

The
Dooyeweerdian Concept
of the Word of
God



Robert A. Morey

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OF THE WORD OF GOD**

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THE DOOYEWEERDIAN CONCEPT OF THE WORD OF GOD

The Reformed community of the 20th Century is facing one of its greatest challenges. A form of Neo-Calvinism has appeared in many Reformed colleges and seminaries which threatens to undermine the historic faith of the Reformation.¹ It is called "Neo-Calvinism" because while it retains the traditional Reformed theological and philosophical terms which are dear to us, it has redefined these terms in order to bring into the Reformed community a 20th Century humanistic philosophy.² Regardless if one studies the Dooyeweerdian approach to theology, philosophy, science, the Bible, labor, the church, politics, or Christian education, one is confronted with a consensus of modern apostate thought. This consensus is dressed up with Christian words, but it still remains non-Christian humanistic philosophy.³

At this time, there are many individuals in the Reformed communities of the U. S. A. and Canada who are trying to stop the Dooyeweerdian takeover of their churches and schools. They are focusing their attack on the A.A.C.S.* of Toronto, Canada, because it is the headquarters of the Dooyeweerdian movement on this continent and the origin of a massive amount of Dooyeweerdian literature. The major denominational magazines are now carrying severe criticism of Dooyeweerdianism because many of our Reformed leaders are concerned lest the laymen be seduced by this modern form of synthesis religion.⁴

*Also called A.R.S.S., I.C.S. or N.A.C.P.A.

While some areas of the controversy are highly academic in nature and thus somewhat abstract and not immediately familiar to the lay person, the major issues are clear enough for anyone to understand. The average Christian has enough knowledge and experience to come to a conclusion concerning the Dooyeweerdian movement.

There are those who do not feel that the average Christian should be allowed to get involved in the controversy between historic Christianity and Dooyeweerdianism. We are told to let the philosophers and theologians decide the issues. But this attitude is clearly the same "priestcraft" which our Reformers had to fight. The Reformers taught that the Christian with his Bible can decide the issues. He must not be indifferent and blindly follow the "priests" of our age. Too much is at stake. If the average Christian does not become concerned and involved in combating the Dooyeweerdian movement, he may wake up one day to discover that the historic faith of the Reformation has been skillfully removed from his church and schools. In its place, he will discover the philosophy of Dooyeweerd.

Our concern in this study is the Dooyeweerdian concept of the Word of God, science, and the Bible. This is the crucial area where this movement must be judged by the average Christian. What is the Dooyeweerdian concept of the nature and use of the Word of God? How does this Word help us in science? What is the nature and use of the Bible? How is the Bible related to science? These are the crucial questions which force themselves upon us.

Our study will be divided into two parts. First, there will be an exposition of the Dooyeweerdian position as put forth in their own literature and lectures. Then we will give some criticisms of this position from the standpoint of Biblical Christianity.

THE WORD OF GOD

Our first task is to understand how the Dooyeweerdian movement defines the nature of the Word of God. What *is* the Word of God? Is it divine, i.e., God? Is it a creation by God? What is this Word made of? Is this Word of God eternal, without beginning or end? What *is* the Word of God?

The Dooyeweerdian answer to this question is clearly put forth by Dr. Evan Runner, a professor at Calvin College. He states that the

Word of God or Law Word,

which is the boundary between God and cosmos, is neither the divine being nor is it created. It is, with the God and cosmos, a third mode of being. God creates the cosmos, puts the Law.⁵

A complete ontology will recognize three manners of being (God, Word, cosmos).⁶ Now being, we have come to see, is of three kinds: that of sovereign God, that of reigning Law and that of the cosmos subject to that Law. A complete ontology will thus discuss all three kinds of being.⁷

Dr. Bernard Zylstra, another leading Dooyeweerdian, states that the Word of God is neither divine nor is it a part of creation, but it constitutes a "third category."⁸ This third category is "the Creator's Law for the creation."⁹ He asks,

Isn't there a "third category" that upholdingly links the creation to the Creator, namely, a word of power?¹⁰

Dr. James Olthuis, another leader of the A.A.C.S. and I.C.S., states:

We believe that it is necessary to begin with a view distinguishing God, His WORD and creation.¹²

The following diagram will help us to understand this position concerning the nature of the Word of God.

GOD	WORD	CREATION
divine	not divine	not divine
not created	not created	created
eternal	eternal	not eternal

According to the Dooyeweerdian position, the Word of God is neither fully God nor fully creature but forms a third category, mode or kind of being.

But what is this Word made of? The Dooyeweerdian answer is that "God's Word is His power."¹² This power is not static but dynamic and alive.¹³ The Word of God is POWER. Since the Word of God is Power, it cannot be "reduced to written, or spoken linguistic communication."¹⁴

In summary, according to the Dooyeweerdian movement, the Word of God is a third kind, mode or category of being distinct from God and the creation. It is neither God nor creature. This third being consists of dynamic power.

Now that we have seen the nature of the Word of God according to the Dooyeweerdian position, we can ask some questions concerning its attributes.

First of all, can we theoretically study and analyze the Word of God? According to the cosmonomic or Dooyeweerdian position, man can study and theoretically analyze only the creation around him. The Word of God, like Himself, is in a different mode of being than man, and thus cannot be theoretically known by man. There cannot be any theoretical knowledge of God or His Word.¹⁵

Even though the Dooyeweerdians say that we cannot theoretically know the Word, they are quick to tell us many of its attributes.

(1) "The Word of God is one."¹⁶ God does not have two or three words. There is no general *and* special revelation in the sense of two different words of God. There is only one Word which is power.

(2) The Word of God is process. It is never static, not even in Jesus Christ.¹⁷

(3) The Word of God has taken on various forms. It has functioned in different ways. It has produced different objects. There are three, four or five forms of the Word depending on how you divide them.¹⁸

(1) The Word of God is *Creative Power* because it was by the Word that the cosmos was created. As Creative Power, the Word upholds and holds for the creation. It is the link between God and cosmos. Thus the process of the creation and preservation of the universe is a form of the Word of God.

(2) The Word of God is *Redemptive Power* which unfolds itself in the process of the history of redemption. As Redemptive Power, the Word is recreating a new heaven and a new earth with a new humanity. Thus the process of redemptive history is a form of the Word of God.

(3) *Jesus Christ* is the Word of God for in Him "we see how God

functions."¹⁹ The Word of God revealed itself in the mighty acts and deeds of Jesus Christ. His life and authority point us to the Word of God. Jesus Christ is a form of the Word of God.

(4) *The Bible* is the Word of God for "in it God speaks to man."²⁰ Since we will give a detailed exposition of the Dooyeweerdian concept of the Bible, at this point let it suffice to say that they teach that the Bible is a form of the Word of God.

(5) *Preaching* is the Word of God for through it God speaks to man. The preaching of the Word of God is a form of the Word of God.²¹

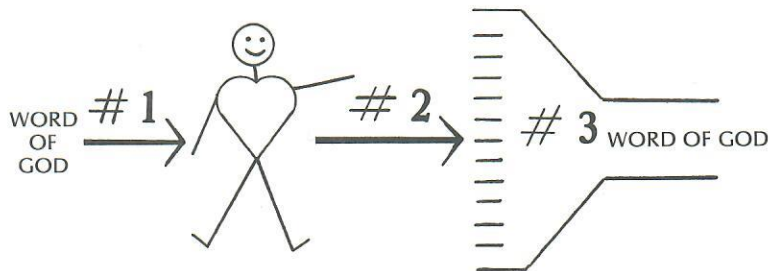
These various forms are not different words but are the one Word of God. No single form exhausts the Word. No single form can be equated to the Word. No form is coextensive with the Word. We can see the *same* power-process operating in the creation and preservation of the universe, redemptive history, Jesus Christ, the Bible, and preaching. There is only one Word but this Word has several forms. And it must be added that "the various forms of the Word are not in every way coordinate and equal."²²

THE WORD OF GOD AND SCIENCE

Does the Word of God help us in science? How and in what ways does the Word help us? According to the Dooyeweerdian movement, the scientist is totally dependent upon the Word of God for all his scientific endeavors. But the scientist is not dependent upon *all* the forms of the Word of God. The scientist is interested in and dependent upon the Word of God as *Creative-Sustaining Power-Process* which has placed structural norms within the cosmos. It is through these "laws" or "norms" that the Word of God confronts man.

The Power Word has another function in science. Before the scientist can see these structural norms in the cosmos, the Word of God as Religious Directive grips the heart by the ground motive or spirit of creation-fall-redemption. Without the Law-Word "holding for" the norms within creation and gripping the supra-temporal heart of man, no true science is possible.

The following diagram is helpful to understand this position.



The Word grips the heart of the scientist (#1). This enables him to discover certain structural norms within the creation (#2). These norms are put there by the Word and through them the Word confronts man (#3).

On the basis of this position, a scientist will discover what is scientific "truth" from what is "error" by discerning the structural norms within the creation.²³

Let us see how this position works itself out in the science of ethics. How does the Word of God help us in ethics? How can we discern between "good" and "bad"? Where do we go for our virtues and morality? How does the Word of God help us to make ethical decisions?

The Dooyeweerdian answer is twofold. First, the Word of God grips the heart giving Religious Directive. This Directive does *not* bring with it moral directions or rules.²⁴

Having had the heart gripped by the Religious Directive of the Word, the scientist must look to the Law-structured situation within the creation.²⁵ He must discover and apply those specific norms within the ethical function or modality of life which are relevant to the situation. These ethical norms are not "absolute laws" to be obeyed or "moral principles" from which we can deduce an answer. They confront you with God's directive for you at that time for that particular situation. These norms are not "deduced" but "seen" and "realized."²⁶

Ethically speaking, "good" from "bad" can be discerned through the structural norms within the creation.

THE BIBLE

Now that we have seen the nature of the Word of God and its relationship to science, we can ask several important questions concerning the nature and purpose of the Scriptures.

First of all, what *is* the Bible? Is it divine, i.e., God? Is it a creation of God? Is it eternal, without beginning and end? What *is* the Bible?

According to the Dooyeweerdian position, when we hold a Bible in our hands, we are holding "a human artifact."²⁷ As such, the Bible had a beginning and it will have an end.²⁸ It is not eternal like God or the Word of God. It is a creature. Thus any absolute identification between the Bible with God or the Word of God is impossible for they are all three different modes, kinds or categories of being. As one Dooyeweerdian put it, "The Bible is paper. The Word of God is power."

Yet, at the same time, we are told that the Bible is a *form* of the Word of God because in it God speaks to man. The Scriptures are revelational in that they

point away from themselves to a reality beyond. Thus the Bible is not coextensive with the Word of God.²⁹

If you put together the various descriptions and statements concerning the nature of the Bible which are found in the Dooyeweerdian literature on the subject, the following definition will arise. *The Bible is man's written record of man's pre-theoretical and confessional response to his encounter with the Power Word in creation, redemptive history, Jesus Christ, and apostolic proclamation. The Bible records the mighty acts of God in Christ as seen by men of God who were gripped by the Word of God in the core*

THE BIBLE AND SCIENCE

Having seen the Bible as being confessional, thus pre-theoretical in character, does the Bible help us in science? If so, in what way? The Dooyeweerdian answer is obvious. Except as a means through which we obtain our Religious Directive, the Bible cannot be used by any scientist in any scientific endeavor because it is pre-theoretical, i.e., of

naive experience. The Bible does not contain any scientific statements or propositional truths.

Van Riessen, a European Dooyeweerdian, puts it this way,

What, we will have to ask, is the role of Scripture in science? Let us look into this question briefly. The Bible is not a book of science. Therefore it does not supply us with scientific knowledge.³¹

The Dooyeweerdians tell us that we must not read the Bible as if it were

a collection of objective statements about God and man, as truths in propositional form, or as a collection of moral lessons. They do not contain any rational, general, theological statements about God and His creation, from which we can deduce some moral applications. The authors of Scripture never abstract, they never theologize, not even Paul.³²

The Bible must be viewed as “confessions of faith.”³³ This means that

it is not the purpose of the Bible to inform us about the nature of God’s being or His attributes. To treat the Scriptures as if it did contain such general, theological statements and propositional truths, therefore, would be to distort the very nature and purpose of the Word of God. The Bible wants to proclaim, not to explain!³⁴

Since the Bible is confessional, this excludes it from being scientific. “Confession” concerns man’s responding to God and not God giving information to man. Thus the Bible is not a message from God to man. The Bible is not *Information* sent to us from God but it is man’s *confession* to God. Thus the scientist will not find any scientific material in the Bible which he can theoretically use in his endeavors.

In order to see how this position works itself out, let us examine the Bible’s relationship to several specific sciences.

First, can the historian use the Bible scientifically, i.e., theoretically? The Dooyeweerdian answer is simply, “NO!” The Bible is confes-

sion and, as such, has to do with the faith or pistical aspect of life. The Bible does not give any *history* but it gives us confession.

But doesn't the Bible tell us the historical origin of the universe in Genesis 1 and 2? To this objection, we are told that Genesis 1 and 2

must not be read as a scientific, abstract, systematic account of how the world came into being. Rather, this story must be read as a proclamation that demands our response.³⁵ To try to establish the exact nature (scientifically) of the coming into existence of the world on the basis of Genesis 1 and 2, therefore, would be to distort the nature and purpose of the Word of God.³⁶ It does mean that the references to God's creating do not answer our scientific, biological or geological questions.³⁷

According to this position, the biologist cannot go to the Bible to learn whether or not man evolved from lower creatures anymore than the historian can use the Bible to describe the beginning of the heavens and the earth. And much more, the historian cannot use the Bible even if he wanted to write a history of the Jews or a life of Christ!

Generally we can say that we cannot deduce a history of the people of Israel from the Old Testament, just as little as we can reconstruct the life of Christ from the Gospels.³⁸

The Bible does not contain "historical sections" or materials which would be of interest to the historian. With this position, it is not surprising to find that the whole issue of whether or not the Bible contains scientific or historical mistakes is swept aside as being irrelevant. Since the Bible is pre-scientific, we cannot speak of it as being *scientifically* inerrant.³⁹ Dr. DeGraaff comments,

To ask, therefore, whether or not these stories actually happened in every detail and in the order in which they are presented is to ask the wrong question. The Bible is not a source book for the historian, that is not its purpose.⁴⁰

Second, can the theologian use the Bible to find answers to his theoretical questions. Again, we are told, "NO!" The Bible does not

contain any theological statements.⁴¹ The Bible "is not a textbook for any science, not even theology."⁴²

This means that we cannot use the Bible to find theoretical answers to the following questions. Who and what is God? Who and what is man? Where did we come from? What happens at death? What is salvation? What is the church? What is the Word of God? What is the Bible? etc. And just in case someone thinks that the Apostle Paul was a theologian and that the book of Romans contains theology, he would be told that "the authors of Scripture never abstract, they never theologize, not even Paul."⁴³

Third, since the theologian and the historian cannot use the Bible, can we use the Bible to answer ethical questions? Does the Bible contain ethical standards for all the people of God everywhere in all generations? The answer is still, "NO!" Since the Bible is confessional, it

does not contain any moral lessons. . . . the Bible does not teach us how to be good and how to avoid being bad.⁴⁴

Since historic Christianity has always viewed the Ten Commandments as being ethical and moral standards for men, how does the Dooyeweerdian view them? The Dooyeweerdian does not believe that they are ethical or moral standards. As a matter of fact, to talk about "Ten Commandments" is wrong. There is really no such thing as "Ten Commandments" in the Bible. Meyenfedlt states that,

Consequently the name "Ten Commandments" is not the right title for Exodus 20:1-7. This name expresses far more what we *have made* of this part of the Bible than what God meant by it.⁴⁵

Thus, if we approach Exodus 20:1-7 as being a confession and not an ethical standard, we can understand

why it is a radical misconception to handle them as though they were a number of moral orders.⁴⁶ From all this we may draw the conclusion that this Law of the Lord is not an ethical code.⁴⁷

Since the Ten Commandments are confessional, we can see that there is nothing in the Bible "from which we can deduce some moral applications."⁴⁸

The Bible is the means through which the Word of God can give Religious Directive. This Directive is the great law of love. This commandment "relativizes every other commandment the Scriptures contain."⁴⁹ The "Ten Commandments" and all such laws in the Bible

are nothing more than concrete outworkings, positivations of this Directive within a particular culture in a particular period of history. None of them can be literally followed or applied today, for we live in a different period of history in a different culture.⁵⁰

In summary, the Bible does not contain any ethical standards or moral truths which we can use to make our ethical decisions in life. The Word of God in the Bible confronts man pre-theoretically and gives him Religious Directive but no moral or ethical directions.

We must look to the Word of God in creation or "nature" to find answers to our ethical problems.⁵¹ When we look we will find that

every situation is structured, ordered, subject to God's law. This creation-order is also revealed to the Christian. By faith he can begin to discern this law-order again. ... We are referred to and dependent upon God's revelation that comes to us in creation.⁵²

THE PURPOSE OF THE BIBLE

Now that we have seen in what ways we are *not* supposed to use the Bible, what is the Bible's purpose? Why do we have it? DeGraaff states,

The Scriptures "only" intend to recite God's mighty acts in Jesus Christ through whom He created and recreated His world. And this recital is inscripturated for our edification in order that we might take it to heart and thus find eternal life. That is how the Scriptures want to be read.⁵³

The Bible must be viewed as a "positivation" of man's encounter-response to the Law-Word in the form of a "faith norm." The Biblical authors had "confessional intention."⁵⁴ The Bible is a book which contains man's confession to God—not God's instructions for man. Olthuis says,

The Scriptures reproclaim the entire Word of God, but in a confessional focus. Via this certain focus, it has total and full authority with a range as wide as creation.⁵⁵

Since the Bible is confessional in character, it serves as a pattern which we can follow today as we make our faith-response to the Word. Thus the use of the Bible must be restricted to what DeGraaff and Olthuis call "confessional guidelines."⁵⁶ Only in confession does the Bible have any authority. In any other realm or sphere of life, it is out of place and without authority.

In conclusion, the Dooyeweerdian sees the Word of God as a unique Being which links God to the Creation. This Word has various forms. These forms are not all of equal importance or value in terms of function. The scientist is dependent upon the law structures in the creation-order which the Word put there and holds there and through which the Word confronts man. The Bible is a confessional form of the Word for it is a record of man's pre-theoretical encounter-response to the Word. The scientist has no theoretical use for the Bible except when he studies the history of creeds and confessions. So far as science is concerned, "we are referred to and dependent upon God's revelation that comes to us in creation."⁵⁷

HISTORIC CHRISTIANITY

With our exposition of the Dooyeweerdian position completed, we will begin our criticisms of this position from the standpoint of Biblical Christianity. Our first task is to set forth the position of Biblical and historic Christianity on the nature and relationship of the Word of god, science, and the Bible.

The average Christian should know about the historic faith of the church. Yet in our day, when the study of confessions and catechism is ignored or ridiculed, when many of the positions set forth publicly in print or from the pulpit are neither Biblical nor orthodox, the child

of God can be confused or ignorant of the official doctrinal statements of his own church! The Christian must take upon himself the responsibility to study and understand the orthodox position in order to reject all the modern heresies which abound on every hand. In this way he will no longer be a child,

tossed here and there by waves, and carried about by every wind of doctrine, by the tricking of men, by craftiness in deceitful scheming. (Ephesians 4:14)

One of the best non-technical summaries of the orthodox position on the nature of the Word of God can be found in the November 1973 issue of the *Presbyterian Guardian*. The editor of the *Guardian* has made an excellent summary of a paper presented by Mr. John M. Frame, a professor at Westminster Theological Seminary. In this paper, Professor Frame clearly puts forth the Biblical position in the nature of God's Word. This article is reproduced in Appendix A.

The relationship between the Scriptures and science has been an issue explored by many orthodox thinkers. An excellent non-technical presentation of the Biblical position can be found in Vol. 1, No. 3, issue of *Pro Rege*, a publication of Dort College. Professor Gerald H. O'Donnell's article entitled, "Science, Faith, and the Scholar's Use of the Scriptures," gives an accurate treatment of the subject. This article is reproduced in Appendix B.

We would also recommend Mr. Robert Ream's exciting book, *A Christian Approach to Science and Science Teaching* (Pres. & Ref.). Every Christian teacher and anyone interested in science should read this excellent work.

The nature of the Bible has been a favorite subject of Reformed theologians. None can surpass the excellent treatment of the subject given by B. B. Warfield in *The Inspiration and Authority of the Bible* (Pres. and Ref.). We also recommend Dr. C. VanTil's work, *The Protestant Doctrine of Scripture* (Pres. and Ref.). For a popular, non-technical treatment of the subject, we must recommend E. G. Young's masterful but lucid book, *Thy Word is Truth* (Eerdmans Pub. Co.). This book is particularly relevant because it refutes some of the Dooyeweerdian doctrines. Also, see John Murry's excellent book, *Principles of Conduct* (Eerdmans Pub. Co.), for a detailed ex-

position of the Biblical view of truth and ethics.

Our criticisms will be given in two phases or parts. First, we will give some general overall criticisms of the Dooyeweerdian position taken as a whole. Then we will give specific criticisms on the individual aspects of the Dooyeweerdian theory.

General Criticisms

1. *Neither Apostolic Nor Historic*

There are two things about the Dooyeweerdian philosophy which at once makes us suspicious of its origin and character.

In Jude 3 we find an exhortation given to all who profess Christ as Saviour. Jude urges us "to contend earnestly for the faith which was once for all delivered to the saints."

In this exhortation, Jude lays down the principle of apostolic authority. Every doctrine, theory, and dogma of man must be tested as to whether or not it can be traced back through historic Christianity to the apostles themselves.

This principle of apostolic authority explains why our Protestant Reformers spent so much time proving that the doctrines of the Reformation were not new or novel but clearly apostolic in origin and character. They embraced the principle that if a doctrine is true, it is not new. If it is new, it is not true.

It is by this principle that we reject the heresies of Romanism, Liberalism, Mormonism, etc. All supposed "new truths" or "enlightened concepts" which abound in the religious world today must be rejected because they do not form a part of the apostolic faith which was totally and finally revealed in the New Testament.

In Dooyeweerdianism, we are faced with concepts which have never formed a part of historic or apostolic Christianity. The Dooyeweerdians freely admit that what they are teaching cannot be traced back any further than Dooyeweerd or Kuyper.

As a matter of fact, Dooyeweerd plainly believes that everyone before him was wrong and that everyone after him will be right only to the degree that they agree with him! At the close of Vol. 1 of his work, *A New Critique of Theoretical Thought*, Dooyeweerd states,

The transcendental critique of theoretical thought which we

have presented in this volume, is, to be sure, the ultimate theoretical foundation of philosophy.⁵⁸

This leads us to our second reason for being suspicious. Knowing that their doctrines are new and that they are neither historic nor apostolic, one would think that the Dooyeweerdians would be humble. But instead, they claim to be the *only* valid Christian philosophy! The world of truth began and ends with Dooyeweerd. There is room within the system for development. But no outside criticism is accepted.

This attitude explains the common threefold reply given by some Dooyeweerdians when any criticism is leveled at them.

You don't understand.
You must see it in relationship to the whole.
You can't understand because you have a wrong ground motive.

These are not "answers" to criticisms but merely ways to dodge the issues. They are evidences of a dogmaticism that is cultic in character as Johannes Vos has pointed out.⁵⁹

Thus the people of God cannot help but be suspicious of this new system of thought. It is not historic or apostolic. Yet, it is exclusivistic and dogmatic. The only conclusion we can come to is that since Dooyeweerdianism is neither apostolic nor historic, it is not true. It is the product of modern apostate thought.

2. *Neither Biblical Nor Christian*

Van Peursen has pointed out that Dooyeweerd and his disciples plainly admit that they do not depend upon the truths or concepts of the Bible for their system. Instead, they appeal to a mysterious Power-Word as the basis of their philosophy.⁶⁰

This leads us to ask with Dr. C. VanTil, "How can they call their philosophy 'Biblical' when they admit that they do not derive any content from the Bible for their philosophy?" The term "Biblical philosophy" is meaningless if nothing theoretical is derived from the Bible. And if their philosophy is non-Biblical, in what sense does it have the right to call itself "Christian philosophy"?⁶¹

We are faced with a non-Biblical, non-Christian philosophy which claims to be both Biblical and Christian! They claim to be Biblical and Christian in the sense of motive, attitude, and spirit.⁶² But they are un-Biblical and non-Christian when it comes to the actual outworkings of their system of thought. By abandoning the theoretical use of the Scriptures, Dooyeweerdianism abandons its right to be called "Christian" or "Biblical."

3. *Back to Scholasticism*

The Reformers struggled to free God's people from the scholasticism of the Middle Ages. Calvin rejected Thomas Aquinas who taught that we must look to God's revelation in creation to discover science and natural religion. Aquinas restricted the Bible to the function of revealing a few confessional dogmas which cannot be derived from nature.

Calvin and the Reformers pointed to the Scriptures as the Word of God which is the ultimate authority in *every* area of life. The Bible should not be restricted to one aspect of life for it speaks to all of life.

With Dooyeweerdianism, we are on our way back to scholasticism. We are told to look to the Word of God in creational norms for all theoretical knowledge. The Bible is restricted to the function of confession. We are told that the Bible only speaks to the heart in a pre-theoretical manner. Thus the Bible cannot speak to the world of theoretical knowledge. Dr. C. VanTil comments,

If this (Power-Word) is to be substituted for the simple doctrinal content of creation, fall, redemption: or if, as seems often to be the case with Dooyeweerd, these doctrines are but symbolic expressions of a mysterious *dunamis* back of them, then we are on our way back to the scholasticism from which, all the while, we have been trying to escape.⁶³

Dooyeweerd and his followers have been trapped into the Nature/Grace scheme of the Middle Ages. They rely solely upon nature for their knowledge. The Bible only helps them in giving grace to their hearts.⁶⁴

4. *Deism and Dooyeweerdianism*

The Dooyeweerdians and the Deists have much in common. This is not to say that Dooyeweerdianism is simply Deism. But they do share the same general outlook and attitude.

The Deists taught the following points.

1. God is in heaven and eternity.
2. God created the world by natural laws. These laws uphold and preserve the world.
3. God does not intrude into history as a historical agent. Everything happens according to the laws of nature. There is no supernatural.
4. The task of the scientist is to study the creation in order to discover the laws put there by God.
5. The Bible is a reduplication of natural law. The Scriptures do not give us any new or different information which cannot be discovered by natural laws.
6. Therefore, science does not theoretically need the Bible.
7. The Bible must be restricted to devotional exercises of personal piety.

When you compare this Deistical outlook and attitude with Dooyeweerdianism, you discover much in common. Dooyeweerdianism teaches the following points.

1. God is in the supra-temporal realm of heaven.
2. God created the world by the Law-Word. The Law-Word has placed laws into the creation by which the world is preserved.
3. We cannot view God as an historical agent when writing history. We cannot really talk about the "supernatural."
4. The scientist is to study creation in order to discover the laws in the creation.
5. The Bible is a reduplication of the Law-Word in a confession form. It does not give us any new or different information.
6. Science does not theoretically need the Bible.
7. The Bible must be restricted to the personal, confessional, devotional exercises of the heart.

Thus, the Deist and the Dooyeweerdian possess a common outlook and attitude. They are both dependent upon "laws" in the creation for all theoretical knowledge. They both restrict the Bible to a subjective, personal function.

Specific Criticism

The following twelve points are a brief summary of some specific criticisms against the Dooyeweerdian concept of the Word of God, science, and the Bible. For more detailed criticisms, please see the section of the Bibliography entitled, "Critical Works Against Dooyeweerdianism."

1. *Dooyeweerdianism denies the Biblical distinction between the Creator and the creation by inventing a third being called "the Word of God."* The Scriptures know nothing of a "third mode of being." There is God and there is creation (Genesis 1:1). Only God is eternal (Psalm 90). Professor Frame points out that,

"creator" and "creature" exhaust the whole of all that is. *Everything* is either creator or creature. By Jesus Christ *all* things were created, in heaven and earth (Colossians 1:16f). Christ created all things except himself. All things are *creative* or *created*; there is nothing outside these categories.⁶⁵

This clear Biblical truth is a part of all the creeds of historic Christianity.⁶⁶ Yet, the Dooyeweerdians boldly deny this Biblical and historic truth.

2. *Dooyeweerdianism denies the Biblical doctrine of the Person of Christ.* If the Word of God is not divine and Jesus is the Word of God, then Jesus is not divine. If the Word of God is not fully a creature, and Jesus is the Word of God, then Jesus never really became a human creature. Thus Jesus was neither God nor man but a third thing somewhere in between the two!

The Biblical position is clear from such passages as John 1. The Word of God is the divine Creator (1:1-3) and creature (1:14) at the same time. Jesus Christ is both God and man.

The Dooyeweerdians also deny that the Son of God is of the same *substance* as the Father because they reject the concept of

“substance” and, in its place, put forth their concept of functionalism. Thus the Biblical and historic doctrine of the person of Christ is threatened by Dooyeweerdianism.

3. *Dooyeweerdianism detracts from the work of Christ.* The Dooyeweerdian tells us that the Power-Word or Law-Word created and sustains the world. But the Bible tells us that Jesus Christ created the world and sustains it (John 1; Colossians 1; Hebrews 1). The Scriptures also tell us that Jesus is the One through whom God’s will is revealed (John 14:6). He is the Redeemer and Restorer. He is the Consummator of history.⁶⁷ In many ways, what the Scriptures attribute to the work of Jesus Christ, the Dooyeweerdian attributes to their mysterious Word. In this way, the Dooyeweerdian robs Christ of the glory of His work.

4. *The Dooyeweerdian doctrine of the Word of God is Gnostic in character and is a revival of Greek Logos speculation.* Professor Frame in his reply to Mr. Zylstra’s Dooyeweerdian views states,

Many heresies in the history of the church have tried to posit some intermediary between God and his creation. It seemed to them that God could not create or redeem the world directly, that there must be some “link.” The Gnostics had a great ladder of mediators between God and man. None of them were exactly divine, but none of them were exactly creatures either. The Arians thought that Christ was such a mediator, neither fully divine nor really a creature. In contrast with these heretical views, the Bible boldly proclaims that there is only *one* mediator between God and man. And that mediator, rather than being some half-divine and half-creature “link” between God and creation, is fully God and fully man, both creator *and* creature. In Scripture, God does not need some “third category” in order to create, redeem and govern; he comes into *direct contact* with his world. He speaks *clearly* to his people, acts with direct and personal *power*. Any other view removes God from his world and calls in question the clarity of his revelation and the personal power of his sovereignty.

Now what about “law”? Is law creator or creature? Well, that’s easy, isn’t it? Law is that word of God by which all things were made (Genesis 1:3; Psalm 33:6; John 1:1-3; Hebrews 11:3;

2 Peter 3:5). The law has divine attributes (Psalm 19:4-9; 119:89, 160; etc.) To obey the law is to obey God; to disobey the law is to disobey God. God's law, God's Word, is God himself (John 1:1). The law is divine in the same way God's justice, love, grace, eternity are divine. In fact, in some mysterious way, the divinity of the Word *is* the divinity of the Son of God himself (John 1:1ff.). To make the law a "third category" in Dr. Zylstra's sense is to place upon that law an unbiblically low estimate. To make the law a "third category" in this way is to place a mediator between God and man other than the one mediator who is *fully* divine and *fully* human.⁶⁸

5. *Dooyeweerdianism drives a wedge between the Word of God and the Bible.* The Word of God or Power-Word is said to be the ultimate authority in all theoretical matters, even theology. Thus the Bible is not viewed as being the ultimate authority in all matters of faith and practice.⁶⁹ The Biblical and historic position is clearly put forth by the Westminster Confession of Faith, I/10,

The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of man, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

6. *Dooyeweerdianism is not Reformed.* To be "Reformed" means to conform yourself to the Scriptures. The Dooyeweerdians claim to be "Reformed" without being Reformed. They look to the Power-Word instead of Scripture.

Lester DeKoster, the editor of the *Banner*, in his editorial entitled, "Sphere-Sovereignty Ideology: Neither Biblical nor Reformed," abundantly proves that the Dooyeweerdians have no right Scripturally or historically to call themselves "Reformed" or "Calvinistic." Also see Peter DeJong's article, "Where Are We Going With Sphere Sovereignty?," and Norman DeJong's article, "Sphere Sovereignty—Is It Politics?" Both articles deal with the relationship between Abraham Kuyper, sphere sovereignty, and Dooyeweerdianism.

7. *Dooyeweerdianism is Neo-Orthodox in some of its views on the Word of God and Scripture.* How else could they put forth the Neo-Orthodox theologian, G. Ernest Wright, as presenting their beliefs.⁷⁰ Dr. C. VanTil has pointed out the many Neo-Orthodox elements in much of the Dooyeweerdian literature.⁷¹

8. *Dooyeweerdianism breeds tyrannical authoritarianism.* Each Dooyeweerdian “sees” the norms in creation and “hears” the Law-Word. The Power-Word “grips” their heart and gives them a special “insight.” This “insight” gives them unique “knowledge.” This knowledge is then declared to be the only valid basis of authority and power. So, the Dooyeweerdian presents himself as the only valid authority in life’s spheres. This is the position set forth by Dr. Schouls in his book, *Insight, Authority and Power*. Lee Bittner comments

Dr. Schouls applies the supposition that to the extent one has insight, to that extent one possesses authority, to the church, the home, and the school. The “office-bearer” whether elder, parent, or teacher holds authority in so far as he yields obedience to God’s norms in His Word. Thus, if I as a member of a congregation find the officers wanting in insight and authority, I am not obliged to obey them (p. 33). Or, in the home “if the parents...do not have the vision of the coming Kingdom...then they can no longer legitimately demand that their children obey...” (p.36). Likewise in the school, if the student’s insight exceeds that of the teacher, the student possesses authority and power should be on his side (p.41).

Two major questions, however, must be posed to Dr. Schouls. Can we say that the non-Christian “office-bearer” (i.e., ruler, parent, teacher) possesses no authority because he lacks that Spirit-imbued insight into God’s Word? Compare Romans 13:1, 2. Do we not run a danger of breaking down the communal “one man in Christ Jesus” (Eph. 2:15, 20-23; 4:11-16) by imposing an “elite hierarchy,” seemingly more akin to the structure of Plato’s Republic than to Christ’s body, and thus setting up the “enlightened few” scholars and “bright students” who arrogate authority and power over their pastors, parents, and teachers?⁷²

When the Dooyeweerdians take over a school, tyranny begins. Any teacher who will not submit to the authority of the Dooyeweerdian "insights" will be forced to leave.⁷³

Lester DeKoster, in the March 15, 1974, issue of the *Banner*, reveals how the Dooyeweerdians set themselves up as mini-popes in the spheres of politics, education, labor, etc. They claim to have "insight" which gives them the "power" to rule the sphere. They do not need Biblical support for their theories and programs as long as they have "insight" into creation.

9. *Dooyeweerdianism is a form of mysticism.*⁷⁴ The language of mysticism runs throughout the Dooyeweerdian literature. One "sees," "hears," "is gripped by" the Law Word. One receives "directive" from this Word. One "looks" into the creation and "sees" what is true and what is false.

The inner controversies between the Dooyeweerdians is but further proof of their mysticism. Runner disagrees with Seerveld on the proper place of aesthetics in the theory of knowledge. Runner "sees" his position in the creation and claims that Seerveld is wrong. Seerveld claims to "see" his position and thus Runner is said to be wrong. The younger Dooyeweerdians choose sides depending on how each one mystically "sees" the answer.

10. *Dooyeweerdianism will lead to a complete overthrow of Biblical and historic Christianity.* The acceptance of Dooyeweerd's philosophy will lead to the rejection of the historic concepts of the Trinity, the person and work of Jesus Christ, common grace, the soul, life after death, the church, and many other doctrines.⁷⁵

These doctrines will be reconstructed, not from Biblical exegesis, but from philosophical principles. Dooyeweerd's view of creation is a good example of how one can let his philosophical system dictate theological truth.

11. *Dooyeweerdianism teaches a form of situational ethics.* The only difference between situational ethics and Dooyeweerdian ethics is that the Dooyeweerdians claim that the situation has been "structured" or "ordered" by the Law-Word. But, practically speaking, the difference does not mean anything. Both look into the situation to find ethical guidance. Neither of them go to the Bible for their ethics.

The issue of drug abuse is an example. On one trip to the A.A.C.S. headquarters in Toronto, Canada, we asked certain of the

Dooyeweerdian leaders and disciples about their views on drugs, particularly marijuana. Some said that it was all right to use marijuana if you did not "see" anything in the creation or situation to forbid it. At no time did these individuals refer to Scripture as their guide. The situation would tell us if we could smoke pot. To be sure, this is merely the opinion of some Dooyeweerdians and is not the official position on drug abuse. As far as we know, there is *no* official position because their view of ethics would forbid legislating ethical rules for others. Each man is left to do that which is right in his own eyes.

12. *Dooyeweerdianism leads us into relativism and subjectivism.* Having abandoned the Bible as the absolute standard of truth and ethics, the Dooyeweerdians have nothing but their mysticism to guide them throughout life.

Since "insight" means "power," who is going to be the "pope" to decide whose "insight" is true or false? Who "stands in Christ"?

One last example will illustrate this principle. Imagine if one Dooyeweerdian left his wife and ran off with another Dooyeweerdian's wife. When asked how they could do such a thing, they sought to justify their actions by appealing to various Dooyeweerdian dogmas. On the basis of the philosophy, no one who accepted the philosophy could say anything against these adulterers. They *could* have argued with their fellow Dooyeweerdians as follows.

1. We appeal to the principle of sphere sovereignty. The state, school, and church have no right to dictate to the family concerning the nature of marriage. The family is a sovereign sphere and it alone can decide what constitutes marriage and divorce. Neither the church nor the state have any right to discipline us. We are a sovereign sphere and if we feel we are now a family, who can say anything to us?

2. We reject all quotations from the Bible on adultery and marriage. The Bible is pre-theoretical and does not speak to us on such matters. The Law-ordered situation demanded our living together. God's Word was plain. Since we can lie and yet be "true," so we commit adultery and yet be "faithful." We "heard" the Word, and "saw" the norms in the ordered situation. What we have done has been in obedience to God's Word. Who can say anything to us?

3. We appeal to the "troth" concept of marriage. Our first marriages were not based upon a troth relationship. Thus they were not really marriages. We now have a troth relationship. So, we are

now married. We do not need the state or the church to declare us married. We, the sovereign family, declare ourselves married on the basis of troth.

4. Since we had this "insight," divine authority and power has been given us to declare God's norms for the family. We now demand that all couples who were married by the state or church recognize that their marriages are invalid because they contradict sphere sovereignty. To be truly reformational, you must abandon your marriage and seek a troth relationship with someone. If the church or state seek to stop you, you can destroy these institutions because they are trying to dominate the sovereign sphere of the family.

Only our position is Biblical, reformed, and reformational. All other views are reactionary and hopelessly scholastic. Now has come the time for the family to assert its sovereign authority. "Families of the World Unite."

To be sure, there are Dooyeweerdians who condemn adultery as strongly as Biblical Christians. But how they can condemn adultery and still teach their principles needs explaining.



One possible explanation can be gained from the perspective of church history. When you study the history of heresies, you discover that the originator of the heresy and the first generation who followed him were often noted for their godly lives. Morally speaking, they were faultless. Their heresy was only intellectual at first.

Then the second and third generation came along who put the heresy into practice in everyday living. The result was always scandalous lives. In the end the life-style reflected the heretical world and life views.

The present Dooyeweerdian leadership still has remnants of their orthodox upbringing ingrained into their being. These remnants act as moral restraints which keep them from consistently living what they teach in principle.

But now there are some second and third generation Dooyeweerdians who did not have an orthodox upbringing. They are the ones who are seizing the principles and seeking to be ruthlessly consistent. As time passes, their life-style progressively reflects the non-Christian character of their world and life view. Some signs are already surfacing such as filthy language, arrogance, disrespect, and

disdain for the institutional church. These disciples do not have the moral restraints which presently "shackle" their leaders.

In the end, Dooyeweerdianism will refute itself because it will produce a non-Christian life-style.

THE FINAL APPEAL

We have now completed our task which was to explain and to refute the Dooyeweerdian position concerning the Word of God, science, and the Bible. All that is left for us to do is to appeal to you upon the basis of this study.

We appeal to every Dooyeweerdian,

See to it that no one take you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. (Colossians 2:8)

Has not God made foolish the wisdom of this world? For since in the wisdom of God the world through its wisdom did not come to know God, God was pleased through the foolishness of the message preached to save those who believe. (I Corinthians 1:20, 21)

Repent from following this synthesis religion which tries to unite humanism with Christ.

What harmony has Christ with Belial, or what has a believer in common with an unbeliever?

Or what agreement has the temple of God with idols?

Therefore, come out from their midst and be separate, says the Lord.

And I will be a Father to you, and you shall be sons and daughters to Me, says the Lord Almighty. (II Corinthians 6:15-18)

We appeal to those who defend the Dooyeweerdian movement out of ignorance or emotional ties. The time has come to study and think.

Choose you this day whom you will serve. (Joshua 24:15)

How long will you hesitate between two opinions? If the Lord is God, follow Him, but if Baal, follow him. (I Kings 18:21)

There are those who misunderstand the Dooyeweerdian movement. We appeal to them to study Biblical Christianity before they give themselves over to this new philosophy.

We appeal to ministers to fight against the Dooyeweerdian movement. Seek to protect your young people from the A.A.C.S., I.C.S., and N.A.C.P.A. and other Dooyeweerdian organizations.

We appeal to educators to reject the vast amount of Dooyeweerdian literature which is aimed at them. This new educational material will secularize the Christian school here as it did in Holland.

We appeal to students to be aware of the Neo-Kantianism and Husserlian origin of Dooyeweerd's philosophy. To reject it as a compromise between Athens and Jerusalem. To read orthodox works on the Christian world and life view. To study the Scriptures to discover the Christian perspective on topics. It can be done and has been done.

We appeal to parents to examine the Christian school or college where they send their children. Is it under Dooyeweerdian influence? What can be done to safeguard or to save the school? Get involved in the hiring of new teachers. Ask about any teachers who support the A.A.C.S., N.A.C.P.A., I.C.S. or attend regional meetings of the A.A.C.S.

We appeal to all who name the name of Christ. If you love your Bible and believe in Biblical religion, then this responsibility is laid upon you.

Contend earnestly for the faith which was once for all delivered to the saints. (Jude 3)

Realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God: holding to a form of godliness, although they have denied its power; and avoid such men as these. (II Timothy 3:1-5)

For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their desires; and will turn away their ears from the truth, and will turn aside to myths. (II Timothy 4:3-4)

REFERENCE

1. There are Dooyeweerdian professors at the following colleges: Calvin, Covenant, Dort, Trinity Christian, and Geneva. Both Westminster and Reformed Seminary have a Dooyeweerdian faculty member.
2. See the critical philosophical works listed in the Bibliography.
3. For example, examine how the educational theories of the non-Christian Silberman are imported wholesale into Christian education in the A.A.C.S. book, *To Prod the Slumbering Giant*. See Bonekamp, G., *The New Approach in Christian Education*
DeJong, P., "Where Are We Going With Christian Education,"
The Banner, January, 1974.
4. See past issues of: Banner, Blue Banner Faith and Life, Calvin's Forum, Calvinist Contact, Canadian Reformed Journal, Episcopal Recorder, Outlook, Presbyterian Guardian, Reformed Journal, Standard Bearer, and Westminster Journal.
5. Runner, Evan, "The History of Ancient Philosophy", class syllabus, Calvin College, pp. 17, 18.
6. Ibid., p. 19.
7. Ibid., p. 27.
8. Zylstra, Bernard, "The Word of God, the Bible and the A.A.C.S.," Presbyterian Guardian, March, 1973, p. 41.
9. Ibid., p. 42.
10. Ibid.
11. Olthuis, J., "The Word of God and Biblical Authority," April, 1973, p. 7.
12. Zylstra, B., *The Kingdom of God*, p. 3.
13. Schrotenboer, P., "The Bible As the Word of God," pp. 7f.
14. Zylstra, "The Word of God," p. 42. See also: Olthuis, *ibid*, pp. 7f.
15. Schrotenboer, *ibid.*, p. 18.
16. Olthuis, *ibid.*, p. 2.
17. Schrotenboer, *ibid.*, p. 17.
18. The Dooyeweerdians are not united on the number of forms. Example: Olthuis names three while Schrotenboer names four, others name five.

- 19.Schrotenboer, *ibid.*, p. 7.
- 20.*Ibid.*
- 21.*Ibid.*, p. 10.
- 22.*Ibid.*, p. 6.
- 23.It would not be beneficial to go into the number, nature and relationship of the modalities. See Bibliography for articles by Van der Laan, etc.
- 24.*Understanding the Scriptures*, DeGraaff and Seerveld, A.A.C.S., Canada, 1968, pp. 2, 21.
- 25.*Ibid.*, p. 37.
- 26.Meyenfeldt, *The Meaning of Ethos*, A.A.C.S.
- 27.Schrotenboer, *ibid.*, pp. 4, 6.
- 28.*Ibid.*, pp. 5, 6.
- 29.*Ibid.*, p. 6.
- 30.See Bibliography.
- 31.Van Riessen, *Christian Approach to Science*, A.A.C.S., Canada, p. 35.
- 32.*Understanding*, p. 2.
- 33.*Ibid.*, p. 20.
- 34.*Ibid.*, pp. 9, 10.
- 35.*Ibid.*, p. 11.
- 36.*Ibid.*, p. 12.
- 37.*Ibid.*, p. 12.
- 38.*Ibid.*, p. 11.
- 39.See Greidanus in his book, *Sola Scriptura*, where he rejects Biblical inerrancy.
- 40.*Understanding*, p. 10
- 41.*Ibid.*, pp. 2, 11.
- 42.*Ibid.*, p. 12.
- 43.*Ibid.*, p. 2.
- 44.*Ibid.*, p. 29.
- 45.Meyenfeldt, p. 15.
- 46.*Ibid.*, p. 16.
- 47.*Ibid.*, p. 17.
- 48.*Understanding*, p. 2.
- 49.*Ibid.*, p. 35.
- 50.*Ibid.*
- 51.Meyenfeldt, p. 17.
- 52.*Understanding.*, p. 27.

53. Ibid., p. 12.
54. Olthuis, *The Word of God*, p. 16.
55. Ibid., p. 10.
56. "Contrasting Christian Approaches to Teaching Religion and Biblical Studies," Koekstra and DeGraaff, Calvin College Monograph, Grand Rapids, 1973.
- Olthuis, *The Word of God*, p. 16.
57. *Understanding*, p. 37.
58. Dooyeweerd, *A New Critique of Theoretical Thought*, The Presbyterian and Reformed Publishing Co., Philadelphia, 1953, Vol. I, p. 544.
59. Vos, Johannes, "The Cultic Character of the Toronto Movement," *The Outlook*, March, 1974.
60. Van Til, C., *Biblical Dimensionalism*, p. 55.
61. Ibid., pp. 55-59.
62. Van Reissen, p. 35.
63. Van Til, p. 59
64. The Neo-Kantian and Husserlian influence on Dooyeweerd is hinted at on p. V of the forward to Dooyeweerd's Critique, where Dooyeweerd himself admits,

Originally I was strongly under the influence first of the Neo-Kantian philosophy, later on of Husserl's phenomenology.

See Brummer, Young, and Steen for greater detail on Dooyeweerd's background.

65. Frame, John, "The Word of God and the A.A.C.S.A Reply to Professor Zylstra," *The Presbyterian Guardian*, April, 1973, p. 60.
66. Beside the main historic statements such as the Apostle's Creed, Bunyan's Catechism asks the following question:

I ask, then, if there was ever anything that had a being antecedent to or before God?

Ans. No, for God is eternal; nor is there anything, excepting himself, that had a being until the beginning of the first day.

67. Van Gronigen, G., "The Word of God," *Pro Rege*, Dort College, Iowa, Vol. I, No. 2., December, 1972.
68. Frame, "Reply to Zylstra," p. 60.

69. Shepherd, N., "The Doctrine of Scripture in Dooyeweerd's Philosophy of the Cosmonoic Idea," *The Outlook*, February, 1971.
70. *Understanding*, p. 9.
71. See VanTil reviews of two A.A.C.S. books, *Challenge of Our Age*, and *Understanding the Scriptures*.
72. *Blue Banner Faith and Life*, October-December, 1973.
73. It is interesting to study the issues that led to the dismissal of Professors O'Donnell and N. DeJong from Dort College. See O'Donnell's published letter on the Dooyeweerdian movement at Dort College.
74. Vos, J., Brief Preliminary Listing of Objectionable Features in Evan Runner's book, *The Relation of the Bible to Learning*, 1973.
75. See: William Young's article on Dooyeweerd in *Creative Minds in Contemporary Theology*, Wm. B. Eerdmans Publishing Co., Grand Rapids, 1969, pp. 286, 287, 291-193, 300, 301.

APPENDIX A

WHAT IS GOD'S WORD?

by John M. Frame

The ten propositions set forth here are intended to contribute to the on-going dialog with the men from Toronto, and are presented as a kind of outline of a Christian philosophy of revelation.

1. *The Word of God is divine*

The basic ontological (i.e., referring to whatever basically exists) distinction in Scripture is between Creator and creature; everything that is has been created except for God himself. There are no in-betweens, no half divine or semi-created beings.

This is not to say that there may not be cases where you have both. Certainly you have both in the incarnate Christ who is fully God and fully man. But it is to say that there are no missing links, no *tertium quid*, no chain of being between God and his creation.

Is the Word of God a creature, Creator, or both? Well, if by the Word of God the heavens were made (Psalm 33:6), then the Word is not itself created but is Creator. It is co-eternal with God (John 1:1ff.); the Word of God *was* God; the Word of God is divine.

So then, to obey the Word is to obey God; to disobey it is to disobey

God. But the Word in *Scripture is God come in human form*; it is an incarnation. The Bible is *both* Creator and creature.

2. *The Word reflects God's plurality*

The Word is not only identified with God, it is distinguished from God (John 1:2). It is *by* the Word that the heavens were made, so that the Word is a tool. There is a unity *and* a distinction which we cannot account for. There is a mystery here like that of the Trinity, the one God in three persons.

It should not surprise us to learn that there is also a unity and a plurality in God's speaking, even as there is in God himself. God speaks *one* Word; God also speaks *many* words. The Word reflects the unity of God's speaking. All of nature and history is governed by a single unified plan of God. But within this unity there is a richness of detail, a vast diversity. There is one Word and many words.

3. *The Word addresses man in its unity and plurality*

When God speaks to man, we hear one Word and we hear many words. God's Word has a single unified theme. Call it the theme of creation-fall-redemption, if you will. But Scripture presents that theme in a multitude of stories, songs, prophecies, letters, etc. God's Word imposes on us the single command of love; but that command is presented in a variety of commands on many issues covering the whole of human life.

Both the unity and diversity of God's Word are binding upon us; they are equally powerful, equally true, equally authoritative. The one central message of God's Word grips man's heart; the many details of God's Word also grip the heart of man.

4. *The Word addresses man in his unity and plurality*

Man in God's image is also a one and many even as God is one and many. The Word of God grips man's heart; but it also grips all of his faculties, gifts, concerns, cares, worries, and fears; but the details of the Word also grasp all my fears, needs, heartaches, questions, and concerns.

Both the central message and the details of God's Word address

both the heart of man and all of man's functions and concerns. The Word of God is comprehensive and specific, to the heart of man and all his faculties, to the whole person in all areas of his life.

5. *The Word is accessible to all human faculties*

God's Word, in its central meaning and in its detail, is addressed to all of our faculties. God expects that Word to be appropriated, accepted, and obeyed by the heart and by the faculties. We cannot begin to comprehend the Word of God exhaustively; but the Word is to be understood, accepted, and obeyed. We are obligated to mobilize all our gifts in appropriating the Word, to use our senses, feelings, rationality, our historical sense, lingual capacity, economic skills, our esthetic sensitivity, moral sense, our unity and whatever else there may be. To withhold any faculty is unbelief.

What God wants us to know, the norms God commands us to obey, are clear and accessible. They can be understood and appreciated and obeyed. To say that the Word is beyond our faculties may sound humble; but it is actually a form of disobedience and arrogance. God spoke clearly in human language, accommodating his revelation to us. We can, therefore, speak the Word, study and analyze it, apply and obey it. To limit the Word's freedom to speak to us is to limit the authority of the Word over us.

6. *God's Word comes as both power and meaning*

The gospel is the power of God unto salvation. But it is not a bare power or raw force. The power of the Word reflects God's wisdom, knowledge, and understanding. It *communicates* these to us. God's Word is a word, is language, having not only power but meaning. The power of the Word saves us when the meaning is believed and obeyed.

Now the power of the Word is not something more basic than its meaning. God's Word is powerful because its meaning is truth. God's Word is true and means what it says because it has the power to do what it sets out to do. Because God's Word is not a blind force upon our heart, it can and does engage all of our faculties as we approach the meaning of God's Word.

7. *Scripture embodies the unity of God's Word*

The Scriptures are a kind of incarnation of the Word of God. Scripture is God's Word, but it is also the words of men. It has a human and a divine nature. It has all the truth, power, holiness, and majesty of God; yet it conveys also the personalities of the human writers, speaking their language, their experience, faith, hopes, questions, and concerns.

Nevertheless, in this incarnate form the Word of God loses none of its truth and perfection. It is God's Word with supreme authority for us. It cannot be tested by anything else; it is not subordinate to some other Word of God. The words of the Bible do not merely witness to some other law, nor are they applicable to one cultural setting in contrast to some other more valid Word for other times and places. No, Scripture is law, and has the authority of the one Word of God. It brings God's demand and God's promise to bear on man's heart and upon all areas of man's life.

8. Scripture embodies the diversities of God's Word

Scripture carries to us the full force of the one Word of God. At the same time, it is one Word of God among many. It does not contain everything God said. Instead, Scripture conveys a special message. It is necessary for a particular purpose that is not fulfilled by God's revelation in nature. It brings to us a message not found elsewhere, the message of redemption in Christ.

Thus, Scripture is not revelation in general, but is specifically the gospel, the power of God unto salvation. The Gentiles were not left to natural revelation alone. But God has spoken a particular Word that they must have, the Word that names the name of Christ by which alone men can be saved.

9. Scripture is sufficient for all good works

As the one Word of God, Scripture conveys the *whole will of God* to us. It needs no supplementation (2 Timothy 2:15-18). Scripture is profitable for the man of God that he may be thoroughly furnished unto *every* good work.

But obviously the Bible does not contain everything we need to know. How can we say it is sufficient for all good works? Put it this

way: Scripture does not contain all the *knowledge* we need, but all the *commandments*. Scripture does not tell us how many kinds of trees there are, but it tells us to use the trees to God's glory.

When I obey the speed laws I obey Scripture. Scripture requires me to obey that speed limit. I do not discover that this is God's Word from some other source. When I apply Scripture to my present situation—and obey the speed law—I have truly appropriated the teaching of Scripture.

Since Scripture conveys God's whole will for us, it covers all areas of our lives (1 Corinthians 10:31). Scripture certainly does have a focus—the message of salvation. But that focus does not limit Scripture's message to some single area of man's life. The message of salvation is of salvation for *all of life*, for history, philosophy, esthetics, psychology. Scripture corrects our ideas in all of these areas, both the naive and theoretical. It is the height of presumption to claim that Scripture cannot speak on *any* matter of human life or concern.

10. *Scripture has distinctive function in revelation*

As one Word of God among many, Scripture has its distinctive function in the process of God's revelation of himself to us. Not only should we make use of God's Word in Scripture, but we should also make use of God's Word in nature and history. The scientist will study God's world as well as the Scriptures. He will realize the world is controlled by God's plan and reflects God's wisdom and power.

Then when we come to the Scriptures, we bring many things from our study of the world. We bring all sorts of ideas we have learned elsewhere, from ordinary experience, from philosophy, theological systems, or history. We bring our world-and-life views to bear upon our study of Scripture.

Yet we must remember that God has given us Scripture because without it we are blind to God's revelation in the world. Scripture was given to save us from our sinful wisdom, to correct our sinful ideas. The words of Scripture must take unconditional precedence over any ideas we have gained from other sources. We must bring our philosophies, sciences, world-and-life views, all to Scripture.

We must use all these in interpreting the Bible. But we must hold such things loosely. We must allow Scripture to resist our attempts to interpret it through those means. We must allow Scripture to ques-

tion our world views, our scientific views, naive ideas, theoretical ideas, our philosophies.

This is not to say that Scripture is more authoritative than the words of God in creation, or than the living Word, Jesus Christ. It is simply to admit that one distinctive function of Scripture, as one Word of God among many, is to correct sinful misconceptions of God's general revelation. Scripture must be allowed to surprise us, to be what it is, to be the Word of God himself.

In other words, Scripture must be allowed to be God's Word in all of its meaning and power, its unity and plurality, its power and authority and justice and holiness and purity and wisdom and truth.

APPENDIX B

SCIENCE, FAITH, AND THE SCHOLAR'S USE OF THE SCRIPTURES

by Gerald O'Donnell

What is Science?

"Science," a word derived from the Latin verb *scire* (to know), may be defined as man's conscious and systematic attempt to know reality. Scientific work requires meticulous observation as well as discerning classification, organization, and interpretation of information. More specifically, a Christian understanding of science involves the following considerations.

(1) All men, by virtue of their being made in God's image and as a consequence of having received the cultural mandate, are both qualified and obligated to be scientists, at least in a certain sense, for all men ought to be actively reflecting upon reality. Science is not reserved for the highly trained elite who have access to advanced instrumentation and are skilled in the mathematical manipulation of data. Of course, there is a place for the expert who devotes his entire career to scientific work in a narrow field of specialization. But the

term "science" should not be limited to this kind of highly technical specialization.

(2) All scientific knowledge is the result of human activity and is not identical with reality itself. Nevertheless, the specific goal of man's scientific quest is to develop a body of knowledge that accurately reflects the true character of reality.

(3) The boundaries which separate various scientific disciplines do not suggest fragmentation in the cosmos, but rather are humanly formulated divisions of labor which facilitate man's implementation of the scientific task. However, delimitation of scientific disciplines is not an arbitrary matter, for discipline boundaries ought to reflect accurately the variety and differentiation inherent in the creation itself. For example, when biologists distinguish between the study of plants (botany) and the study of animals (zoology), they recognize a genuine differentiation in the creation. On the other hand, when behaviorists define psychology as the science of human and animal behavior, they tend to obscure the significant differences between man and animals.

A study of the history of science reveals that some sciences have a long history, whereas others are of recent origin. It is possible that through further insight, study, and knowledge, a discipline may diverge into two, that two may merge into one, or that the relationships between disciplines may be subject to rearrangement. Perhaps some entirely new disciplines will come to the attention of man.

Because of these possible changes in the recognition and arrangement of scientific disciplines, we must recognize that the task of drawing exact boundary lines between disciplines is a tentative matter and subject to disagreement.

(4) Scientific knowledge is inseparably bound up with the underlying religious presuppositions of the scientist. These religious presuppositions are basically of two kinds: those which stem from a regenerate heart and those which stem from an unregenerate heart.

We are concerned here primarily with the regenerate man, living out of a regenerate heart. One result of the Holy Spirit's regenerating work in the heart is that the regenerate man has a renewed capacity truly to know God, himself, and the creation. This does not mean that the regenerate man will automatically approach science with correct presuppositions, for it is impossible for him to escape completely the

influence of sin, both within his own nature and also in the thought systems of his culture.

It is only through the constant reformulation and reformation of his thinking, in the light of the Scriptures, that the regenerate man comes more and more to hold beliefs which are a consistent expression of his basic heart commitment to Jesus Christ. And thus the regenerate scientist, living out of a regenerate heart and directed by Biblically grounded presuppositions, is more adequately qualified to carry out his scientific task and to reflect more truthfully in his scientific knowledge that part of reality which is his concern.

(5) Science should be a communal activity. No one person can hope to approach contemporary science and master physics one year, chemistry the next, then biology, psychology, sociology, etc. The successful implementation of the scientific task requires a division of labor within a community of persons who are united in their commitment to truly Biblical religious presuppositions and in a Christian understanding of the goals of science.

(6) Science is a controversial activity. Differences in scientific conclusions are due to a variety of reasons, including the facts that: (a) scientific thought is affected by man's sin and finitude and also biased by antithetical religious presuppositions; (b) even basically true scientific knowledge is constantly in a process of development and reformulation; and (c) the variety and multiformity which characterizes the entire cosmos allow for a plurality of complementary insights, even among scientists concerned with one aspect of reality.

(7) The purpose of science is to enable man to attain a deeper understanding of the true meaning of reality (including himself). This deeper understanding of reality ought to enable man to fulfill his task as God's servant-king more effectively and should also lead him to a richer relationship to the Christ, in Whom the entire cosmos is centered.

The Role of Faith in Science

The word faith is used in two different ways in Scripture and in our Reformed confessional standards. Often the Scriptures and our confessional documents speak of "the faith" or "the Christian faith."¹ As used in this way, the term faith refers to the body of truth revealed by

God in the Scriptures and believed by the true church of Jesus Christ. Here the term faith is used in a relatively narrower sense.

But the term faith is also used in a broader sense to refer to the heart commitment which binds the true believer to Christ and to the Christian living which stems from that believing heart.² It is this broader meaning that Paul has in mind in Romans 14:23 when he says that "whatever is not from faith is sin." Likewise, it is this broader view of faith that is described in Articles XXII-XXIV of the *Belgic Confession*:

We believe that, to attain the true knowledge of this great mystery, the Holy Spirit kindles in our hearts an upright faith, which embraces Jesus Christ with all his merits, appropriates Him, and seeks nothing more besides Him. . . . Faith is an instrument that keeps us in communion with Him in all His benefits. . . . We believe that this true faith, being wrought in man by the hearing of the Word of God and the operation of the Holy Spirit, regenerates him and makes him a new man, causing him to live a new life, and freeing him from the bondage of sin.

Thus, Christian faith (in the broader sense) may be defined as that religious heart commitment whereby a man clings to Jesus Christ and seeks to live all of his life in covenant obedience to Him.

Some type of religious faith invariably underlies the work of all scientists, theologian and non-theologian, Christian and non-Christian. For, every scientist performs his scientific work as the expression of some kind of religious heart commitment. A man's scientific work is either the expression of his submission to Christ or else it is the expression of his idolatrous attempt to make *himself* the Lord of his own life.

The non-Christian's idolatrous faith in himself is not only the underlying motive with which he performs his scientific work, but his false faith also has a direct influence in his science, affecting both his observation and his interpretation of the creation. For as the non-Christian attempts to carry out his scientific work, he is handicapped by dulled senses³ and by a blind and reprobate mind.⁴ To be sure, the revelation communicated by God through created things is abundantly clear. Yet, the unregenerate man, directed by a false faith in

himself, is so insensitive to the truth that surrounds him that he inevitably distorts whatever he attempts to understand.⁵ Thinking himself to be wise, he becomes a fool.⁶

Recognition of the noetic (intellect-influencing) effects of sin is one of the cornerstones of Calvinism. For it is only when we recognize the thinking of the unregenerate man as the "shapeless ruin" that Calvin held it to be,⁷ that we can appreciate the sovereign grace of God that works to enlighten the heart and enables man to comprehend the truth. This enlightening, which includes a redirecting of man's thinking, takes place as the Holy Spirit produces faith in the human heart. Thus, a true Christian faith is a necessary prerequisite to a proper scientific understanding of reality.

Just as the unregenerate scientist's faith affects all his life, so the Christian's faith ought to influence all his life, including his scientific work. Walking by a Biblical faith, he ought to begin his scientific work with a unique set of presuppositions. For by faith he ought to recognize that the universe was created by the Word of God.⁸ By faith, he ought to confess that the earth is the Lord's⁹ and that all things cohere in Christ.¹⁰ And by faith he ought to recognize his own creatureliness and his obligation to bring all of his thinking activity into captivity to the obedience of Christ.¹¹ Such faith presuppositions will affect the Christian scientist's observation and interpretation of the creation, as well as his analysis, interpretation, and evaluation of the writings of men on various aspects of that creation. Although the effects of sin are never wholly removed from the mind of the Christian in this life, nevertheless as the Holy Spirit begins to take away the blindness from his eyes, the Christian scientist will become more and more aware of the fulness of God's revelation in creation. And as the same Spirit begins to impress the truths of Scripture upon his mind, his interpretation of the cosmos will be increasingly faithful to the true order of things.

The Use of Scripture in the Non-Theological Sciences

The primary concern of the non-theological sciences is to comprehend God's created world. Nevertheless, this task ought not to be divorced from the study of Scripture. There are several major considerations that account for the significance of Scripture in the non-

theological sciences.

(1) Scripture is necessary to reconcile the scientist to God, and thereby to enable him to see creation properly. As a scientist examines the universe, he is not dealing with impersonal stimuli, but, rather, he is dealing with the handiwork of God—handiwork which clearly reveals God's wisdom, power, and goodness.¹² And since man by nature loves darkness rather than light,¹³ he cannot bear to face the revelation of God conveyed to him by the cosmos. Consequently, the natural man's knowledge is characterized by a denial and distortion of the true character of the cosmos.

The primary requirement for a successful implementation of the scientific task is that the individuals engaged in the scientific task be reconciled to God through Christ. And in order that this salvation may be experienced, a scientist must read, hear, and believe the Scripture, so that he, by the Holy Spirit's work, may come to know and obey Jesus Christ. Once that initial relationship to Christ has begun, a Christian scientist must make constant use of the Scripture in order to grow in his knowledge and his obedience to Christ. This maturation ought to encompass all of the Christian scientist's life, including his scientific work. For as the Christian scientist experiences Spirit-directed growth in sanctification, it should affect (a) the motives with which he does his scientific work, (b) the character and direction of his work, and, also, (c) his ability to comprehend the fullness of meaning that God has placed upon creation. This kind of growth takes place only as the Christian experiences a day-by-day enlightening by the written Word of God.

(2) Scripture is necessary to expose false non-Christian presuppositions and to instruct man in a true world-life view. Two examples may be used to clarify this point. First, the non-Christian natural scientist often holds to either a mechanistic model of natural law or else resorts to a relativistic, chance-oriented view of reality. But in Scripture we learn that the universe is upheld by the Word of God¹⁴ and that the physical phenomena follow a consistent pattern because God rules His creation in an orderly way.¹⁵ Therefore, the Christian scientist ought to reject a mechanistic or a chance-oriented view of reality and recognize that the consistency and orderliness which he observes in events is a result of the regularity with which God governs His creation.

A second example may be taken from the field of psychology. Non-

Christian psychologists typically see man as an evolved animal, whose highest purpose in life is to satisfy his needs in the struggle for survival. But Scripture clearly reveals that man was created by God directly from dust,¹⁶ created distinctively in God's image,¹⁷ and given the unique purpose of glorifying God by reigning as a vassal king over the earth.¹⁸ These two contradictory sets of anthropological presuppositions result in very different sciences of psychology.

The fact that a scientist is dependent upon Scriptural revelation for the development of a true presuppositional foundation in science does not imply that the unregenerate scientist who ignores Scripture will be completely blind and unfruitful in his scientific work. On the contrary, the unregenerate scientist may be able to acquire many partial truths and valuable insights into the character of the creation. But, if a man is to understand the results of scientific research in a proper framework and see how everything is interrelated, he must be guided by Scripture. For it is only in Scripture that we learn that the universe was created by the Triune God: Father, Son, and Holy Spirit,¹⁹ and that this same Triune God now upholds His creation by the Word of His power.²⁰ Likewise, it is only in Scripture that we learn that God has appointed the resurrected Christ to reign as King over the earth,²¹ that the entire universe holds together in Him,²² and that all events are moving toward a historical climax of judgment and restoration to be ushered in by Christ's return.²³

The answers to the deepest questions of life—those questions that ask about the ultimate causes and purposes of life—can be found only as the Holy Spirit opens up the Scriptures to man.

(3) Scripture is the definitive authority on whatever it speaks, also when it speaks on a matter pertinent to a particular science. Scripture is normative not only when it speaks on presuppositional questions basic to scientific thought, such as the question of origins, or the issues of determinism, causality, and law, but Scripture is also normative whenever it speaks on an issue overlapping the subject matter of specific sciences.

For example, in Daniel 5 it is stated that Belshazzar was king just before Babylon was captured by Darius the Mede. But in the early part of this century, some historians argued that the book of Daniel had to be in error. There was no scientific evidence to suggest that there had ever been a king named Belshazzar, but there was considerable evidence indicating that Nabonidus was king over the

Babylonian empire just prior to its fall. However, this conflict was resolved when archeological research discovered that Belshazzar was the son of Nabonidus. It further became evident that Belshazzar was indeed king in Babylon, but that Babylon was part of a larger empire over which Nabonidus was king.

To give a second example: for the past fifty years, many psychologists have argued that the punishment of children has no beneficial effect upon socialization. This position has been supported by a weighty amount of research indicating that the immediate consequence of punishment on a child is increased aggression, resentment, and greater anti-social inclinations. Such findings seem to be in direct contradiction to the many Scriptural admonitions promising that the rod of reproof gives wisdom.²⁴

Recent studies of child rearing practices have shown, however, that earlier research tended to deal with homes where discipline was administered inconsistently and unfairly and also that the previous studies did not attend to the long-range effects of punishment, but considered only immediate consequences. Developmental psychologists have currently amassed a considerable amount of evidence indicating that punishment, if administered fairly and consistently and complemented by a balance of parental praise and acceptance, has a beneficial effect on the child. Although the immediate effects of such discipline often tend to provoke aggression, long-range studies find that punishment is significantly correlated with increased socialization.

Both these examples deal with conflicts between the findings of science and the teaching of Scripture that have been resolved as a result of additional scientific research. But what of the many conflicts that have not been so resolved? For example, Genesis 5:27 states that Methuselah was 782 years old when he became the father of Lamech. Such a statement seems to be a ludicrous violation of our scientific knowledge of life-span and age of reproduction both today and in history. Nevertheless, whenever it speaks, Scripture speaks authoritatively, and the Christian scientist is under obligation to accept any statements of Scripture that bear directly or indirectly on his field of investigation.

But the fact that the Bible may speak on issues related to science does not imply that there is no need for scientific research on these issues. Take, for example, the matter of parental punishment of

children. The Bible is clear in its teaching that parents ought to make regular use of "the rod" in discipline. Furthermore, Scripture is clear in maintaining that this discipline ought to be carried out in fatherly love and not done in such a way as to provoke the child to anger.²⁵ But *exactly* what patterns of parental punishment do tend to provoke aggressive responses in children? And, specifically, what must a parent do in order to conduct discipline in a way that is most advantageous for the child? These questions are not answered for us in the Bible with the kind of detailed explicitness that we might desire. Such questions must be answered from psychological research that is based upon the general Scriptural norms relevant to the issue. One purpose for which the Christian does scientific research is to complement his Scriptural perspective of life with the kind of concrete details that can be obtained only through scientific observation.²⁶

Of course, most of the highly detailed, abstract, and technical questions raised by the non-theological sciences are not answered directly in Scripture. The Bible is not a textbook of biology, psychology, etc. The non-theological sciences are required to focus their attention upon the study of the creation in order to find answers to the issues with which they are concerned. But we should not forget that the results of the observation of creation undertaken in the non-theological sciences cannot have full meaning for the scientist until those findings are related to the broader presuppositions of a Scripturally-based world-life view.

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1. See Acts 6:7; 14:22; Galatians 1:23; I Timothy 4:1; Titus 1:13. Cf. also *Heidelberg Catechism*, Questions 20-23, which deal with "the articles of our catholic and undoubted Christian faith."

2. See II Corinthians 5:7; Galatians 2:20; 3:11; Hebrews II (entire chapter). Cf. also *Heidelberg Catechism*, Question 20, which speaks of faith as that which ingrafts us into Christ.

3. Proverbs 26:9; Acts 28:27.

4. Romans 1:21; 28; I Corinthians 4:4.

5. Calvin's statement on this point is forceful: "Bright, however, as is the manifestation which God gives both of himself, and his immortal kingdom in the mirror of his works, so great is our stupidity, so dull are we in regard to these bright manifestations, that we derive no benefit from them." *Institutes* I, V, II).

6. Romans 1:22.

7. *Institutes*, II, 11, 12. The stress upon Calvin's doctrine of the noetic effects of sin ought to be qualified by two considerations. First of all, Calvin held that human thinking is seriously impaired, but not totally destroyed or rendered useless because of sin. Fallen man may recognize and comprehend fragments of truth as well as have partial insights into the true character of the cosmos. These insights can be of value to the Christian.

Secondly, Calvin did not mean to imply that man's intellect is equally distorted by sin regardless of the nature of the subject matter it attempts to comprehend. Calvin held that it is necessary to distinguish between the functioning of the mind with respect to "inferior objects," i.e., those things confined to the boundaries of this life, and the functioning of the mind with respect to "superior objects," i.e., the knowledge of God, the method of true righteousness, and the mysteries of the heavenly Kingdom. Man's intellect is much more seriously impaired when it attempts to comprehend superior things than in its functioning with respect to inferior things (*Institutes*, II, 11, 13). Consequently, it is to be expected that the unregenerate man's thinking will be less distorted in the non-theological sciences than it

will be in theology. But it cannot be forgotten that human thinking is perverted by the influence of sin even as man seeks to develop the sciences of mathematics, history, linguistics, physics, chemistry, biology, psychology, and sociology, as well as in the composition, interpretation, and evaluation of the verbal and non-verbal arts.

8. Hebrews 11:3.
9. Psalm 24:1.
10. Colossians 1:17.
11. II Corinthians 10:5.
12. Psalm 19:1-4; Romans 1:20; Acts 14:17.
13. John 3:19; Romans 1:18-25.
14. Psalm 147:18; 148:8; Hebrews 1:3.
15. Jeremiah 31:35; 36; Matthew 5:45.
16. Genesis 2:7.
17. Genesis 1:26, 27.
18. Genesis 1:28; I Corinthians 10:31.
19. Genesis 1:1, 2; Psalm 104:30; John 1:3.
20. Hebrews 1:2, 3.
21. Ephesians 1:20-22; Matthew 28:18.
22. Colossians 1:16, 17.
23. II Peter 3:7-13.
24. Proverbs 29:15. See also Proverbs 22:15; 23:13.
25. Ephesians 6:4.

26. Perhaps this point seems to deny the sufficiency of Scripture. But there is no intention of denying here that the Bible is the all-sufficient rule of faith and life. We need nothing other than the Bible to find salvation in Christ and to learn God's will for our life. But one should not attempt to apply the doctrine of the sufficiency of Scripture to scientific knowledge, for the Bible is decidedly not sufficient as a source of scientific data. If the Christian scientist is to develop a complete science he is required to incorporate into his Biblical perspective of life the kind of detailed information that can be obtained only through scientific research.

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