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PROLEGOMENA

KNOWLEDGE BY REVELATION ABOUT REALITY¹

In accepting Calvin's dictum that the Bible is the Word of God it is important to know what is written in the Bible. The contents of the Bible concerning reality can briefly be formulated in the words of D. H. Th. Vollenhoven: In his Word God reveals his sovereignty over all things created.¹

It should be noted in the first instance that God reveals himself to us in his Word. The first reality one should consider is God himself. He discloses himself to us as sovereign over all things created. According to the Concise Oxford Dictionary a sovereign is a supreme ruler. God therefore reveals himself as the Supreme, he rules over everything made by him, and he rules by his laws. But, God reveals himself to us also as Creator of everything, the whole of creation which he subjected to his laws.

God not only discloses himself to us, he discloses himself to us as Father, Son and Holy Spirit, as the Holy Trinity. And he reveals a great many of his attributes to us in his Word. As such, the God of Scripture is totally different from any other being one knows and this God cannot be known otherwise than through revelation. That is why he gave his Word to us.

God also disclosed to us everything about his laws and creation that otherwise would have remained unknown to us, e.g. the origin of everything. Let us look at the Bible and follow the revelation as far as the other realities are concerned; those which differ radically not only from God but also from each other, e.g. things and their laws.

But first of all we must remember that the three realities in (their radical difference stand in a wonderful coherence to each other, a coherence which we can never ignore or put aside when trying to get a correct view of reality. Both law and creature have their origin in God and God never abandons the work of his

¹ The Bible used and quoted in this study is the New English Bible. Oxford University Press; Cambridge University Press, 1970.

hands. As far as creation is concerned one has to remember that the law and the things subjected to it can never be separated, they came into being at the same time — they are correlated with each other, the one without the other is unthinkable, yet they are discernable from each other, there is a radical difference between the two.

Attention will be given in separate chapters to each of the three realities in mutual coherence. At this stage it is our intention to follow the revelation about creation, i.e. the things made by God over which the Bible proclaims his sovereignty.

The first book of the Bible is named Genesis because it has to do with the story of the origin of all things. Let us try to understand revelation in this respect.

Gen. 1 : 1 reads: “In the beginning of creation when God made heaven and earth ...” Here God discloses to us that creation consists of two parts, e.g. heaven, the world of the angels, and earth, i.e. everything included in the rest of Gen. 1, one could say, the world of man. This creation happened “in the beginning”. With this God reveals to us the timeliness of creation in contrast with his eternity.

Together with Gen. 1:1 one has to read, I think, Romans 1:19 and 20 where a very important revelation is given. Paul here writes “For all that may be known of God by men lies plain before their eyes; indeed God himself has disclosed it to them. His invisible attributes, that is to say his everlasting power and deity, have been visible, ever since the world began, to the eye of reason, in the things he has made”.

The word “earth” here in Gen 1 : 1 therefore also includes the invisible attributes of God for they are visible to the eye of reason because God has disclosed them to man ever since the world began.

In the things created by God there is something which reveals to us the everlasting power and deity of God. What is it that reveals God’s everlasting power? Surely it is that which indicates his sovereignty, that by which he rules over his creation. And God rules by the power of his will which he made concrete in his laws. To these laws the things were subjected.

This then is the sovereignty of God that he rules over creation through the laws as concrete manifestations of his will. Knowing the laws to which creation is subjected, one knows something of God’s will and thus of that which God has disclosed to us about himself ever since the world began. In this way one understands the efforts of man to seek knowledge of the laws of created things, ever since the beginning of scientific thought.

In this way the word “earth” in Gen. 1: 1 gets the meaning of “the all-including”, showing the richness God has placed into it. The relation between “earth” and everything included in it, the Holy Scripture (Gen. 1: 2) indicates as the original all-including and the original included. Holy Scripture also draws our attention to the process of evolving, as far as the all-included is concerned, from the all-including which is the work of the Holy Spirit who leads the evolvement of the things in mutual coherence in their development.²

What was included in the “earth” which God created in the beginning? At this stage it is not necessary to give any special attention to “heaven” except to point out that heaven is also a creation of God and that it stands in a special relation to earth. As such it is the “world” of the angels, used by God in a special way and also in his contact with the “earth”.

The next few verses of Gen. 1 tell us more about the “earth” and the things evolving from the all-including, i.e. generation seen as the work of God through the Spirit of God hovering over the surface of the waters, leading the evolving of the things in their mutual coherence in their development, thus fulfilling God’s destination for them in what is usually called the history of the earth, submitted to his will in complete obedience of the laws laid down for them; each individually according to the differentiated kinds. One should note the difference between evolve and evolution. Evolve is an unfolding, a generation of something later from something earlier, while evolution concerns development of something higher from something lower. In the first instance there is a difference of time; in the case of evolution there is a difference of kind, and time. Viewed in this sense, evolution is not acceptable to radical Biblical thinking.

Before generation took place the earth was void and without form with darkness covering the face of the abyss, and the spirit of God hovering over the surface of the waters_ Now we must be careful not to think that something evil was present on earth with creation on account of the darkness. Evil only entered the “earth” after the fall into sin by man. Revealing the earth so indicates the state of affairs which existed before generation started, long before the visit of the snake to Adam and Eve in paradise and the resultant curse on creation, viz, the all-including and all-included.

Out of this state of affairs the evolving process began through generation as work done by God through his Word and his Spirit. The process was started by God saying “Let there be light” and the light was good and was separated from darkness. What is indicated by the revelation that the light was “good”? It does not mean that the

darkness and the original state of affairs were not good. It simply implies that the first subject to generate or evolve out of the all-including was put in a perfect relation to its law and consequently a positive value was realized. It means that God generates things and subjects them to his will, proclaims his sovereignty over every part of creation, and rules his creation by his law. It also points towards the realm of values in creation, values realized by subjects in obedience to their specific laws. In this realm, as in every other aspect of creation, the relation to God is obvious. Light emerged out of the all-including on the first day of generation, “and God called the light day and the darkness night”. Here one is confronted with light called day and darkness called night by God, as well as with “so evening came and morning came, the first day”.

Surely two different meanings of the word “day” are evident in these lines. What are they? The last-mentioned day, the first generation day, includes both evening and morning but does not merely point to a period including day and night. What God reveals to us in this designation of the six generation days as well as the seventh day on which he rested from all his work, is that these days direct us to God himself, This work was done by God alone through his Word and Spirit; it was his generating work, leading the evolving process as well as the coherent development of things generated and subjected to laws. And on the seventh day God rested from all his work, from all his generating work, and perhaps this rest will last until the work of generation starts. These seven days therefore draw our attention to the difference between God and creation, the difference between God’s eternity and the timeliness of creation, signifying that there is a radical difference between the use of the word “day”. This difference is the same as that between eternity and time, and that between God and subjected creation. The seven days must be seen in relation to eternity, which is an attribute of God. Day and night must be seen in relation to time as an attribute of creation. The radical difference must be honoured!

On the second day God made the vault and separated the water under the vault from the water above it, and he called the vault “heaven”. Again one is confronted with a word with two meanings in the word “heaven”. Gen. 1 : 1 relates the creation of heaven and earth and on the second generation day the vault was made and called heaven. Surely the two heavens are not the same. The second one is a part of the earth, is a generation or evolvment out of the all-including in which it was included at the beginning. This vault or heaven is something else in which the everlasting power

and deity of God can be seen. It is therefore a law-subjected earthly thing. In addition, God proclaimed his sovereignty over this heaven.

The next generation day was spent on the making of dry land and the gathering of the waters into one place. The dry land was called “earth” and the water was called “seas”. Earth is again a word with a double meaning. It is used here, not as the all-including but as something which was included in the first “earth”. At this stage of the evolving process it appears as a separate thing, revealing the everlasting power of God and therefore subjected to a distinct law. The dry land as well as the seas were good — in accordance with their specific laws! The third day ended with the evolvment of fresh growth, plants bearing seeds according to their kind, fruit trees beating fruit each with seed according to its kind. “And God saw that it was good”.

In the world of fresh growth God diversified the plants by generating them according to their kinds. It should be noted that the term “kinds” here has an ontical and not a biological meaning, because it means that God supplied specific laws to all these various kinds of plants and trees, thereby installing in creation the diversity which one finds everywhere, and which must always be honoured. By subjecting them to their own specific laws, differentiated kinds in the world of plants were guaranteed. And what is more, God granted them the ability to increase by bearing seeds according to their kinds. With this the genetic process in creation was to proceed, which means that this attributes of creation was also present in the previous subjects which had already evolved out of the all-including. The only difference is that in plant life it follows the way of pollination.

The following day God concentrated the light into different subjects which we know as sun, moon and stars, and they govern day and night, and only then the well-known rotation started, measured today by twenty-four hours. Only now could day as a measure of time in the modern sense of the word begin. This day therefore differs from the first two meanings we had of the same word. Sun, moon and stars, as it were, were also included in the all-including “earth”. At this time in God’s history of the world they evolved and in them God also disclosed his everlasting power. They, as well, are subjected to their own laws which can clearly be seen and have been known ever since the world began.

Another kind of life evolved on the fifth day, for then God created “the great sea-monsters and all living creatures that move and swarm in the waters, according to their kind, and every kind of bird”. Kind, in this sense, has the same ontical meaning as was the case with the plants. It means that the fish and the birds were

diversified according to specific laws to which they were subjected. These laws govern the various kinds. The sovereignty of God was also proclaimed over this part of creation. The genetic process in sea and sky animals again differs from that of the plants, because God blessed them and said “Be fruitful and increase, fill the waters of the seas, and let the birds increase on land”. It is obvious that the genetic process differs from pollination and takes the form of insemination in the life of sea and sky-animals. This must be seen as a blessing of God. It was willed by him and is disclosed in this kind of life as in every other as specific law-bounded concrete manifestations of his everlasting power and deity, his creational will. This generation day also ended with the words “and God saw that it was good”. A few more and newly differentiated values were realized.

And then the sixth day arrived on which God said “ Let the earth bring forth living creatures, according to their kind: cattle, reptiles and wild animals, all according to their kind”. And so it was. Note the words “Let the earth bring forth” — the evolving process seen as the work of God, and led by him through his Word and Spirit. Again there is diversification according to kinds — guaranteed by kind-laws with their typical sexual way of increasing and filling the earth, the genetic process. Eventually the world was ready for man to appear and we hear God speaking: “Let us make man in our image and likeness to rule the fish in the sea, the birds of heaven, the cattle, all wild animals on earth, and all reptiles that crawl upon the earth”. “Then the Lord God formed a man from the dust of the ground” — the evolving process — “and breathed into his nostrils the breath of life. Thus the man became a living creature”. Thus we read in Gen. 1 : 26 and Gen. 2 : 7. Man, evolving out of the all-including as the work of God, differs from everything previously generated in this that only man was created in the image of God. Man received a special task With his creation, he was put in charge of all that was created. But man as well as the rest of creation evolved out of the earth as the all-including and was also subjected to his own specific law. In man also can be seen God’s everlasting power and deity. The sovereignty of God also encloses man. In man the genetic process gives rise to sexual intercourse between husband and wife as a blessing of God, “God blessed them and said to them, ‘Be fruitful and increase, fill the earth and subdue it, rule over the fish in the sea, the birds of heaven, and every living thing that moves upon the earth’ “.

During this sixth day God brought all the wild animals and all the birds of heaven to the man he made out of the ground as he made all these animals and birds out of the same ground (Gen. 2: 19), to see what he would call them. In this

process man found no partner for himself. So God said, “It is not good for man to be alone. I will provide a partner for him”, Gen. 2: 18 “And so the Lord God put the man into a trance, and while he slept, he took one of his ribs and closed the flesh over the place. The Lord God then built up the rib, which he had taken out of the man, into a woman. The brought her to the man, ..”. Gen. 2 : 21-23. This was done on the sixth day for in Gen. 1: 27 we read, “So God created man in his own image; in the image of God he created him; male and female he created them”. And in Gen. 2: 2 & 3 we read, “On the sixth day God completed all the work he had been doing, and on the seventh day he ceased from all his work. God blessed the seventh day and made it holy, because on that day he ceased from all the work he had set himself to do”.

So God created male and female, the female out of the male, and with this he ensured the uniqueness of human blood — the one-bloodedness of all human beings, as well as the human genetic line through Adam. With the bringing of Eve to Adam as his partner God also created or installed the first form of communal life on earth, that of husband and wife. This discloses to us that even the different forms of communal life were included in the all-including and evolved out of the all-including as the work of God. That means that the different laws for the different kinds of communal life were also included in it. The words of Paul must be understood as covering even this kind of human life. It is evident that God’s invisible attributes, that is to say his everlasting power and deity have been made visible, ever since the world began, to the eye of reason, in the things he has made and therefore also in the various kinds of communal life. God even stresses this point for we read in Gen. 2 : 24, “That is why a man leaves his father and mother and is united to his wife, *and the two become one flesh*”. (The italics are mine.) I stress this part because it indicates the uniqueness of communal life in its various kinds and the revelation through communal life of the everlasting power of God through unique and diversified laws. Therefore God is also sovereign over this part of his creation.

And now God could rest from his creational work, and so ended the sixth day, “And God saw all that he had made, and it was very good”.

How enormously rich these first two chapters of Genesis are in revelation about reality! Nearly all we want to know is contained in these pages. Much more is revealed in the Word of God, his increasing and holy history with his people. For our purpose, revelational knowledge of reality and the genesis of creation subjected to laws,

can be left as we found them in these chapters. With this scripturally enlightened reality we can begin our analysis.

Before we do so let us consider some more knowledge by revelation which throws more and new light upon reality; the relation of creation and especially man in relation to God and also the state of affairs after the fall into sin by man.

We believe that the Bible is the inscripturated Word of God, and that means that revelation supplies *us* with the truth, the only real truth that exists in the world of knowledge. All other knowledge accepted as truth, even acquired in the light of Scripture, is knowledge or truth attained by a human being and therefore subjective.

In order to place all this faith in the Word of God one should be certain about the meaning of “word”, for even God speaks in words understandable to man. Words have meaning which indicates something and the attention of the reader or hearer is thereby directed to what is indicated.³

The peculiarity now of Holy Scripture is that its words indicate creation, Creator and the mutual relationship between them as well as his everlasting power and deity which can be seen in creation, and which direct our attention towards them. But the Bible is the manifested Word of God. It therefore possesses a dual character. In it we find the Word of God with eternal validity, inscribed by human beings with their timeliness and timeboundedness. These two aspects must be clearly recognized in our treatment of the Bible. It does not, however, imply a distinction between matter and form, which would lead us via Thomas Aquinas to Aristotle. It means that God spoke words in the idiom of the day with eternal actuality. This is the reason why the Word of God never gets outdated and will remain new through all the ages until the end of this sinful period. It is never a question of adapting God and his Word to the time one lives in. The question is to understand the Word of God, to know what is indicated by this Word and to interpret its message for the day in which one lives as part of Gods history with his creation.⁴

In the Word of God our attention is also directed to the mutual relationship between God, his law and his creation as well as to the state of affairs after the fall into sin by man, for even then God remains sovereign over everything created, as well as over every department of human activity and human communal life. What does the Bible tell us about the mutual relationship between the three radically different realities or existents?

We call the peculiar relationship between God and creation the covenant. In this relationship man of all creation takes the most important place on account of his religion.

The word covenant directs us to the sovereignty of God, his ruling over creation by means of his manifested will, the laws to which the things are subjected, the everlasting power and deity of God which are revealed to us by God ever since the world began in the things he made. This covenant was given with creation. By religion I understand the special bond *between* God and man resulting from the fact that God made man according to his image and likeness, the union between God and man, man and God, expressed in the relation: Father-son, son-Father. The word religion indicates something ontic, the ontical union between God and man. This mutual union between God and man enables man to live a life of worship, a religious life; i.e. to live in the presence of God, cf. Gen. 17: 1; to walk with God, cf. Gen. 5 : 22. This union encompasses man as a totality, it embraces man's heart. Man can thus be described as a religious being. As a matter of fact the Word of God sees religion as a covenant, a unification binding God and man mutually. This was known already to the human race before the fall into sin on account of Word Revelation.⁵ On the part of man it implies his obedience to the law to which God subjected him. This law was later formulated by the Lord, Jesus Christ in Matthew 22 : 37-40. "Love the Lord your God with all your heart, with all your soul, with all your mind". That is the greatest commandment. It comes first. The second is like it: "Love your neighbour as yourself. Everything in the Law and the prophets hangs on these two commandments". Man therefore is subjected to the law of love. This law too, is a concrete manifestation of God's will; in it can be seen God's everlasting power and deity. Through this law, God reigns over man. By it is proclaimed God's sovereignty over the human race, over man's communal life and over every aspect of human activity.

In speaking of the mutual relationship *between* the three radically different existents one should remember that God made the covenant with creation and with man, binding them to him. He is the Origin of the other two, he is the Giver of the law and Creator of creation. He subjected creation to law, law as a disclosure of his everlasting power and deity. The subjected things were created each to its kind and man to the image and likeness of God. Law and thing were given and created in correlation to each other, both of them are dependent on God for their existence in their co-existence. They are also dependent on God for their survival, he keeps them, he never abandons the work of his hands.

Of all creation only man was made in such a way as to obey his law consciously, the rest of creation was put into the hand of man to be submitted to his rule. God created everything on earth as a hierarchy, a graded creation from matter to plants to

animals to man. Even man was formed from the dust of the ground. There is a wonderful coherence between everything created by God on earth and this comes to light in the place God gave to man in creation, the place of a king! This human being, amongst all other creatures, is the only creature who is conscious of the law to which God subjected him, for God told man, “You may eat from every tree in the garden, but not from the tree of the knowledge of good and evil; for on the day that you eat from it, you will certainly die” (Gen. 2: 16-17).

The above mentioned hierarchy is an ontical hierarchy concerned with the mutual coherence and relationship between all earthly creatures. It came into being as the work of God, who leads the evolving process through his Word and Spirit in mutual coherence on the way of development. It is also stressed by the fall into sin by man when God said to man, “accursed shall be the ground on your account”. That is why salvation comes to creation by the man Jesus Christ. This salvation is not restricted to human beings only, it reaches through man to everything created by God. And the time of regeneration will see a new heaven coming down to a new earth.

What, now, does God reveal to us about the state of affairs on earth after the fall into sin? This is a very important part of the Word Revelation and cannot be ignored in our summary of the contents of the Bible. The Word of God teaches us regarding this state of affairs 1. the total depravity of man, 2. death as punishment for sin, 3. the revelation of grace of the sovereign God in the Mediator, 4. the care of those chosen by God through his Holy Spirit.⁶

So the fall into sin by man not only disrupted himself but, through him, earthly creation in its totality. Man listened to the voice of Satan through the snake and tried to become like God. Man disobeyed the rule laid down by God, he consciously disobeyed the law laid down for him. The result was disastrous for the union with God; the bond binding him to God was thereby broken. This union was set up by God himself and man therefore on his own cannot restore it. Man still remains a religious being; nothing changed in man himself except the bond with God which was severed. Another took its place, i.e. the one in apostate direction, the bond with Satan. And in his fall, man dragged the rest of creation with him in an opposite direction — opposite to God — and the result was “thorns and thistles” — evil entered creation in the form of negative values. In this state of affairs God still proclaims his sovereignty over subjected creation. He alone can change the state of affairs, the salvation came through his Son whom he had sent to earth to die on the cross and thus to pay for

the sin of man. Only through Jesus Christ can the relationship between man and God be restored to its original position.

The consequences of the fall into sin are tremendous. One has to come to terms with it every moment of one's life. In an attempt at a scientific analysis of reality man must remember that he is a sinful being, that creation is accursed, that things are abnormal. All this is a great handicap in one's effort to arrive at scientific truth. In this abnormal world there is just one point of light, there is but one unwavering truth and that is the written Word of God. Let us cling to this Word, let us cling to the Cross.

The revelation given by God in his manifested Word and of his everlasting power and deity disclosed in the things ever since the world began brings knowledge to man about the existence of God — the Holy Trinity, Creator and Lawgiver of all subjected creation as far as its coming into existence is concerned and its evolving and coherent development out of the all-including. It also gives knowledge about the mutual relationships among all creatures and with God. No living human being can on his own merits gain any knowledge about this origin and genesis of man or any other creature because it is not empirically given. Research can only be done on what is given empirically. This knowledge is nevertheless essential for man in his dominion of the earth — and also his scientific ability — and for tilling the ground and caring for it. Man, created in the image of God, received at creation the ability to know and to learn the things revealed to him as well as the things placed under his rule. The things as well as the laws they are subjected to, were created with the attribute that they can be analysed and known. Proof of this can be found in the fact that man was instructed to give names to all animals, cf. Gen. 2: 19. About his manifested will, God said through Paul, that they have been visible to the eye of the reason *ever* since the world began. Man can analyse them, get to know them, because they are empirically given. The only trouble is that they happen to be in an abnormal state. One needs to study them in the light of Scripture. In this way the difference between knowledge acquired by revelation and knowledge acquired by analysing the empirically given facts becomes clear. Knowledge by revelation is therefore a *sine qua non* for any knowledge attained through analysis, scientifically or not. As a matter of fact scientifically acquired knowledge should be in accordance with knowledge given by revelation. This of course is a difficult task, yet it is an order for everybody believing in the Word of God and the God of his Word. Outside the grace of God no human being can fully, and truly provide an answer to the question of reality. The reason is that what is empirically given, does not include the God of Word Revelation and the law

governing the heart of man. Without the Word Revelation the empirically given cannot be interpreted correctly.

This however has been tried by thinkers ever since science began. They have tried to answer scientifically what was included in the pre-scientific vision of their times and milieu. And they have done it as religious beings; even their time and milieu have *been* religiously bounded, being their time and their milieu. To busy oneself with the problem of reality is something inherent in any human being, philosophers, however, try to explain it scientifically. The term “word and life view” was coined quite late in the history of Western culture. When considering this term one is immediately struck by its onesidedness. No world and life view can give the correct answer because the most important existence is receiving no consideration. No mention whatsoever is made of God or the ontic relationship between God and creation. The world and life view deals practically only with creation and man’s place in creation. It is evident that man on his own, depending only on his ability, can never supply a full, complete and true answer to this question. And this is the state of affairs with the pair of spectacles through which the heart confronts life. No wonder one needs polished lenses. A world and life view has only to do with creation and man within creation, sometimes or rather most of the times, not even acknowledging that the world is a creation of God, and that man is a special creature, made in the image and likeness of God. Some thinkers however still try to find a place for God but then he usually enters the picture as a *dens ex maehina* at the end of the discourse. Of course such a state of affairs is very unsatisfactory because the whole conception was built up without God and his relation to creation, with the result that it was necessarily false. How, then, can God be fixed to a false story as an appendix with the intention that in doing this everything will be in order? It is plain to those who wish to see that it is of the utmost importance to start the analysis with the revealed knowledge about the origin of the world and of man, to build their knowledge of empirical things upon revealed knowledge.

For good hermeneutics it is essential to know what is the relation of the writer or speaker to the Word of God. Such a writer or speaker uses words which have meaning and indicate something, with these words he directs one’s attention to what is indicated. I, therefore must know who he is, I must know his heart and the colour of his spectacles before I can understand his words, for they are coloured in their meaning by the spectacles of his heart. He is a human being, created in the image and likeness of the Lord God. Between him and God there is a special relationship

depending upon the direction of his heart, in obedience to the law or not, having part in salvation or not.

Looking through the history of Western Philosophy we find numerous answers to the question of reality. Answers were given at the start of philosophy by people who lived outside the Word Revelation in ancient Greece. They knew nothing about the God of Scripture and lived a completely pagan life. Their answers could not be in accordance with revelation, and necessarily falsified the truth. One thinks of what Paul wrote to the Romans when he said in verse 18, "In their wickedness they are stifling the truth" and in verse 21, "Hence all their thinking has ended in futility, and their misguided minds are plunged in darkness". Yet these people saw something of reality, they however could not distinguish the three radical different realities and the relationship between the three. They saw something about the world and some laws to which a number of aspects were subjected. Of this serious notice should be taken. It stresses the worth of the history of the sciences! Indeed things were falsified but we should not close our eyes to what was recognised. We cannot christianize their conceptions, we can only analyse the same subjects in the light of the Scripture for "in thy light we are bathed with light" (Psalm 36 : 9).

The same applies to those thinkers who followed the ancient Greek philosophers. They also philosophised from outside Word Revelation. And then Christ was born and lived amongst his people, died on the cross and before he was taken away up to heaven, he commanded his disciples, "Go forth therefore and make all nations my disciples, baptize men everywhere in the name of the Father and the Son and the Holy Spirit and teach them to observe all that I have commanded you" (Matthew 28: 19). Since then the Word has come to the different nations and has to be taken notice of. This occurrence brought a change in the philosophers' relation to the Bible and initiated the period in the history of Philosophy known as the period of Synthesis. Philosophy was now characterized by the combination of themes in correspondence with Scripture with themes not corresponding with the Word of God, viz, themes having their origin in Greek philosophy, and to the cost of Scriptural truths. One thinks here of Thomas Aquinas, for example, of whom it is said that he baptized Aristotle.

This period lasted a very long time but eventually men became aware of the fact that this policy did not work. Since then a more consequent anti-synthetical point of view has been accepted, both by believers in the Word of God and by those who denied the Bible any place in *science*. On the Left side the Word of God was totally banned from every scientific effort. On the Right side men tried to give the Bible its correct place in

science, the place which it is by itself authorized to possess. The last mentioned direction was started by Calvin in formulating the principles that the Bible is the Word of God and that the contents of the Bible must be properly known if one wants an authorized verdict in an argument. To the answer given by God we should submit our own opinion unconditionally.

And so it happens that today there is a new and strong tendency, not only to the Left — the New Left — but also to the Right — the New Right. Being an advocate of the New Right movement it is my intention to try and philosophize in the following pages about what is generally acknowledged as the field of investigation for the science known as philosophy, but then this field should be enlightened by Scripture. In this I have predecessors for whom I thank God. I believe that one must succeed in banning all remaining vestiges of synthetical thinking, especially those remaining in Calvinistic thinking from the ideas of Thomas Aquinas. In doing this, it is not my intention to analyse Scripture and to build a philosophy purely from biblical data, that would be fruitless. I intend to analyse reality as seen pre-scientifically and empirically but in the light of Scripture. I intend to polish the lenses of my pair of spectacles, in the hope that it can be of assistance in the war waged against the power of darkness.