

CHAPTER 7

A SYNOPTIC PICTURE OF OUR RECONSTRUCTION CONCENTRATING ON THE POINTS OF TIME, LAW, RELIGION, AND THEIR INTERRELATION

In order to facilitate the understanding of our reconstruction a synoptic picture or vision will be given of our reconstruction as a whole, especially concentrating on the points of time, religion, and law, and their interrelation. This synoptic vision will try to set off and show as clearly as possible the differences of our reconstruction from Dooyeweerd's views on these points.

In agreement with Vollenhoven, one must sharply distinguish between three modes of being: God, law, and cosmos.¹ This immediately implies that Dooyeweerd's construction of God, soul or heart, and cosmos must be radically reconstructed. This of course is not to suggest that Dooyeweerd does not see the law as the boundary between the sovereign Creator and the creation. On the contrary, Dooyeweerd stresses that man, in his heart as well as all his functions, is subjected to God's law. Nevertheless, Dooyeweerd reserves a rather unique place for the heart of man. As direction-giving center, the heart of man is not to be found in the temporal horizon. In Dooyeweerd's thinking the heart or soul of man must be seen to occupy a place between the temporal cosmos and the central law of love.

1. Vollenhoven, "College systematiek - het probleem van de tijd," pp. 2, 8. God and law cannot be taken up in an ontology along with the cosmos. Ontology is restricted to the cosmos. It is simply a designation of these three levels, not any attempt to have three modes of the existence of one being.

Therefore, Vollenhoven must be seen as being correct when he describes Dooyeweerd as possessing a scheme of God, soul or heart, and cosmos. The heart of man must rather be thought to be temporal, in time.²

In contrast to this unique place which Dooyeweerd gives to the heart or soul of man, the heart of man must be thought in some sense to be temporal and in time as man's functions are in time. This means that cosmic time, as Spier has pointed out, can no longer be conceived of as a law of refraction (brekingswet) with the nuclear moments of the law spheres as points of refraction (brekingspunten).³ As Vollenhoven has pointed out, the figure of the prism which Dooyeweerd loves to employ, must be abandoned because it brings with it this whole construction of Dooyeweerd.⁴

It is the unique place which Dooyeweerd gives the soul of man that necessitates a rather thorough revision of his idea of cosmic time and even, in some respects, his idea of law.

In the first place, it must be said that there is nothing in the cosmos that is not temporal. To put it still stronger, one could agree with Popma that there can be nothing created that is not temporal and nothing temporal that is not created. As Popma has emphasized, time must be regarded as con-created with the creation.⁵ Time itself is a creature. This means that time, like the creation, has a beginning. Before the creation there was no time. There is no way, of course, to express this fact other than in terms of time itself, but this does not

2. Ibid., pp. 2, 6, 8.

3. See p. 23, footnote 26, of this dissertation.

4. Vollenhoven, op. cit., pp. 5, 6.

5. Popma, Nadenken Over de Tijd, pp. 71ff.

at all take away from the fact that time must be said to have a beginning. This position must be maintained against dualists who, positing that time never begins, maintain time as an $\dot{a} p \times n$ in the non-transcendent realm as opposed to eternity as $\dot{a} p \times n$ in the transcendent; for example, in Xenophanes, Aristotle, Boethius, and Pomponazzi. On the other hand, the position that time is created must be maintained against all monistic temporalistic positions which would enthrone time as $\dot{a} p \times n$ and see God and man as participants in this one Origin.⁶

Time and creation are cosmic corollaries, as Okke Jager has expressed it.⁷ Now these general remarks have several important implications. First, since there can be no creation without time and no time without creation, this means that any notion that time ceases, immediately brings with it the notion that creation ceases. This must be emphasized especially against the nature-grace tradition which has stressed the fact that time and history cease at the judgment day. This position always implies a breaking of the creator-creature relationship, since if time is said to cease and man and the cosmos are then said to become eternal, be it now in a created or creaturely mode, there can no longer be a clear distinction between God and man, Creator and creation.⁸ A

6. Vollenhoven, Geschiedenis der Wijsbegeerte, p. 276. Popma, "Tijd en religie," (chapter VI, "Het temporalisme van Critias") pp. 162-170; for the Thomistic view of time and eternity, pp. 149, 156. Some examples of temporalistic time theologies are Cullmann and Kuitert. See also Popma, Cursus ter Inleiding in de W.d.W. (Kampen: Copia-erichting v.d. Berg, n.d.), passim. Also, Popma, "College inleiding - drie structuurmomenten," mimeo, 1965; and "College oecumene en wijsbegeerte - oecumene," mimeo, 1966, passim.

7. Jager, Het Eeuwige Leven, passim.

8. Stellingwerff, "Kritiek of K. Schilder als filosoferend dogmaticus," passim. Popma, "De eeuwigheid Gods volgens Boethius," passim. The phrase "man is eternal" or the "cosmos is eternal" is not wrong if one intends by this that it lasts forever, i.e., is subject to the endless time order, and therefore has endless succession and duration. As long as there is not involved in these phrases the idea

still more important consideration is the fact that Scripture gives no real pointing in this direction, but rather it points everywhere to the fact that the re-creation of man and the creation fulfills, restores, and renews the creation rather than destroys the creation⁹ by bringing an end to it. It is simply ridiculous to propose that created life on the new earth would be non-temporal. Popma has pointed out the nihilistic consequences of this supposition throughout his works. Cosmic time must be seen rather to be a created ordinance, eternally (that is, everlastingly, endlessly) holding, valid for all that is subjected to it.¹⁰ The precise sense in which time can be said to be an ordinance must be postponed until later, but it is of great importance for the reconstruction. It has great consequences, obviously, for the view of cosmic time as a whole. With this position it is obvious that time continues on the new earth. With this is implied that duration, succession, development, time measurement,¹¹ periodicity, history, cultural activity, and many other things are continued after the judgment day.¹² The very endless, everlasting eternal character of time provides a horizon for all of man's activity in the time of history before the judgment day.¹³ The whole idea

that time ceases and eternity begins. Involved in the word "eternity" is the idea of the quality of temporal existence, that is, the incorruptibility of the life lived endlessly, the power over time which comes through being in Christ.

9. This is seen by Berkouwer, De Wederkomst van Christus, I, pp. 266-299. See also Ridderbos, Paulus, especially his stress on the Adam category; index under beeld Gods (p. 631), begin Gods (p. 632), volsindig (p. 638).
10. For time as Ordnung see Popma, Nadenken Over de Tijd, pp. 62-63, 76, 126, 134, 228-229.
11. For the question of time measurement on the new earth see ibid., p. 14.
12. For information on these points see Popma, Levensbeschouwing, Vol. VII (index); also, Popma, Calvinistische Geschiedsbeschouwing.
13. This is a constant emphasis of Popma. For example, Wijsbegeerte en Anthropologie, pp. 241-244.

of the horizons of human experience as it is developed in Dooyeweerd must undergo modification. Popma has repeatedly spoken of the importance of the endlessness of time for man's perspective. This perspective is necessary for any scripturally healthy reflection about created reality.¹⁴ This perspective has importance in both directions, i.e., as man moves forward toward the future, new backgrounds open up endlessly as well as new horizons in his direction toward the future.¹⁵ This is also of importance for the relation of the categories, differentiated and undifferentiated, and of how these two are mutually related in respect to man.¹⁶ The importance of working with the distinction of the categories of the creational and lapsarian and their importance for formation of knowledge (kennisverwaring) is brought to the fore by Popma.¹⁷ The healthy formation of knowledge must have the proper perspective, and any failure to do justice to the endless horizons of cosmic time in the direction toward the future as well as failure to see the importance of the pre-fall history of man involves one in substitute pseudo-views in respect to these directions of time.

Cosmic time seen as an eternally holding ordinance involving endless perspectives for man and the creation even after the judgment day on the new earth can be designated as the horizontal direction of time.

14. Popma, Nadenken Over de Tijd, p. 28, he says, "Nu is mij een ver-wijzing naar de nieuwe aard altijd hoogst welkom; wanneer wij in de moeite van ons werk hier-en-nu (velerlei moeite; werkstof, tijd-nood, gezondheid enz.) niet dagelijks er aan denken dat we ons huidig werk op de nieuwe aarde die tevens hemel is mogen voort-zetten in de zekerheid dan pas goed op dreef te zullen komen, is onze arbeid weinig Christelijk en weinig zinvol."
15. Ibid., pp. 22-23, 254-266.
16. Ibid., pp. 20-23.
17. Popma, Wijsbegeerte en Anthropologie, pp. 24ff.

In this sense we can speak of an endless linear time.¹⁸ The word "horizontal" has many significances in the W.d.W. and can be used differently in different contexts. Both the terms "linear" and "horizontal" are not without dangers which must be pointed out later in more detail. We are using these terms to designate cosmic time as an eternally holding ordinance, especially to set us off from any notion that time, history, and succession cease. Anyone who does not see the perspective which endless cosmic time opens for Christian thinking is forced, explicitly or implicitly, to verticalize cosmic time. This tendency is what seems to be present in Dooyeweerd's idea of the transcendental direction of cosmic time and to some extent in his idea of created reality as meaning, as pointing in the transcendental direction to its supra-temporal-totality, fullness, consummation, and root unity, and to its ἀρχή. In this view the future of the earth, of man, of history, and of time are not seen as running continuously on in time and under the ordinance of time everlasting, but as culminating, consummating above time in the supra-temporal consummation of meaning. This verticalizing results from a failure to see the reforming perspective of the Christian ground-motive of Word-revelation for the future of man, time,

18. Mekkes, Teken en Motief, p. 134. This is new terminology for Mekkes. Throughout this book there is a healthy emphasis by Mekkes on man's being bound to time and the dynamics of the creation. However, Mekkes still has not gotten out of the problem of supra-temporality as we find it in Dooyeweerd. Notice the stress on the transcendental direction (pp. 159-160). But even the transcendental direction is severely modified in this book. For his critique on the supra-temporal heart see pp. 214-215. For his earlier emphasis on the supra-temporal see "Beschouwingen naar aanleiding van de discussie rondom het recht van verzet," Phil. Ref., XVIII (1953), p. 152. See also the interesting discussion of transcendental and horizontal as they relate to history and time in "De tijd der geschiedenis," by M. C. Smit; mimeo, uitgave Het Filosofisch Instituut der Vrije Universiteit, 1968.

the earth, heaven, and the creation in general. This failure in turn results from the grip of the nature-grace ground-motive on Dooyeweerd.

A second consideration following from the position that there is no creation without time, and no time without creation, is the notion that all of the created is temporal. This means, for instance, that heaven and earth are subject to one cosmic time as an eternally binding ordinance. In contra-distinction to Dooyeweerd it means that his construction of God, soul, temporal cosmos cannot be maintained. The whole man is temporal in the sense of being subject to the ordinance of time. Man as the "creature with a heart" as well as man as body with all his functions, is subject to time. More than this, the angels, good and bad, are temporal and subject to the all-embracing cosmic time. This means, as Popma has shown, that demons (fallen angels) and angels in general, have time-consciousness,¹⁹ that heaven as the place of the ascended glorified human nature of Christ and the departed saints is subject to changes, succession, duration, development as earth because it is subject to the same cosmic time as earth is.²⁰ This means that there cannot be any speaking of that which is above time unless one has God who is eternal in mind. This means that heaven, to the extent we have revelation concerning it, must be brought within the scope of Christian thinking, and must figure in all systematic attempts to build up a view of the earthly cosmos.²¹ Anything within the creation is temporal, and,

19. See footnotes 114-117, on pp. 111-112, of this dissertation.

20. Schoonhoven, Wrath of Heaven, passim.

21. See Popma, "Zon sta stil," Cerr. bladen, XXXII (April 1968), pp. 1-4, where he stresses the fact that positivism suffers from lack of true perspective because it does not see the interrelatedness of heaven and earth.

therefore, Dooyeweerd's speaking of "faith as grouping the eschaton and in general that which happens beyond cosmic time" can no longer be maintained. Heaven cannot be viewed as eternal in distinction from earth that is temporal, for this would mean that there would be two time orders. The heart cannot be thought of as possessing created eternity or asvum in contra-distinction from its temporal functions. Rather, all that is in the universe in heaven and on earth is moving toward the future in one cosmic history which includes heaven and earth.

Instead of accentuating the supra-temporal and the eschaton as beyond time, as Dooyeweerd definitely does, the eschaton must be viewed as centered on the new earth with heaven on earth because Christ descends to earth at the judgment and there everlastingly abides as the last Adam with the new mankind. God's coming to dwell with his people, his walking among them everlastingly as fulfillment of covenant in his Son Christ Jesus in the future on the new earth, gives the history of the universe its direction and meaning. The future identity of heaven and earth, because of the presence of the Mediator in his glorified human nature with the angels, the servants of the new mankind on the new earth, show that the earth is the religious center of the universe.²² When this perspective is lost, biblicism must ensue, verticalizing, supra-temporalizing of eschatology results, and a skepticism in respect to the future perspective of the cosmos diverts Christian thinking about the cosmos from one of its vital orientation points, with the result that

22. Popma, Nadenken Over de Tijd, passim; Levensbeschouwing, VII (index), under fabrilisme, faber, fabrilisatie, fabriliteit. See also E. J. Young, "The Days of Genesis," Westminster Theological Journal, XXV (Nov. 1962, May 1963). He shows that it is addressed to man standing on the earth, and that a habitable earth and a habitable garden is the perspective.

all things before this period of time, starting with the new earth, are placed in distorted perspective. This skepticism uses the fact that scriptural Word-revelation concerning the future is often couched in apocalyptic figures to come to the conclusion that nothing at all can be known concerning the future which could be of real value for Christian philosophy and ordinary experience. In this way a veil is hung over the Scriptures which can only be taken away as Christ opens the Scriptures and one is again brought under the grip of the ground-motive of Word-revelation.

Not only must heaven not be thought to be of little importance for Christian philosophy and the Christian life because of our lack of knowledge about it, but it must be constantly kept in mind if one is to have the proper perspective and orientation for a view of the cosmos as a totality. The importance of the relation of heaven and earth throughout the various periods of the history (geschiedenis) of the creation must be seen as clearly as possible. Vollenhoven, and especially Popma, have brought this to the forefront in their thinking. The presence of God on earth in paradise before the fall of man, including the revelation to man after the fall, the leading of mankind through the Angel of the Lord or the Angel of his presence (face) accompanied by the presence of the angelic hosts (angels), all point to the importance of the relation of heaven on earth and the relation of heaven and earth for a Christian view of the cosmos. The presence of God through his appearances as Angel of the Lord to the Patriarchs, the epoch-making character of God's covenant-making through the Angel of the Lord, his deliverance from Egypt, his leading of Israel through the wilderness, his presence in the battles of the Lord, all again stress the interrelatedness of heaven

and earth. God's presence with man, his dwelling and appearances in the garden, tent, cloud, tabernacle, temple, and, finally, in the Word made Flesh show the plan of God to bind heaven and earth together again (reconcile them), to have man and God together. This plan is shown in his desire to walk and talk in their midst as Holy God in the midst of an equally holy people, forever abiding with them on the earth in his Incarnate Son made subject to the law and time, in his unlosable human nature, forever present with his brethren, the new mankind, throughout all the periods of time on the new earth. To see Jesus is to see the Father, to be with Jesus, the Incarnate Son of God, on the new earth is to be with the Father and all His angels on the new earth. It is to have a new heaven and a new heaven on earth. Heaven and earth have an identity never more to be lost.²³

Popma points out that the original presence of God and His angels on the earth in paradise was lost because of man's sin. Heaven and earth became separated, but the unity is never completely lost because of God's gracious intervention. The original presence of God with man on earth points forward to God's everlasting presence on the new earth where heaven is on earth. All of the history of God's great acts of redemption and restoration points forward to this last and definitive period of world history which comes into its full realization only at the Great Appearing (*, ἐπιφάνεια*, public appearance) of our great God and Saviour. In this line, Canaan is a foreshadowing of the new earth with God's presence in the midst of his people and is not, as much nature-grace theology sees it, a foreshadowing of heaven in distinction from the new earth.²⁴

23. See p. 111, footnote 114, of this dissertation.

24. Kline, Treaty of the Great King (Grand Rapids: Eerdmans, 1963), pp. 124ff., 133.

In this line also, God's dwelling in His Son on earth in Canaan and his indwelling through the pentecostal Spirit in his people until the end of this age are strides forward to the finished and consummate dwelling with the new humanity on the new earth throughout all the periods of time in this last stage of world history inaugurated at the judgment day. The interrelatedness of heaven and earth in the Scriptures and the great perspectives which come from this are pre-conditions for a Christian world-and-life view and lay the foundation for any cosmology or anthropology, any theory of knowledge or theory of values as well as a view of creation history (to be distinguished from the historical formative or technical aspect of history) of Christian philosophy.

Popma has shown also the importance of seeing the fact that the "age to come" begins with the resurrection and ascension of Christ, for one's perspective on time, history, and heaven. The two phases of history which he entitles "spirit" and "flesh" were already laid down as a creational ordinance.²⁵ The "age to come," inaugurated with the coming

25. Popma, Calvinistische Geschiedsbeschouwing, passim; Nadenken Over de Tijd, pp. 256-257, 270-272; Wijsbegeerte en Anthropologie, pp. 225-311. See also G. Vos, "The Eschatological Aspect of the Pauline Conception of the Spirit," pp. 247-250; Pauline Eschatology, pp. 205, 304. Also, R. Gaffin, Calvin's View of the Sabbath, unpublished Master's dissertation from Westminster Theological Seminary, 1961. In I Cor. 15:45-46 the term $\psi\upsilon\chi\iota\kappa\acute{o}\nu$ in the phrase "first the natural then the spiritual" does not here refer to the fallen in his fallen state, but rather to man as he was at the creation. The phrase "living soul" refers to Genesis 2:7. Adam was created in a condition able to fall. He was to move via a probation to a state of confirmation. This confirmation affected the whole man. The Spirit is the consummated stage of history, that is, no longer able to sin. Christ as life-giving fulfills the original dynamics of history. In the rest of the context $\psi\upsilon\chi\iota\kappa\acute{o}\nu$ does refer to man as corrupted, but not in verses 45-46. See Vollenhoven, Het Calvinisme en de Reformatie van de Wijsbegeerte, p. 45.

of the kingdom of heaven to earth with the first coming of the King from heaven, the heavenly Son of Man, opens perspectives for a Christian view of the cosmos. The "age to come" is centered in heaven where the glorified Christ is enthroned. This "age to come" which broke into history does not mean that time ends or is destroyed, but that time is renewed. The "age to come," centered in heaven but present in Christ's people on earth, is dated and temporal. The stress on heaven in the New Testament underlies this fact. Time will not cease at the judgment day any more than it ceased at the first coming of Christ. The "age to come" has begun with the incarnation and resurrection of Christ, its center has shifted to heaven through the ascension, and its center again will shift to earth at the return to earth by our Lord. The center of the creation is where Christ dwells in his human nature, now in heaven, then on the new earth. The new age, the age to come, is ushered into full perfection at the judgment, with the resurrection from the dead of the new humanity, the purification and renewal of this earth.²⁶

It is from this heavenly, temporal center that life in this fallen age is directed and driven by the Word of the Redeemer. This earth is now His earth, His kingdom. His servants reign as suffering, persecuted, sojourning kings only waiting for the final redemption of their bodies and the new earth "where there will be no Canaanites in the land." Both ages are temporal, subject to the created ordinance of time. When one

26. The Lutheran theologians of the 17th and 18th centuries taught the annihilation of this earth and the creation out of nothing of the new earth. All apocalyptic figures which might seem to suggest the total destruction of this earth are countered by figures which suggest the opposite. The Reformed view rightly stresses the continuity and identity of this earth with the new earth as well as the continuity and identity of the buried and raised body. See Berkouwer, De Wederkomst van Christus, I.

dies and is with Christ, he does not therefore go into eternity and out of time as Dooyeweerd seems to think.

This whole stress on the importance of a proper understanding of the relation of heaven and earth, and their interrelation and the various phases, stages which they undergo in the history of the creation which is common to both, make it clear that heaven may never be conceived of as above time, supra-temporal, or eternal as Dooyeweerd does. The unity of the age to come in its two phases (between resurrection and the judgment day and from judgment day on the new earth onward), shows that time and history can never be said to cease at the judgment day. It is Dooyeweerd's loss of perspective on these two scores which distorts his philosophic vision.

Cosmic time can therefore no longer be conceived of as a prism since this presupposes that there is something created above the prism which is not temporal and which is expressed, refracted, and manifested through the prism. There can be nothing above time except the eternal God. All creation is temporal, and all the temporal is created. This means that cosmic time does not have breaking points which also for Dooyeweerd give rise to the diverse modal law spheres and modal functions. Time can no longer be conceived of as a law of refraction (brekingswet) for temporal diversity of functional aspects, all of which are functions of the supra-temporal created fullness of meaning which Dooyeweerd insists cannot be given in cosmic time. Cosmic time on its law side cannot be conceived to be an order of before and after of modal aspects containing breaking points through whose order the aspects come to successive temporal realization. Cosmic time cannot, as breaking law, be the reason for the diversity of functional aspects and also the reason

for the coherence of these functional aspects. In contrast to cosmic time as a law of refraction for the diversity of functional aspects of time, the diversity of laws must be seen to be the direct result of God's command. Vollenhoven, when speaking of three kinds of law, speaks of all these kinds of laws as command (bevel). He is recorded as distinguishing "drieërlei wet en de correlatie van drieërlei subjectiviteit. Drieërlei subject-zijn (1) onstaansbevel; modaal en structureel; dus een zijnsgebod; subject-zijn; raakt alles, i.e., alle scheepsel. (2) liefdesbevel; alleen de mens, cf. het hart, subject eraan. (3) positieve bevel; alleen de mens, ook bij wetgeving betrokken hier dus de correlatie wet-subject zijn."²⁷ Diversity of structural laws and modal orderings are no longer to be seen as the result of the refraction of the religious root unity of law into a diversity of structural (in Dooyeweerd's terms, typical, individual laws) and modal laws. These, rather, are diverse commands of God.²⁸ The unity of the law is fulfilled within the temporal and is no longer to be thought of as above or beyond the temporal. The unity of the law is temporal in the sense that it holds for, and relates to, and is in correlation with the created tem-

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

28. The work of Meredith Kline is as a whole a striking confirmation of the work of Vollenhoven and Dooyeweerd as philosophers. Kline's idea of law covenant, the importance of the covenant structure of the creation, the importance of the kingdom as creation, a covenant administration of law sovereignty imposed by a suzerain on a vassal creation finds its cosmological, philosophical, and anthropological outworkings in the philosophy of the W.d.W. The distinction of subject and law and Kline's work dovetail in lovely harmony. It is a confirmation of the Scriptural ground-motive of Word-revelation in the work of a Reformed theologian and in the work of Reformed philosophers without any dependence upon each other. Kline's work above all other theologians, that of Berkouwer and Ridderbos included, holds the most potential for Calvinistic philosophy. Kline's views can only have full significance in the outworking of Calvinistic philosophy. See Treaty of the Great King and By Oath Consigned.

poral heaven and earth and all subjects who are subjected to it. It is supra-temporal as it is thought of in relation to the law-giver, the sovereign, eternal God. This can also be said of structural law and modal orderings. They are temporal and supra-temporal in the same sense as the law of love. The unity of the law is a unity within the diversity of modal and structural laws. They all have a temporal and a supra-temporal side. The source of the diversity of the law, as well as the unity of the law, is the direct speaking of God. Therefore, the law of refraction of cosmic time cannot be viewed as being employed by God to bring into existence the diversity of law nor the functions subjected to these diverse laws. In this sense cosmic time cannot be thought to be a modal or cosmic order of time which gives rise to this diversity.²⁹

For this reason the pointing character of created reality as meaning must be modified. It can no longer be seen to point in a transcendental direction to a created supra-temporal root unity, fullness, totality of meaning on either law or subject side which is above time and eternal. Religion as a supra-temporal sphere of occurrence cannot be the central sphere from which temporal diversity of functions and structures are directed. There can no longer be a transcendental direction of time since time as a created ordinance is immediately related to the speaking of God.³⁰

29. Vollenhoven, op. cit., p. 6.

30. How the transcendental direction must be construed on our basis is not easily seen. The order of time is to be mostly seen in interregal relations and in things. All creatures are related by subject and object relations and kingdom relations and this interrelatedness of all creatures is always related directly to the creature. It is not via a time order of modal aspects. God always cares for the creatures he has made and they all immediately

The anticipations in the law spheres do not open up in the anticipatory direction of time towards a consummation of meaning which is supra-temporal, but, rather, are directed horizontally according to the eternally, universally binding ordinance of cosmic time. All of creation is insufficient³¹ and relates immediately to God as its Creator. Its meaning character is its createdness. Its dependence is seen in its coming into existence through God's creative Word. All of created reality reaches out to God in dependence on him for its sustenance, direction, and maintenance. Meaning should perhaps not be thought of as ontically structural pointing out or to (uitwijzen), a pointing out of itself beyond itself.³² That created reality reaches out to God presupposes its created sufficiency, its being created good by God. Since it was very good by virtue of creation it lacks nothing which it should have as created, but its very nature as created means that it reaches to God for what it needs as created. Vollenhoven remarks in the words of Scripture, "All things have life and expect their food from Thee." Created reality is temporal and its created character is meaning. It expects, it waits on its faithful Creator and Redeemer for what it needs as created. This point is of great importance for reconstruction.

expect their food and substance from him. This expectation expresses the dependent mode of the created and the relation to God, or what Dooyeweerd calls the transcendental direction. The concentric character of this relation of all the created directly to God is never in abstraction from man for he is the only creature with a heart and the law of love is only given to him. But this law of love is realized in connection with all other kingdoms. There is no nature an sich.

31. Vollenhoven, op. cit., p. 5.

32. Ibid., p. 10. Here Vollenhoven distinguishes pointing to, out of (uitwijzen) which he speaks of as being Aristotelian, from transcending as reaching out (uitrijken). This reaching out is done by all creatures and certainly therefore by man who he speaks of as reaching out to the throne of God through prayer and who is heard by virtue of God's grace.

Our previous remarks have related to cosmic time and to law, and now it remains to show synoptically how both these in turn relate to religion and to the idea of transcendence.

As we have said before, man is a creature with a heart. The heart in man is what gives direction to man either toward God or away from God. It is either good or evil. The distinctions of good and evil are centrally religious distinctions and cannot be said to be moral or ethical since the moral or ethical aspect is only one aspect of man's religious service toward God, his neighbor, and himself. The unity of the law, the central law of love and service to God and neighbor, as well as love for oneself, is addressed to the heart of man. This service of love by man is expressed variously in his different offices and in his acts which are qualified by diverse structural law spheres. In all his differently qualified acts in which all his various functions are present but in which one or another predominates, man is living out of the central command of love and service given to his heart. Since all functions are directed by the heart of man and are expressions of his heart, the law of love is a command given to the whole man in his unity as man. There are diverse norms for the differing expressions of this central unifying command of love. Man in his heart is pre-functional,³³ undifferentiated, and pre-differentiated. He possesses a common human pre-functional office. This office brings with it a central task which can be said to be that man becomes a man coram Deo. His created human nature³⁴ must develop toward the fullness of manhood. This central religious

33. Ibid., p. 12.

34. This human nature is unloseable by virtue of creation and even in hell man is man.

office with its three sides is expressed in all man's various offices.³⁵ These are qualified offices, i.e., they have a predominant law sphere and modal function which guarantees their speciality. As history differentiates, and more and more spheres of society and life of the creation are realized and revealed, man acquires more and more qualified offices. The central religious, pre-functional office of being a man before the face of God is never dissolved in the diversity and speciality of his manifold offices. These offices are governed by the diverse commands of God, each having its own task, terrain, or zone, and each its delegated authority and competence from God.³⁶ In all his diverse tasks, man responsibly, obediently carries out in diverse ways the central unity of the law, the law of love and service to God, self, and neighbor.

Man is placed by God in a privileged relation to God first of all since God makes him in His image and likeness and takes special interest in the creating of man. Man is the only earthly creature with a heart, and this means that God created man for fellowship and partnership communion with Himself. Immediately after God had created man He spoke to man. Man became a Word-receiver. Man was expected to give an obedient answer to this Word of God spoken to him. Man is, therefore, first of all a listening being and not a seeing being as the theo-ontological tradition has claimed; nor is man therefore a questioning being as Martin

35. Popma, "Eenheid en pluriformiteit van ons belijden," *Phil. Ref.*, XVI (1951), pp. 178-189; XVII (1952), pp. 1-15. This is an extremely suggestive article of Popma. It deals with religion, differentiation, confession, and the unity within the diversity of man's office.

36. See K. Sietema, *De Ambtsgedachte* (Amsterdam: S. J. P. Bakker, n.d.), and P. Schrotenboer, "Man in God's World," *International Reformed Bulletin*, X (Oct. 1967), pp. 11-29.

Heidegger has claimed.³⁷ Because man was created to be a Word-receiver and to be in fellowship with God, he was also created a re-sponsible and answering being.³⁸ In listening to the Word of God with his whole heart, man is given central religious knowledge. He is to answer the command of love given to his heart by the Father with the love and service of his whole heart. In listening to God and answering God in his center or heart, man receives central religious knowledge of himself. God in Paradise revealed to our covenant head, Adam, who he was, what he was to do, how he was created, the creation of the world, all of which he would not have known had not God spoken to him. This knowledge achieved through the speaking of God to man directly enabled man to know himself as created, to know his position relative to the rest of the created, and his central task. Man is given a central directive for his historical development, as well as a goal, symbolized in the Tree of Life and in the Sabbath ordinance. To Adam was also revealed a pattern for activity and rest and with it the command to worship God, in a confessional cultic sense.

It must be said that man, by his being created to be a Word receiver, is enabled to have trans-cosmic knowledge.³⁹ He knows about the beginning of the world, he sees where he is to go, he has a goal set for him and a direction given him. Through Word-revelation his knowledge spans the cosmic horizon. He knows himself to be in a central relation to his Creator and Sovereign and knows also his other relations through knowing

37. For this emphasis on man being a Word-receiver and a listening but not a seeing being as the theo-ontological tradition says, or a question being à la Heidegger, see Popma, *Levensbeschouwing*, *passim*.

38. See A. Troost, "Verantwoordelijkheid," *Mededelingen van de Vereniging voor Calvinistische Wijsbegeerte* (Maart 1967), pp. 1-5; (Sept. 1967), pp. 3-7.

39. Popma, "College inleiding - drie structuurmomenten," (no. 19, "Waarheid en religie") in which he deals with the trans-cosmic.

this central relation likewise. He sees through this central relation his proper position in respect to the kingdom of things, plants, animals, and also to his fellow man. Thus he gains self-knowledge. This self-knowledge is central, religious, undifferentiated, and pre-functional. It directs, inspires, and expresses itself in all of his qualified offices, tasks, functions, and acts. Through Word-revelation from God, man acquires self-knowledge, consciousness of cosmic time, and the knowledge that creation is subjected to Divine law or Divine command.

Word-revelation, especially after the fall, has the central intention of putting man back into his right place. The Word of God is a central re-directing power. The question of God to Adam and Eve, "Where art thou?" involves more than only a question as to "What tree are you hiding behind?" which might be involved, but it also has reference to the fact that man has lost his place as representative, his place coram Deo. When man is standing in the right place, he is coram Deo before the face of God, and this involves being rightly in the other proper, centrally religious relationships, that of the relationship to himself, to his fellow man, and to the world of which he is the crown. Since Calvin's emphasis in his Institutes on the correlativity of knowledge of God and self-knowledge, the relation of man's knowledge of the world as being immediately related to those two central knowledges, has not been emphasized. It should be stressed that man, put in his proper place by the redirecting, replacing Word of God gains knowledge of the world and of its lawfulness.⁴⁰

This brings us to a very important emphasis of Dooyeweerd and the

40. Popma, Inleiding in de Wijsbegeerte, pp. 7-15.

school of Calvinistic philosophy as a whole. It concerns their view of revelation. Over against all forms of biblicism a constant stress is laid upon the importance of creational revelation. The correlativity of Word-revelation and creational revelation has been emphasized from the beginning, especially against nature-grace thinking. From the early years there was a clear emphasis on the interrelation of deed revelation and Word-revelation and their correlativity. The whole stress on the cosmic character of God's ordinances and their revelatory character symbolized in the title Wijsbegeerte der Wetsidee (The Philosophy of the Law-idea) shows this stress. Only through Christ as the re-creating Word is a true knowledge of the creation structure possible. Word-revelation before the fall of man made it possible for man to understand the creational revelation, and Word-revelation has no meaning apart from creational revelation.⁴¹ Man sees the unity of the law through the central command of love given to him. He knows himself as the one identified and spoken to by God and is given unity of direction and consciousness towards his Sovereign. This knowledge that man receives through the Word of God is central religious knowledge and directs all man's qualified offices, relations, acts, and tasks as their foundation and presupposition. Through this revelation man knows himself to be different from the lower kingdoms with which he has his createdness in common. He knows that all creation, including himself, is governed and ordered by God as the law-giver who commands the different laws or ways for their existence. He sees that the obedience of each is governed by the command for its own existence and sees the faithfulness of God to

41. Mekkes, Scheppingsopenbaring en Wijsbegeerte (Kampen: J. H. Kok, 1961), and Teken en Motief der Creatuur (Amsterdam: Buijten & Schipperheijn, 1965).

his commands and laws.

This knowledge of man changes and grows with further revelation and fellowship with God, and in all respects this knowledge is temporal. In a certain respect man can be said to transcend his present moment, or stage, and his life history is his knowledge of the future and his knowledge of the beginning of things. The reach of his knowledge is trans or across the cosmos. It reaches beyond himself toward past and future. He sees himself as created, which means he transcends or stands above the animal, plant kingdoms and the kingdom of things which do not know this in the same sense as man. Adam knew himself as head and representative of his posterity and also as individual member of the human race,⁴² with relations to these other members (e.g., his wife).

The Word of God addresses man in the language of ordinary experience, God reveals himself to man in the form and language of man who is his likeness and image. In revelation God comes into cosmic time, to man where he is, into the created world nearby man.⁴³ In his revelation to man God remains the sovereign, eternal, transcendent Creator and law-giver of heaven and earth. Through Word-revelation God discloses who he is. Word-revelation reveals God as man's eternal creator and sovereign law-giver, as well as man's friend and partner.

Man responds to God by thanking God, praying to God, worshipping God, and obeying God's commands. Man reaches out to God's throne beyond the creation. He seeks God's presence, he calls to God for help. In man's response, man reaches out to God beyond the cosmos. This can be called a

42. P. Fairbairn, The Typology of Scripture, pp. 197-207.

43. Popma, Levensbeschouwing, VII (index), under nabijheid van God, nabijheid van Christus, and nabijheid van Gods Woord. The "nearbyness" of God is the condition for Christian philosophy and theology.

transcending, a religious transcending. Through these acts man directs himself to God, he concentrates himself on God, he unifies himself.

In the keeping of the Sabbath rest and the divine creation and rest pattern set for him, man on the Sabbath gains distance from his work and oversight concerning his own history. This day of rest gives man a certain transcendence or standing above his historical, genetical, and cultural tasks. He sees himself as master over his time and work. On the Sabbath, uniquely, he concentrates his time and work to God as a priest and through this consecration gains knowledge of himself as man before God's face.

In none of the senses mentioned above is man supra-temporal (boven-tijdelijk) or supra-creaturally. These designations must be considered as unnecessary, although in some sense justified. Man in his reaching out to God in response to God's Word to him, in his calling upon God and seeking his uncreated throne, in his knowledge of the unity of the law, the scope and direction (backwards and forwards) of time and the genesis of the cosmos, in some sense has trans-cosmic perspective and knowledge. In all these senses, and in a few others not yet specified, man can be said to possess a religious transcendence. What does he transcend? In his knowledge of the creation of the world, and the creation of himself, and in his knowledge of himself as distinguished from the other non-human kingdoms in their natures and createdness, and the steadfastness or reliability (vastheid) of the creational plan, etc., he stands above himself as limited to his present existence. He sees beyond where he is in his own life history toward the future and in this sense transcends any limitedness of his knowledge to the smaller horizons of his immediate life in the present stage of his history. Through Word-revelation his

vistas are opened and his horizons expanded further than animals, plants, and fallen man, who has become truncated (cut off) from Word-revelation.

Through God's coming nigh to him in Word-revelation in time, where he is, through God's speaking to him in all his functions but especially to his heart in temporal language, man is enabled to know in created, temporal language about God, who is not created, about the origin of the world, of which he could not have known without revelation, about himself, which he could not have known without revelation, and, in the case of Adam, about the meaning, significance, and beginning of woman, his wife. This knowledge is temporal knowledge, it changes and grows, but it is also central, all directive and unifying knowledge. Popma especially has stressed man's transcendence through Word-revelation and man as being a word-receiver. He has also stressed that man in religion escapes (ontsnapt) cosmic time and his history and even gets distance from himself as created. This happens in virtue of man's created eternity. He is in closer agreement to Dooyeweerd than, for instance, Vollenhoven or Zuidema, despite the fact that he has brought critique of Dooyeweerd's notion of supra-temporality (beventiĳdelĳkheid). Popma's views are very complex on these points and cannot be dealt with in greater detail. However, his constructions on some of these points must be modified. The trans-cosmic knowledge which man receives through being a word-receiver, which enables him to have a certain transcendence and distance with respect to time, history, and even creation, and which must be called religious transcendence, because of its central, unifying, and undifferentiated character, must be described as a transcendence of time, history, and creation within time, history, and creation. As Zuidema once described

it, a transcendence in immanence or in time.⁴⁴ No part, aspect, dimension, or point in man is ontically above time. Consequently, any structuration of man into supra-temporal soul or heart with a temporal function mantle must be rejected. The stress in revelation is God's coming to man in time, in history, his coming into the creation to fellowship and direct man and to disclose himself to man. This Word-revelation makes a history for itself. God reveals himself gradually, step by step. We see this gradual revelation in Biblical Theology in the idea of the history or revelation.⁴⁵ God's Word-revelation, in which he is nearby man, does not go under in its temporal, historical forms and embodiment.⁴⁶ It transcends the cosmos and is supra-temporal because he is the Lord of time,⁴⁷ the eternal creator, and sovereign law giver. The contact is made with man in cosmic time, in history, and in the creation. This comes out strongly in the biblical significance of the "Word made flesh." Therefore the biblical picture militates against a construction which pictures man in a central sphere of religion to which the central power of the Word-revelation is directed in distinction from the temporal embodiment and entering of this Word-revelation into the time horizon where it also then is directed to man's functional bodily life. Dooyeweerd pictures it this way consistently. He has stressed increasingly that these two sides of Word-revelation can never be thought of as separated from each other and that they are in strict correlation, but it

44. Zuidema, in a personal conversation in Amsterdam, described transcendence in this fashion.

45. Popma, De Vrijheid der Exegese, pp.5-61. Here is a good defense of paradise history and prolegomena for theology.

46. Zuidema, De Christus der Schriften en Oecumenische Theologie (Amsterdam: Buijten & Schipperheijn, 1965), pp. 11-66.

47. For the idea of Christ as Lord of time see Popma, Nadenken Over de Tijd, pp. 207-211.

does not seem to be a satisfactory representation of this state of affairs. One can detect a note of aggravation in Dooyeweerd's reply to objectors who suggest that he does not do justice to the entrance of Word-revelation into the time horizon.⁴⁸ It does not seem that Dooyeweerd has distanced himself sufficiently from modern theology which employs a geschiedte-historie, two-realm theory. There is some effort on Dooyeweerd's part to set himself off from modern theology, nevertheless, it would seem that he has not represented man's transcendence and his contact with Word-revelation satisfactorily.

Word-revelation, which comes into time and history, but yet is supra-temporal because it is the revelation of God, enables man to have a certain distance to time, history, and even creation. This does not mean that man has to get out of time to see cosmic time as a totality, or to get out of history to see history as a totality, or to get out of creation to see creation as a totality, but rather he remains within the time horizon. Word-revelation opens man's horizon because it reveals the meaning, unity, and structure of the whole creation. It does this in the language of naive experience and, therefore, in temporal terms. Man's believing reflection gains trans-temporal, trans-historical, trans-creational scope. But this is still in temporal terms and therefore man's transcendence is a temporal, changing, and developing transcendence. It is a standing away, above, and at a distance, but it is still with time. This is an ex-sistere, a standing-out-of, as Dooyeweerd would say it, a distance-taking; but it comes through man's listening with his whole heart to God's speaking in time about the unity, direction, full-

48. See p. 225, footnote 183, of this dissertation.

ness and significance of creation, history, and cosmic time. It is an ex-sistere, a standing-out-of time, in time. Time, which man stands back from, away from, and at a distance from, is time in its successive, on-going horizontal direction.

Man is at one place, so to speak, on a time line. He must see where the line has come from and started from, and he must orientate himself towards future points on the line. As a whole, man is in the horizontal on-going movement of time. Word-revelation comes into this horizontal on-going movement of time and shows him from where the line has come, to where it is proceeding. This gives man perspective about his present stage and point on the line. It is in this sense that he transcends. He knows more than where he is; he sees back and forward and beyond or above time, creation, and history. He is at all times carried forth in a horizontal linear direction by the "dynamic" of the creation. It was God's coming to him and not his standing out of time which enables him to view his present stage in time and history. This central knowledge, which comes through Word-revelation, is a central, temporal, religious knowledge. It does not mean that he stands above time in the sense of being limited to his present, in a trans-cosmic time or in a central religious time.⁴⁹ His being an overseer of time and his orientation in time is made possible through God's revelation to him while he is moving along in cosmic time, made possible because of what it tells man, because of what it informs man. Man's heart is not out of time, his selfhood is not beyond time, but it is directed within time. This is almost impossible to formulate because it is a boundary question (grenz-vraag).

49. Not as Spier says in his book, Tijd en Eeuwigheid, p. 147, a religious time.

In another sense, the sense in which we think of when man responds to God through prayer, man can also be said to transcend. Man's listening to God's Word in Scripture is often pictured in terms of God standing along side of, right next to man, as walking and talking with man. In contrast to this, man's crying out, his praying, is represented as God being at a distance, and prayer is then a reaching out to God in heaven or beyond heaven even, a calling out to his throne for his help. God comes to man's aid, to his side in time from a distance. Man's reaching out beyond time, beyond creation, does not mean that man is out of time, but that God is the creator of time and is not, therefore, subject to it. When God hears and contact is made, man has made contact with the eternal God of heaven and earth, but the relationship is always between man wholly under and in time and God the eternal creator of time. Man has found his eternal resting point, the listening God, but the fact of this relationship does not mean that man goes up in the relationship or is reduced to the relation. The two beings are related. The relation brings knowledge to man, but man in no way has left time nor does the fact that he transcends in this relationship by virtue of his creation, Word-revelation, or prayer, mean that he, in his center or heart, is not subject to time. Because time, creation, and history are understood through this relation to the eternal God it can be said that man transcends certain limitations of history and time which hold for him in the horizontal direction. These limitations are due to the fact that cosmic time is an order for the successive unfolding, becoming, and genetic process of the creation as a totality. Through Word-revelation and prayer man has an orientation point to direct himself while he moves along in this process. He can oversee the process and the totality while moving

along with it and being completely within it. In the fact that only man of all the earthly creation has this unique relationship, especially in contrast to the other kingdoms of the earthly creation, is his transcendence above these others. He can know where he is, where he has come from, where he is going because of his covenant, religious relation to God through God's revelation to him. It is according to man's created nature that he is and should be in this relationship. This is the central law of his being: that he is related to God through covenant, by being a word-receiver. This central law of religion enables him to transcend the limitations he is under by virtue of his subjection to cosmic time. In this religious relation man gains knowledge of the nature of cosmic time as a divine creational ordinance which is binding on him everlastingly. In his religion man has power over time, he understands time, and he has consciousness of time. Through this relationship he can direct the developing world over which he has been given dominion. Man stands above time only in his knowledge of cosmic time and of creation while he is completely subject to the on-going succession of cosmic time as an order and eternal ordinance for his everlasting life and development as a created being.

Dooyeweerd, in speaking of the concentration point, is not thinking of the individual human heart, but is thinking of a new human race, or mankind, as participating in its new root, Jesus Christ, according to his human nature, in perfect subjection to the central law of love. The concentration point is supra-individual. The ground-motives drive mankind as a central community of individuals. This idea of a centrally religious root community, which is called the body of Christ and is characterized as supra-temporal, is very important for Dooyeweerd's view

of temporal societal structures. All societal relations are expressions and revelations of his unified, undifferentiated, pre-functional religious root community in its new head, Christ. It was stressed earlier that man's heart is pre-functional but in time, so also must this religious, central, pre-functional, undifferentiated mankind be wholly temporal. Cosmic time is not to be thought of as that which gives rise to the rich diversity of societal structures. Time can no longer be a refraction or breaking law bringing the rich diversity of societal relations, but this rich diversity is due to the rich diversity of laws. In cosmic time, mankind, in Christ, is subject to the central law of love, the unity of the law as well as the rich diversity of laws governing its rich possibilities of typical and functional expression. In time mankind is born undifferentiated and differentiated, a pre-functional, central root community and a functionally expressed and diversified community. Cosmic time does not diversify this root community because it is not a refraction or breaking law. Cosmic time must be described in a theoretical idea as an order of cosmic or creational unfolding and becoming which governs succession, change, and duration. It is not an order of before and after of modal aspects. The modal order is an order of complexity of law spheres. The order is not an order of time.

Cosmic time is to be found in all the law aspects and is manifested in each aspect differently. It is mostly seen in relation to changing things and kingdoms. There are three orders: the temporal, the modal, and the individual. Time does not modalize itself in the various functional aspects as in Dooyeweerd's idea of time. The law side of the modal function is an ordering which is constant and governs the modal functioning which is subjected to the modal order or ordering on the law

side. Time is manifested in the functions which are always embedded in concrete things, events, and acts. Functioning is characterized by duration and change because they are functions of concrete things, events, acts, and societal structures. Duration and change in concrete things, events, acts, etc., are expressed differently in the various functions which are bound together in these concrete things, events, etc. Cosmic time is an ordinance, it is a law-command of God. It holds everlastingly for the whole of the creation. As a law-command it is an ordering of succession. As a law-command it is supra-temporal because it relates directly to God, but as a command relating to creation it governs all succession in the cosmos. It is the law which governs cosmic genesis, becoming, and unfolding. As a law of succession, time is not only temporal, but it orders and governs the temporal. By the temporal we mean changing things, events, acts, which have duration and which develop, unfold, and become according to a law of cosmic succession. The modal aspects, if one uses the term "aspect" as Dooyeweerd often does to include law and subject side, are not to be thought of as aspects of time. They are not, as Dooyeweerd says, intrinsically temporal, that is, temporal functions of the religious supra-temporal fullness. Dooyeweerd, as we have already noted, uses the term "function" to designate the whole aspect on both law and subject sides as well as using the term in a narrower sense when applied to the subject side. The modal orderings, that is, the modal laws, govern the particular natures of the functions subjected to them. They are holding or governing orderings for the functional structures which are realized in concrete things, events, acts, and societal structures. As natural and norm, modal orderings, they are not as such through and through temporal. They can be only said to be

temporal in the sense that they are realized in concrete things, events, etc. They are constant, a priori, structural orderings,⁵⁰ which also, as all laws, are supra-temporal as well as temporal. They are supra-temporal because they relate directly to the law giving and creative speaking of God. The relation of the modal ordering or laws to one another is not itself a temporal order of before and after of succession and simultaneity. It is simply an order of complexity of differing orderings which govern the basic "hows" or "ways of functioning" in the cosmos. Because it is not an order of time it does not follow that it is a logical order as one might suppose. It is one of the conditions which makes logical order possible so that the order of complexity of modal laws is neither of temporal nor of logical character. It is simply the result of God's law ordering, and the diversity and relative positioning results directly from his commands. God must not be thought of as speaking or "putting" the modal laws to the cosmos one by one from less complex to more complex. Nor must we think of God arranging them in a logical order. The relation between the modal laws is best approximated as a direct result of his "putting" or law giving. He spoke and it was, and it was the way it is, and where it is, and how it is. As law it limits, places boundaries, grips reality, and holds it subject. God's law giving, his speaking, his putting or placing of the law to the cosmos accounts for the diversity of law as well as the unity of law. Typical structural laws of individual things, events, societal structures, and acts govern their different natures. Typical structural laws like the law of love and the modal laws are both temporal and supra-temporal

50. Popma, Inleiding in de Wijsbegeerte, p. 11.

in the same sense as outlined above for modal laws which govern the natural and normative functions of the cosmos. All positivization and the resultant positive law is strictly temporal since it is dependent on human formative activity.

Cosmic time as an order of cosmic succession cannot have its foundation in one of the modal aspects itself as van Riessen has proposed.⁵¹ Over against van Riessen one feels that Dooyeweerd is correct when he says that all modal functioning presupposes cosmic time as an order of succession. But cosmic time is not an order of succession of modal aspects because this notion, it would seem, is the result of abstracting the modal functions from their realization in concrete things and then treating these modal functions as if they were related in a temporal functional time sequence or order. Dooyeweerd, according to Vollenhoven, by speaking of specific modal time orders and functional expressions and then relating each of these in an over-arching time order of modal time orders in which the over-arching time order is said to express itself, is treating modal orders and modal functions as things.⁵² The whole reconstruction given here is an attempt to thread the needle between Dooyeweerd, Vollenhoven, and Popma on these points. One has to definitely reject the idea that cosmic time is a *prisma* because this carries within it two time orders, and Dooyeweerd's nature-grace construction. On the other hand, one can feel quite certain that time, as Vollenhoven speaks of it, is mostly associated with changing things and events, and

51. Van Riessen, Op Wijsgerige Wegen, pp. 82-83.

52. Vollenhoven, "College systematisch - het probleem van de tijd," pp. 2-4, 7, 13.

therefore with kingdoms. It is quite possible, as Vollenhoven suggests, that the first few modal law spheres are not temporal except as they are in changing things. At the same time, one must conceive that cosmic time is an ordinance, a law, which governs the whole of the creation, as Popma has emphasized, so that there is never creation without time and no time without creation. As Okke Jager has expressed it, time and creation are corollaries of one another and they are unthinkable without one another. Over against Vollenhoven one feels that Dooyeweerd's analysis of certain states of affairs concerning specific modal expressions of time accounts very well for these states of affairs. In Popma's recent work, Nadenken Over de Tijd, it has become evident that one cannot dispose of the idea that time has different modal functional expressions. Vollenhoven does not deny that time is present in the functions since functions are always present in things, and things change, but he has not developed fully, as yet, how he conceives this in respect to modal functions. To be added to these various emphases, is Vollenhoven's and Popma's emphasis on the wide scope of time. Time holds as ordinance for all periods of cosmic genesis and becoming of which history in its modal significance is only an aspect. This wide scope of cosmic time means that all creatures, angels, demons, and all realms visible and invisible, are subject to this ordinance. It also clearly means that time is in effect before man is created in the angelic world and in the genesis of the other earthly non-human kingdoms. It means that time as an ordinance will govern the re-created or renewed creation after the judgment day, as well as before, and that to say that time ceases is tantamount to saying that creation ceases.

It is impossible to combine these various emphases into one coherent vision or one leading idea, not only because time is undefinable and a supreme mystery, but because it involves having an answer to almost all the pressing problems at once. To summarize, it can be said, as Popma says, that there are three orders: the temporal, modal, and individual. The modal order is not itself intrinsically temporal and the result of refraction of an undifferentiated fullness and totality of law and subject, as Dooyeweerd contends. Cosmic time is an order and ordinance and also an order of cosmic succession. When we say succession, it is not a particular kind of succession that we have in mind, e.g., mathematical, geometric, logical. Succession, however, is found in all modal aspects only in their functional subject side as that is individualized and present in concrete things. This tends to account for Vollenhoven's stress that time can best be approximated in connection with change and in changing things and is first found in the physical, since all things are qualified by the physical aspect. On the law side of modal aspects we should not think of modal structural ordering as temporal orderings. In other words, law and time are not identical. With this Dooyeweerd agrees when he says that the central law of love is supra-temporal and eternal. But all law except positive law is supra-temporal and not just the central law of love, as Dooyeweerd insists. On the other hand, all law relates to that which is subjected to it. All that is subjected to the law is temporal and in this sense all law is also temporal, in that it is always related to, correlated with, holds for, grips upon, and is realized in things, events, acts, societal structures, and creatures which are governed by it. It is not, as Dooyeweerd says, that only the law of love is non-temporal. Popma says that dif-

ferent kinds of law ordering moments, time, modal, the individual, and these are all interrelated and always found together. The modal and typical laws are not, as orderings on the law side, temporal. Therefore the relations between the law spheres need not be a temporal order of before and after of succession of modal aspects. Dooyeweerd is somewhat ambiguous on his idea of constancy, since constancy is temporal. By this is meant that structures make their appearance as concrete things, become, and evolve, since they are only realized in concrete things and since they form the constant frameworks within which changing things come and go, rise and perish. But for Dooyeweerd these constant structures unfold and make their appearance according to the historical norm of periodization and according to the cosmic temporal order of before and after of modal aspects as the anticipatory moments in the higher law spheres are opened in the transcendental direction of time. Structures, as frameworks in which changing things take place, appear when it is their time and stop when their time of being constant framework is over. For Dooyeweerd structures which hold for a less differentiated stage of opening are annulled in a higher stage of differentiation or especially when they are consummated in the eternal supra-temporal kingdom. In this consummation all temporal differentiations are lost because they are concentrated. For Dooyeweerd, time ceases, and this shows that constancy is at least a very ambiguous term for him. Constancy means holding as a structural framework for changing things and events for a while or for a time and this, it would seem, is tied up with the fact that for him cosmic time is itself for a time.

In any construction the problem involved here is not easy to solve or to formulate. The time order is evident in kingdoms of things, plants,

animals, etc. One kingdom must come before the other kingdom. Kingdoms have object functions which show their relations to other kingdoms. The modalities on the law side do not change or come into effect when they appear in their realization in things. Differentiation will never explain the differences in kingdoms. Differentiation, change, and individual differences are realized successively in history within kingdoms. The modal orderings are constant and universal and under these supra-temporal and therefore constant and universal orderings, individualization successively realizes itself. Dooyeweerd brings time and modal law together in such a way that it makes it difficult to understand how he can solve the universal-individual problem without making the temporal individuality structure the universal and the concrete thing the individual. It could be that we are involved here with a partial universalism of the higher-lower variety as found in the late Aristotle. Instead of individuality structures one should speak of "structurations," conditioning complexes of laws which make individual and universal structures entwined in individual things and events possible. The individuality is closely related to the place it takes in the genetic development. One must avoid getting a separate law for each individual. The structures on the subject side are criss-crossed in individual things and events and are under constant supra-temporal structurations which are temporal insofar as they govern and condition the structures of things. The law of love and structural law relate to that which is temporal and subject to them, but time is not present in law. Since time is only present in things and the time order relates to interregal relations, to put time into the modalities is to tend to make modal functions into things.

This brings us into relation to a still deeper problem related

somewhat to what we have been discussing. Since we must reject, along with Vollenhoven and Spier and others, the notion of cosmic time order as a prismatic breaking law, since time is present everywhere in the cosmos, and since our cosmos is an ever-changing world, there is no place for a transcendent or supra-temporal heart. To speak of "the" heart as Dooyeweerd does is already an abstraction. The self is in its body and cannot be identified via consciousness with the soul as Dooyeweerd does. Soul and selfhood are abstracted from the body and set over against the body, so that Vollenhoven thinks of expressions like "I experience my body," and "I experience time" as already instances of abstraction. The self is in the body. Man is a creature with a heart and in correlation with man's heart is the law of love. The law of love relates other creatures without a heart via man's relation to these creatures. This means that man as a creature with a heart is completely in time, temporal, and subject to the ordinance of time. Man's heart is pre-functional; it directs, gives direction to the functions toward or against God. The heart is the direction-giving center, the religious center of man, and it is pre-functional. The question immediately arises, what sphere does this heart act in? Is there a separate sphere in the temporal where we can speak of pre-functional acts, that is, non-qualified acts, i.e., acts not qualified by one of the modal aspects? Or can we speak of religious acts having a religious qualification? Popma has always contended for a special religious work terrain distinguished from the specifically modal terrains. He has clearly seen that all acts of man are religious in the sense that all qualified acts, i.e., acts in which all man's functions are present but in which one of the functions has the leading or predominates, are

expressions of and inspired by and directed by the heart. Nevertheless, since he thinks that the heart of man is temporal, he wants a separate terrain or sphere for the heart and speaks constantly of religious acts, meaning acts of a religious quality or unqualified acts. In recent years he has dropped the pistical aspect to make room for these so-called religious acts and for religion in time. In general, pistically qualified acts à la Vollenhoven and Dooyeweerd have become religious acts, e.g., prayer, reading the Scriptures, etc.

Dooyeweerd also maintains a sphere for religion and the heart. It is a supra-temporal, central sphere. It would appear that not all man's acts are qualified acts for Dooyeweerd, since certain acts, for example, self-reflection, are said to be religious. Dooyeweerd speaks of religious self-reflection and also of listening to the Word of God in a central religious sense which goes in advance of faithful listening to the Scriptures, and controls the pistically qualified reading of the temporal Scriptures.

Spier rejected this supra-temporal sphere in Dooyeweerd along with the prism idea and speaks of the religious dimension of cosmic time. We have seen how Dooyeweerd in formulating his idea of the religious sphere as supra-temporal, rejected the designation of central trans-cosmic time. He accuses Spier of reduplicating, with his notion of central religious time, the problem he found in Dooyeweerd. Dooyeweerd feels that Spier has not gotten out of his problematics and one would tend to agree with Dooyeweerd at this point. Vollenhoven, in speaking of man's heart as pre-functional, does not view it as being in a separate sphere although man's heart is temporal. Man as a creature with a heart is present in all his acts which never take place without the body.

All man's acts are qualified acts, i.e., are qualified by one of the modal law spheres. Even self-reflection must be a qualified act. There is no act which is religious with modal qualification. Therefore there is no separate sphere for religion. The religious is the direction-giving, that which directs all man's functions in obedience or disobedience to God's central law of love. There is no supra-temporal body of Christ which is a root community of which all temporal societal structures are refractions. Time is not the principle of diversity as in Dooyeweerd. Dooyeweerd so structures the created world that the world is above the cosmos. We have seen that this is due to his neo-realism, and that it is a common feature of priority doctrine that the subject is above the cosmos. With the prism idea there can be no root unity in the temporal horizon since the modal horizon and the temporal horizon are so related that no root unity can be given in it. The universality in its own sphere tempts one to find such a unity, but there is only a rich diversity of aspects to be found under the time boundary. This construct of unity and diversity, as a root unity above diversity from which diversity proceeds, must be totally rejected. There is a diversity of modal law orderings and a central law of love which gives expression to the unity of these diverse modal laws. Man is subject to the unity and diversity of law in his heart and functions simultaneously. The unity is within the diversity and both are related to man in time with his heart and diverse bodily functions. The central law and the modal laws and norms, as well as the structurations which govern individuality, are not themselves temporal, but govern man who is completely temporal and subject in his heart and diversity of functions to these laws.

We have seen that Dooyeweerd views the diversity of laws and diversity of subjects as caused by the order of time as a law of refraction with its points of refraction in the nuclear moments which determine the two directions of time. Since we reject time as a prismatic law for cosmic diversity, we must account for the diversity of law differently than Dooyeweerd. We have seen that Dooyeweerd is very fond of the figures of light and root because both express the idea that diversity comes forth from a deeper root unity. When we try to answer the question how the central law of love relates to the different modal and typical laws we can no longer use this organistic idea. It is not as if God created the central law of love as a "concrete universal" which then differentiated into a diversity of law spheres and typical laws through the medium of time. As we have said, God speaks the central law which is the unity of all diversity of law and God also speaks or puts the "diverse orderings" or laws. The diversity does not develop out of the unity. It is to be brought into direct relation to God's law giving. In all the many diverse ways the central law is expressed and all of them are unified in the central law of love for God and neighbor. Just as God revealed the law of love to Moses, he also revealed the diverse ways and paths and orderings which service, i.e., love was to take. He did this in the covenant of the ten words which is a central law and in the various positivizations given by him to Moses during the eighty days on the mount, and also further positivized by the mediator Moses, who was not strictly a law giver.

The Word of God spoken to Adam and Eve, and the Word of God spoken at the creation of the world are one Word of God. There is not one law which diversifies itself, but God speaks many commands which bring a

rich diversity of spheres and natures into existence, and these commands structure and govern this rich diversity. There is a unity to this rich diversity of his law giving and creative speaking. God gives central commands to Adam and these central commands find their deepest unity in his command of obedience and service with the whole heart, and that obedience is expressed diversely according to God's diverse laws. The central command is one command among many commands, one law among many, but it is the central command and therefore the unity of the many speaking of God of his law giving. All law giving is covenantal. God consecrates to himself what he "puts the law to" and what he calls into existence by his Word or power as Sovereign or Suzerain. The creation is a sovereignly administered and regulated kingdom of God. The law order is commanded to things; it is sovereignly imposed as a Suzerain to a vassal. All kingdoms are consecrated to him. All kingdoms obey the sovereignly imposed laws for their natures. The idea of sphere sovereignty is simply a corollary of a law-covenant. Things have their unique natures which are due to God's diverse commands, although one must not think of a special law for each individual thing. That each has its boundaries, limits, competences, gifts from the Sovereign is expressed beautifully in Genesis 1, the Wisdom Literature (e.g., Job, Ecclesiastes 3, Psalm 104), and throughout the whole of Scripture in various ways.

The center of God's administration is found in man who is a creature having a heart. The central law is put to man's heart and it gives unity to man's life in all its expressions. Man's heart is directed to, or away from God, and through this central direction, direction is given to his diverse expressions or acts under the diversity of laws. Because of this centrality given to man in God's law administration, all other

kingdoms are affected by the direction of man's heart, for or against God. This administration of law imposed by God is an administration involving blessing and curses. God as faithful Sovereign is faithful to his commands whether man's response results in blessing or in curse. The whole of mankind in its corporate solidarity is represented in Adam as the covenant head. His own fall into sin brings with it God's faithful response of curse and condemnation. The Sovereign mercifully and mysteriously sends a second covenant head who substitutes for his people, who only by union with him pass through the covenant curses and receive the forfeited covenant blessing. In this way the second Adam fulfills the covenant kingdom administration of God's law or creation covenant. He makes it possible for man again to be in the right place in God's creation and covenantal kingdom administration. He restores and redirects man's central office back to God. Knowledge of God's law administration of creation is only possible through the mediator Christ. The redemptive grace is life giving and redirecting grace. God's grace in Christ gives man understanding concerning the creational law administration. The creational administration is a covenantal administration and it demands obedience to God's eternal command of allegiance and loyalty expressed in love with the whole heart toward God, neighbor, and self. The Mediator re-creates the cosmos by redirecting man from under the destructive power of the curse to obedient service. Without Christ the creational covenant administration is only continued in a cursed existence. God consecrates the creation to himself in curse. In Christ the curses lose their destructive power for He is the prince of life, the resurrection and the life. His Word is spirit and life. He is the way, the truth, because he kept the law obediently. He is the righteousness of God, the righteous branch. The only way back to God is the way of obedience

to the creation law administration. In his life he provides that obedience and therefore he is the way and the truth. The way of God's commandments is written in his heart and he gives this righteousness to all those who are Christ's brothers and children. This obedience means man is right with God and man. This right relation or redirection toward God means that man begins again to fear God and with that he begins to regain wisdom. This wisdom is a knowledge of God's sovereign law administration. It is standing in the truth, in the way, in the right place in God's creation and kingdom administration. It enables man to see the interrelations, the diversity of creation, the direction of the creation, to conserve and develop the creation. This wisdom is the result of the second Adam, the image and wisdom of God. There can be no natural theology because this involves not seeing the creation as covenantal, as religiously directed to the Sovereign. Because of the fall, the creational revelation can only be known by union with Him. In this sense, Christ is the concentration point. He enables the creation covenant to come to blessing fulfillment, everlasting fruitful development and consummate glory. However, on Christ's intervention as Redeemer the continued existence of creation does not depend. God carries forth the creation to covenant curse or covenant fruition. The ontic does not depend on the redemptive mediatorial work of Christ. God does not annihilate the creation even in the ultimate carrying out of his curse. He is faithful in carrying out his curses and this carries with it the certainty that God never annihilates the creation. God is perfectly free to redeem the world or to carry out the covenant curses. In either direction God is faithful to his law giving, either in curse or in blessing. In his mercy he choose not to forsake the work of his hands. In

Christ he redirects mankind back to allegiance to him and so brings the covenant administration to blessing and fruitfulness. Forsaking the work of his hands never means that creation would evaporate like a bubble. God holds the creation existence in his hand to fulfill the covenant curses as well as the covenant blessings. Life and death are directions and religious categories. Man can exist forever as dead, as directed away from God in disobedience and suffering the curses everlastingly, or he can live in everlasting, fruitful, abundant existence. All existence is under God's sovereign control and is the result of his creative speaking and law giving. To make the continued existence of the creation dependent on Christ as S. K. de Graaf does, is to fall into grace-nature. To make the continued existence of creation after the fall to be dependent on common grace as a prelude to special grace, as Kuyper does, is to fall under nature-grace. Dooyeweerd makes Christ the concentration point in a grace-nature fashion much like de Graaf, meaning that the ontic is dependent on Christ's intervention. Creation is bound to be depreciated when Christ is the concentration point in this ontic sense, that is, that existence of creation is dependent on him. Kline and Popma give healthy stress to the fact that the creation is primary, not redemption. But this primacy of the creation over redemption is the chief fruit of redemption. It is the result of redemption through the Mediator, Christ, which enables man to see and understand the faithfulness of God to his creational covenant ordinances, and that life is only through obedience to this faithful Sovereign and his laws. Christ enables the creation law order and sovereign kingdom administration to reach its Sabbath, for man to have abundant life everlasting. He enables this by redirecting and providing the power neces-

sary for this redirection in the life of fallen mankind. Therefore his life is given to many. His life is ground-motive and is redirecting power, his words are spirit and life, they give what they command, they redirect and cause man to stand up from death and to stand alive in the truth and way of God's commandments.

Re-creation is simply carrying out God's creational covenant law administration everlastingly in everlasting life as well as in everlasting death. Eternal life is not simply endless life and endless time. It is this very definitely, but it is more. It is power over time. It is obedience to God's ordinance of time in a renewed and incorruptible world in an incorruptible flesh. Time and corruptibility have to be sharply separated, otherwise to think away corruptibility is to think away time, and we have seen that to think away time is to think away the creation. Time and corruptibility are closely related in the life and history of man in his fallen history and state, but the beginning of wisdom in Christ is to distinguish them sharply. It is in general to distinguish between the creational and the lapsarian, although this is not always easily done. Sin seeks to distort all of the ordinances of the Sovereign's creation covenant law order, but it cannot succeed. All nature-grace and grace-nature thinking fails to distinguish the creational and the lapsarian, e.g., time as creational endlessly holding ordinance and corruptibility. They do not see re-creation as God carrying out the blessing of covenant by going through the curses. Re-creation provides for everlasting endless blessing and life in God's kingdom. Otherwise life and blessing would have ended and everlasting death and endless curse and condemnation would have prevailed according to God's covenantal creational ordinance of time. The center of God's creational

kingdom administration is the earth. Christ makes it possible for man and God to live on the earth together endlessly in a covenant walking and talking in the cool of the day. This was the promised horizon of the Sabbath and the tree of life of the law covenant with our first covenant head. To say that time ceases is to make God into the god of William of Occam, an arbitrary sovereign who can initiate a new world order of eternity where all the ordinances, including time, do not or perhaps would no longer apply. Any hesitation about this point is doubt about God's faithfulness to his ordinances, and is sin. Any other order, than the original creation covenant law administration which included every creature in heaven and earth, is the speculation of unbelief. Any aeuum or eternity in heaven as opposed to the earthly temporal, any eternity after judgment day which means that time will end, is nature-grace. Failure to affirm this central ground-motive of God's sovereign faithfulness to his commands and kingdom administration is tantamount to direct attack, although this is hardly intended by men. To say that we do not know what heaven is like or what the new earth is like, can be believing or disbelieving. To affirm that they will both be eternal as opposed to temporal, is to misconstrue the Christian faith. It is making grace, ontic and sin, ontic in some sense. It is making re-creation a new world order, i.e., making the new earth radically discontinuous with this earth rather than the renewed old earth. It is to make the spiritual body radically different and discontinuous with our present bodies, rather than the renewed old body. Re-creation is never creation out of nothing.

Dooyeweerd, centering the totality, unity, and fullness of meaning in the new root of the human race, makes the Christ the ontic ground of

the creation. Meaning, for Dooyeweerd, deals with creaturely existence. Creatures do not have meaning, they are meaning. His speaking of things tending to meaninglessness and nothingness is an indication of a grace-nature position. It is a carry-over from the Kuyperian supra-lapsarian attempt to get a unity between creation and redemption by taking the starting point in redemption in the Redeemer. In this way a totality and unity tendency tends to depreciate the historical and temporal reality of creation and fall, in the interest of the unity of God's plan and in the interest of his sovereignty. It is necessarily a form of theodicy. Supra-lapsarianism is grace-nature, and infra-lapsarianism is nature-grace, globally seen. Dooyeweerd does not appeal to the eternal counsel of God as Kuyper did. He has, as it were, an immanent counsel of God and this is found in the new root, Christ, the Archimedean point. Christ under the law of love is the Archimedean point, the eternal realized under the law. It is the fullness, totality, and unity and consummation. This Archimedean point can never be given in time because God's counsel is realized in time successively. All that transpires in time is refracted according to time. If one thinks of the older Reformed notion of the eternal counsel and plan of God and its temporal realization, and then looks again at Dooyeweerd, one sees a difference. In Dooyeweerd you have an eternal counsel as created totality and fullness of creation which is an immanent created eternal counsel in the transcendent Archimedean point. This created totality is realized in time the same way older Reformed theologians picture the eternal counsel as being realized in time. In Dooyeweerd you have God's eternal counsel realized in a created eternal counsel or totality of meaning in Christ, and from this the further temporal revelation of this created totality.

This view of Dooyeweerd is caused in its deepest foundation by an attempt to avoid ideas in the mind of God, as in logos speculation found in Kuyper and Bavinck, which was a neo-Platonic, middle Platonic theo-ontological speculation about God, on the one hand, and by the desire to get a totality and unity view via Kuyper's supra-lapsarian grace-nature construction, on the other.

Dooyeweerd has stressed that God is not subject to his own law, and this is true. However, it does not follow that God is not in his creation making history. He is in time and in the creation as God the creator and re-creator, and not as man the creature. Therefore, he is in the creation but not subjected to its laws. Because of this he performs wonders and miracles for his people and gets around all "road-blocks" in bringing many sons to glory. The biblical revelation of the Father in eternity and the Son of God in the creation, i.e., God nearby, the image of the invisible God, the Archimedean point in time, deliver one from the difficulties which are present in Dooyeweerd's system.