds or becomes. Becoming is clearly distinguished from creation. Creation is total and finished and becoming is the becoming of the finished total creation. All subjects which are always individualized, i. e., things, plants, animals, and all institutions and communities are all present in the root. In the first root everything that ever was to exist in time already was created. In the central law every law which was ever going to unfold

27. *Ibid.*, III, pp. 507, 522.

28. *Ibid.*, III, p. 506. Here common grace is limited to time as opposed to the eternal root. The supposition seems to be when time ends, common grace ends. This is another pointing in the direction of our main thesis. See also the evangelical purpose of anti-thesis in *Reformatie en Scholastiek in de Wijsbegeerte*, p. 52.

already existed. Out of the root the whole cosmos on the subject side, including the human race, unfolds. From the central law unfolds the whole organism of diverse laws which govern this cosmos. These unfold together according to the divine Creator's will.²⁹ The creation is an organism. This organism has a root and branches. The root has two sides: the law and subject sides. This root bifurcates into two basic contrasts: the eternal, transcendent contrast and the temporal contrast. There is a generation in both contrasts. There is a spiritual generation of the root community into many individuals in the transcendent eternal contrast and a temporal becoming of these same individuals in their bodies along with all of the other temporal kingdoms which have not a transcendent root except as they are related to mankind via their structures.³⁰ Their structures are interwoven via the cosmic temporal coherence by subject and object relations and by enkaptic bonds.³¹ Within the supra-temporal root there is a supra-temporal, created, eternal generation of individual roots. Within the supra-individual concentration point there is a generation of individual concentration points.³² The higher contrast, the central religious sphere, the supra-temporal, is subject to the supra-temporal law. All diversification of this transcendent root community in the lower contrast is subject to the temporal diversity of constant structural orderings or laws guaranteeing the rich temporal diversity of expression. The root on both sides of the cosmos must be characterized as being of a dynamic, eternal character. This dynamic eternal character is the result of God's creation "In the Beginning" or

29. Docyweerd, "Schepping en evolutie," *passim* and "Het tijdsprobleem in de N. d. W.," pp. 197-198, 207-208.

30. Docyweerd, *A New Critique*, III, pp. 87-90.

31. *Ibid.*, II, p. 53.

32. See p. 44, footnote 6, of this dissertation.

through the Word. The finished creation comprehends in it the whole created temporal result which only needs to unfold itself according to the cosmic time order which is also comprehended in the creation of God "in the beginning." Dooyeweerd says, "De gehele tijdelijke orde met het gehele wordings proces dat zich daarbinnen zou voltrekken was ongetwijfeld in de schepping begrepen, maar slechts als creatuurlijk resultaat van Gods voltooide scheppingswerk."³³ From this statement we can better approximate what Dooyeweerd means by the dynamic character of the supra-temporal. The Word creates the root but the root is the root of the cosmos. The creation of the root comprehends all that will grow, re-
fract, and unfold from out of the root. The Word that calls the root on both its sides into existence drives the root to unfold, refract, and grow. The root unfolds or bifurcates in two generations which indicate the two basic contrasts. There is the community which must develop or generate from the root. This is a generation in the transcendent created eternal contrast. Many hearts unfold from the root or head of the root community. They do not unfold in time or according to the order of time, however. The order of time governs the bodily generation of this unfolding, transcendent community of hearts in their first and second heads or roots. The created eternity of the total created bifurcates and unfolds according to the order of time and according to the central transcendent law which governs the higher contrast. The created eternity of all of the created in the root has in view this double generation. The Word of the Creator is a driving power or dynamic which drives the finished created to unfold in a supra-temporal community and into a rich

33. Dooyeweerd, "Schepping en evolutie," p. 116.

temporal many-sided cosmos.³⁴

All that is contained in the root empties itself through development and generation as it is moved and driven by the Word. The temporal cosmos becomes and develops according to the order of time and is the becoming of the creaturely result of the created root. The temporal cosmos with its rich diversity never becomes or is refracted without the generation of the supra-temporal human community. The becoming, dynamic, temporal cosmos needs a dynamic, supra-temporal generating mankind. As temporal cosmos it only exists in correlation with this spiritual, generating, unfolding, transcendent human community. When the rich structural diversity of laws is unfolded via the order of time, through its anticipatory moments in the transcendental direction of time, the time order has served its usefulness. When the rich potential of diverse orderings are fully unfolded, it simultaneously means that the rich diversity of subjects are fully individualized and realized. The law side is only realized in changing individual subjects although it forms the constant structural framework for all changing individual and developing creatures. When the fullest and richest individualization is reached in time, the consummation has been reached. The cosmic temporal order governs this individualizing process and structures it in an anticipatory direction. This anticipatory direction is the direction to the goal or consummation of the temporal cosmos. The consummation is sometimes called the fullness of the temporal cosmos. Sometimes the fullness is used in the sense of potentiality, sometimes in the sense of actuality or perfection of development. The term "consummation," sometimes referred to as the kingdom of God or heaven, always refers to the goal. The transcendental direction

34. See diagram on p. 57 of this dissertation.

of time is always founded. The order of time always lays a basis for the unfolding of totality toward consummation.³⁵ The breaking points of the law spheres provide the criteria for determining the direction.³⁶ Only in the first sphere is there no further foundation necessary. The totality is refracted into temporal unities and typical individual wholes. The diversity is never unrelated. It is a refracted diversity in temporal coherence. The transcendental condition for this is cosmic time itself. Cosmic time is not only a law of refraction bringing cosmic diversity into expression,³⁷ but it also provides for coherence in this diversity. Nothing is unrelated to anything else in the temporal world. The principle of sphere sovereignty has its cosmic corollary in sphere-universality.³⁸ The breaking points in the nuclei of the order of law spheres are bridged over by the inner laws of individual things which bind and realize the modal law spheres in concrete wholes and totalities.³⁹ This realization is so total that every concrete thing, event, or act has every sovereign function present in it and typically groups them together. The inner law of concrete things does not destroy the sphere sovereignty of the modal spheres, but the modal spheres and functions are realized and unfold according to the inner laws of these concrete constellations.⁴⁰ This fact gives clear expression to the fact that cosmic time guarantees the continuity and coherence of what it refracts into rich diversity.⁴² Dooyeweerd lays great stress on this idea of cosmic

35. Dooyeweerd, "Het tijdsprobleem in de W.d.W.," p. 197.

36. *Ibid.*, pp. 201-205ff. On p. 198 he says that the individuality structures lack the prismatic character of the modal aspects.

37. *Ibid.*, pp. 201ff.

38. *Ibid.*, pp. 207ff.

39. *Ibid.*, pp. 213ff.

40. *Ibid.*, p. 216.

41. *Ibid.*, p. 219.

42. *Ibid.*, pp. 164, 175.

temporal coherence and continuity. Often this is forgotten by students of Dooyeweerd, since most of them are introduced to this system via the modal law spheres and often the principle of sphere sovereignty is over-emphasized. If one fails to keep this idea of cosmic temporal coherence and the cosmic continuity of time in mind there can be no clear understanding of Dooyeweerd's system. The integral character of naive experience gives testimony to the continuity of time and temporal coherence.⁴³ Ordinary experience knows no theoretical problems. Temporal experience and reality are so continuous and coherent that it resists theoretical analysis. The anti-thetical *gegenstand* relation is a breaking asunder of temporal experience. It is setting up oppositions intentionally where there is no opposition. It is performing a theoretical *ἐποχή* in respect to the continuity of time in which the structures which are being viewed are deeply embedded. It is a lifting of these structures out of the stream of time. This continuity is a transcendental presupposition for the theoretical attitude.⁴⁴ Cosmic reality is given as a *synthesis* of meaning and this is the condition for theoretical analysis and *synthesis*.

Cosmic temporal continuity and coherence is still not root unity. Cosmic coherence is not cosmic unity. There is no root unity to be found in the lower contrast.⁴⁵ Even integral naive experience has no root unity in the temporal horizon. The foundational direction of time, therefore, cannot be the ultimate direction. It is not the direction towards the unity, totality, and fullness and consummation of created

43. *Ibid.*, pp. 160, 175ff.

44. *Ibid.*, p. 176.

45. *Ibid.*, pp. 178-182, 197, 216.

meaning. It only founds or lays the foundations for the realization and unfolding of the totality and unity in the most basic direction, the transcendental direction. The temporal world has no rest because it has no root unity.⁴⁶ The transcendent fullness, unity, and totality are driven through the refraction medium by the Word of God and cannot be fully given in time.⁴⁷ It can only be given or realized in the transcendent root itself. Therefore all temporal reality is of a pointing character.⁴⁸ It points to its transcendent, converging consummation and concentration point. This transcendent root does not stand in itself. It is not its own origin but was created, and so it is dependent on the Origin.⁴⁹ The root points beyond itself to the Origin. There is a tendency towards origin (coramprongs-Origine) in the transcendent created eternal. It is the consummation and unity of temporal meaning only when it is directed by the Origin. Only when it is concentrated on the Origin does it come to rest. Only when the transcendent central law is fulfilled is the Origin satisfied, and only when this takes place does the dynamic supra-temporal realm find rest. There is no rest in the created eternity of the heart or of the root community until it finds its rest in the divine eternity of the Origin. There is no rest in the temporal consciousness of man and in the temporal cosmos until it finds its root unity in the transcendent higher contrast. There is no rest in the root, or in the transcendent contrast until it finds its Origin. All creation is meaning. All temporal reality points to its Origin and transcendent root unity. All temporal reality must point in the trans-

46. Ibid., p. 208.

47. Ibid., pp. 197-198.

48. Ibid., p. 208.

49. Ibid.

scendental direction of time, for the transcendental direction is the direction towards its consummation in the root and its rest in the Origin. The transcendental direction of temporal reality can only be approximated in ideas. Theoretical thought can only approximate the transcendent horizon via limiting concepts, because the transcendental direction is the direction toward root unity, totality, fullness, consummation, and meaning, and finally toward the Origin.⁵⁰ Because the transcendental direction is the direction to the root unity, it is the concentric direction. The becoming process of the temporal earthly cosmos can never be stopped within time.⁵¹ The consummation can never be realized in time because time itself is an order which points beyond itself to the fulfillment of history. Time will not permit the eschaton, the consummation, to be given in it because it refracts whatever enters it into rich diversity. The transcendental direction is the eschatological direction to the eschaton which is eternal. Only in eternity is there rest because created eternity is full, actualized, and perfected in unified possession of life all at once vis à vis the secure ground of the cosmos. We can see that temporal meaning cannot stand in itself, for when the consummation is reached, cosmic time is completely left; the cosmic order has served its divinely ordained purpose. Cosmic time is for a time and this is already implied in the fact that it is an order of before and after, of modal law spheres. The prism of cosmic time

50. Dooyeweerd, A New Critique, II, pp. 186-189, 190, 192.

51. Ibid., II, p. 188. The transcendental direction of thought is gained by looking into the temporal from the transcendent center. It is from our participation in the totality and root of meaning that our thought is given its true transcendental direction. Here is where eternity consciousness determines the whole transcendental method and critique. See also, Ibid., II, pp. 53-54.

diversifies and because it diversifies, it points beyond itself. It points beyond itself simply because diversity is meaning only by regaining root unity. Time, therefore, is structured so that diversity will automatically be led back to root unity.⁵² This structure of time is held in check by God's grace in Christ, and cannot be avoided even in apostasy. The transcendental direction and the dynamics of meaning in the last analysis prove too much for apostasy. It is forced to deepen itself in apostasy.⁵³

But, what in the last analysis, is causing this unrest in the temporal cosmos? What is directing the becoming process with its historical disclosure in the transcendental direction? It can be nothing in the temporal earthly cosmos that directs itself or moves itself, simply because there is no root unity. Direction and movement are only exercised from a center of direction or movement. Rich diversity comes into existence and is expressed by being forced through the prism of time. The created eternity of the totality is expressing itself through the prism of time. It was created to do this, it was given unrest until it is refracted and it is restless until it regains its fullness. But the totality can never go under in its refraction simply because it is totality. Because of this it stands above and redirects its own diversity towards itself and is directed beyond itself by its Origin. The dynamics of meaning are started in the root of the created by the Word of God. This root is totality and fullness, but it is unrealized. It must move and develop according to the Creator's plan. Therefore, created eternity is given a dynamic unrest until it refracts itself through

52. Ibid., II, pp. 275ff.

53. Ibid., II, pp. 298ff.

the diversifying time order. In Christ the beginning and end are one, creation's totality and creation's consummation are fulfilled. The temporal earthly cosmos has many individual concentration points in the hearts of men, but all these concentration points participate in the concentration point. This concentration point is the Archimedean point. The eternal law refracts and moves back towards itself. The eternal root under the law refracts and moves back to itself. The consummation of meaning is realized when the central law is fulfilled. This is done in principle in Christ as the root of the new human race.

Just as the creation in the root, the fall in the root must reveal itself according to the order of time, and in like manner the re-creation in the root. The new root directs the created totality as it unfolds itself toward consummation. It accomplishes this by overcoming the effects of the fallen root. The created root community in its root goes through the transcendent fall and redemption. It does this because it is driven by the Word of God. The Word of God is the creator's will, his world plan in realization. In Christ, the Word of God becomes flesh in Jesus of Nazareth. The Word of God is also refracted in Scripture. Nothing in created eternity can stay in eternity unless it is expressed through the prism of time, and nothing in time can find fulfillment in time unless it transcends time and reaches the eternity of the root and the Origin. But that which is transcendent and of the nature of created eternity can never be fully given in time. It is not diminished by its refraction simply because it is a root which has the totality and fullness of meaning contained in it. Because of this, eternity can call back its expressions to itself, and it can direct its lover to itself. This is the priority theme in Dooyeweerd. This comes out quite clearly when he

says,

Deze kosmische duur binnen de tijdsstructuur kan slechts ervaren worden door den mensch, die een beven-tijdelijk centrum van zijn tijdelijk bestaan heeft, in wiens hart de eeuwigheid geleed is! De tijd wordt slechts ervaarbaar in betrekking op de geschapen eeuwigheid (het aeuum gelijk de scholastiek het noemde, in tegenstelling tot de asteritas increata, de ongeschapen eeuwigheid Gods).

Alle immanent tijdelijke tijds-meting b.v. naar uren, minuten en seconden blijft tenslotte uitwendig en kan ons als zodanig geen tijdsbesef schenken. Onze tijds-intuïtie, die zelve niet in begrip is te vatten, is onafwijsbaar in de identiteit onzer zelfheid, in ons transcendent existentiecentrum geworteld. Alle oerust in de tijdservaring staat, gelijk reeds Augustinus van echt Christelijk standpunt heeft gezien, uit het hart, uit de betroering van tijd en eeuwigheid in het diept inwendig van onze existentie.⁵⁴

All unrest in temporal experience is caused by unrest in the heart. No experience of time is possible by a creature that is wholly in time. It is only because of the created eternity in our hearts that we know ourselves as temporal. It is because we are rooted in the transcendent concentration point that individual hearts can be individual concentration points. Our temporal body and our temporal consciousness is only possible because our cosmic intuition is rooted in our eternal hearts.

The central law is a religious concentration law, it is the law of love, and therefore it is the central law of revelation. It is the central law for all meaning.⁵⁵ It means that the eternal root must direct its temporal earthly cosmos above itself to the Origin. This happens because the root, by virtue of this law of concentration, does not stand in itself. Otherwise, the root would direct the lower to itself as origin. But the higher religious realm is ex-sistent, it stands outside itself in dependence on the eternal Origin. It is the concentration

54. Dooyeweerd, "Het tijdsprobleem en zijn antinomieën..." pp. 68-69.

55. Dooyeweerd, A New Critique, II, pp. 293, 322-323, 356, 365.

law that structures the root and the central community participant in it. As concentration law it governs the concentration point. This concentration law means that diversity is only fulfilled when unified and only unified when directed.⁵⁶ It moves by being moved from above. Just as the individual heart is the actor in all its functioning in time, so the root directs all the temporal cosmic diversity beyond itself. This law of concentration is the eternal law by which all diversity of law is governed. Here we have the neo-realistic view of Dooyeweerd. The eternal law is the real and lasting law which is the measuring rod (maatstaf) for all temporal law. The central law for the earthly world is in the eternal world. Even within the eternal world the community is under this eternal law. If this were not true the countless individual hearts would not be concentrated into a root community, but would be an innumerable multitude of individual concentration points.

The eternal root uses the temporal lower as its instrument.⁵⁷ The temporal lower is the expression field of the concentration point just as the human body is the perfect instrument and expression field of the soul. The church is the instrument of the central religious transcendent root community, the body of Christ. The faith function is the perfect instrument whereby the unfolding and normative disclosure and positization process is led by the heart. Cosmic time as the temporal order of modal aspects is an order of temporal reality which directs temporal reality beyond itself. But time is not just a law order, it constitutes the ordered path or track by which the root expresses itself and directs its expressions back to and beyond itself. Nothing temporal lasts, all

56. Ibid., II, p. 156.

57. Ibid., II, pp. 308, 310, 364, 533, 538.

that is temporal perishes because it is subject to duration. Even cosmic duration is for a duration, it comes to an end when the meaning disclosure is fully realized. All temporal things perish, events pass, ties are discontinued. All of the temporal diversity on the law side is only realized in the subject side. When the individual subject perishes, the diversity of laws fulfill their constant governing natures. All, however, are fulfilled in the transcendent eternity of the consummation.⁵⁸ Here all the diversity is fulfilled. Here is the rest from the struggle and the disharmony caused by the fallen root. The structure is in structured direction. Its structured direction is towards the eternal. The eternal is the root unity, fullness, and consummation. The structures are cancelled as diverse structurations, but fulfilled in concentrated fullness and unity. There diversity is consummated, finished, ended. The structure is reduced to the direction. The eternal order is the lasting order. The eternal law is the fullness and end of all temporal diversity of law. The background of eternal law governs and regulates the temporal law. The eternal law is not the lex aeterna of Augustine, Thomas, or even Kuyper which is found in the eternal counsel of God. It is rather a created lex aeterna, a created counterpart of the neo-Platonic lex aeterna of the scholastics. It is the created expression of the eternal counsel. But as concentration law it is the created eternal counsel and it is the created eternal root which directs the whole of the lower as its instrument, and moves the lower as it is moved by the creative Word of the Origin. There is no movement in the root except as it is moved by the Word of the Origin in highest eternity.

⁵⁸. Ibid., II, pp. 335, 337.

There is no impetus or movement or life in the lower unless the impetus is received from the higher. There is no direction in the lower temporal unless it is directed by the root, as the root is directed by the eternal Origin. This is the priority theme with impetus.⁵⁹

The semi-contradictory feature is seen in the fact that the fallen root influences the new root community in the central realm of occurrence. The refractions of this central realm and the appearance in time of this struggle means that there will always be a disharmony in the opening process. The fallen root continues to express itself. Its expressions tend toward meaning privation, loss of meaning, robbery of meaning, nothing, and meaninglessness. The new root in Christ saves the cosmos from this by fulfilling the central transcendent law in the death and resurrection. The effects of the fallen root in time come to an end with that which perishes, but the creation is fulfilled in the eternal kingdom and eternal life, the higher eternal destination. There is a tension toward privation by concentration on time and toward eternal destination and consummation through concentration on the eternal. This tension continues in the root of the cosmos and in the branches till the "end of time" and the judgment.

In seeking to answer the individual and universal problem, a few things can be said.⁶⁰ First, Dooyeweerd is definitely not an individualist. Second, he has waged a long campaign against all universalism.⁶¹ It seems, however, that he is a partial universalist. He is not a par-

⁵⁹. This discussion brings out the relation of Dooyeweerd's neo-realism and the priority theme with impetus.

⁶⁰. For explanation and information concerning the individual-universal problem see pp. 42-43 of this dissertation.

⁶¹. One has only to recall Dooyeweerd's struggle against the universalistic view of society and the state throughout vol. III of A New Critique.

tical universalist with a higher-lower scheme though. He completely repudiates the problem of : principium individualitatis as a false problem.⁶² Cosmic time is the law for cosmic diversity and it governs individuality, but there is a generation in the higher contrast of individual transcendent hearts. The individual heart is not to be related as part to the communal whole, not even in the religious root community. The individual hearts participate in the cosmic heart of the creation. They are not reduced to it. The individual concentration points participate in the cosmic supra-individual concentration point of the creation. The individual root participates in the supra-individual root of the cosmos. There seems to be a macro-microcosmos theme in Dooyeweerd. Dooyeweerd is well aware of this theme and will not sanction it,⁶³ but it seems nevertheless to be present. The terms "root," "heart," "concentration point," "focus point," "image" can all be applied to the cosmos as well as to the individual man. There is a contrast of created eternal and temporal running through both the macrocosmos and microcosmos. Both have a created eternal and temporal contrast. In both the higher is unity, fullness, and totality, and the lower is diversity and coherence in diversity. Because he is a neo-realist the macrocosmos and the microcosmos are subject to a created eternal or supra-temporal law in their higher contrast. It is characteristic of a macro-microcosmos theme that the universal, as well as the individual element, is preserved without the reduction of the one to the other. The eternal central law of the created eternal world means that the microcosmos must participate in the macrocosmic root. This is the neo-realistic unity

62. Dooyeweerd, A New Critique, II, pp. 417ff.

63. Ibid., II, pp. 592-593.

tendency in which individuals are dissolved in the eternal present. The macro-microcosmos breaks this neo-realistic supra-lapsarian tendency to view the created cosmos in its unity and totality.

According to the central created lex aeterna the monistic, macrocosmic root bifurcates into microcosmic eternal microcosmos and into a temporal cosmos. The temporal cosmos unfolds itself so that the microcosmos have a temporal bodily or cosmos generation. On the other hand, the temporal creation is an organism or body of the macrocosmic root.⁶⁴ Out of the root comes the temporal branches and the temporal organisms with their diversity of law and subject. Man's bodily functions are cosmic functions, and one is tempted to say that the cosmos' functions are bodily functions. Cosmos and man are so integral that most of the terms applied to one are applied to the other.

The terms of impetus, priority, semi-contradiction and instrumentalism apply to the world and the individual man in analogous fashion.

This classification, which we have been trying to fit more or less to facets of Dooyeweerd, is of a provisional nature. It could very well be that he is a Monarchian. All Monarchians are dualists stemming from the last period of Aristotle. If this were the case there would be a dualism with a dichotomy in the anthropology. This would fit well with the duality of the created eternal heart and temporal body. It is a point in favor of this hypothesis that Dooyeweerd does speak of the eternal as transcendent. All dualists have a transcendent and non-transcendent. In Monarchians there is generally the idea that the higher actualizes the lower. This would also be a way of accounting for what I

74. Kuyper, Encyclopaedie der Heilige Godgeleerdheid, II, p. 13, for use of macrocosmos and a clear similarity to Dooyeweerd.

have described as a theme of priority.

In addition to this the higher-lower scheme of partial universalism seems to fit Dooyeweerd's thinking better in certain respects than does the macro-microcosm theme or scheme of partial universalism.

Vollenhoven entertains some real differences with Dooyeweerd concerning the relation of the individual and the universal. Vollenhoven does not use the term individuality structures and stresses, rather, kingdoms (rijken) and interregal subject and object relations.⁶⁵

65. For a fuller discussion of these important differences see Vollenhoven, "Collage systematiek - het probleem van de tijd," pp. 4, 5, 6, 10, 13.