

# 기독교 세계관으로 본 신앙과 학문의 통합에 관한 고찰: 헤르만 도어베르트의 사상을 중심으로\*

**A Research on the Integration of Faith & Scholarship from  
the Christian Worldview: focusing on the thought of Herman Dooyeweerd**

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## ABSTRACT

This article investigates how Herman Dooyeweerd(1894-1977), a Dutch Christian philosopher, tried to integrate faith and scholarship from the biblical worldview. Succeeding Abraham Kuyper(1837-1920), Dooyeweerd developed his so-called ‘transcendental critique of theoretical thought’ in order to explain why scientific thinking can never be neutral but is integrated with religious faith. Because the almighty God created all things with His wisdom, scholarship is the human activity to honor God and serve our neighbors by rediscovering the order of creation. However, due to the fall of man, these academic activities were separated from faith and humans developed science and technology for themselves, which eventually caused various problems due to self-contradiction. Dooyeweerd points out this as reductionism and the idolization of thoughts through the absolutization of one aspect. However, through the redemption of Christ, the ultimate solution is made possible and science can be newly integrated with faith through the regenerated reason. After explaining the sphere-sovereignty and universality of modal aspects, he analyzed how theoretical thinking is possible through theoretical antithesis and synthesis. Eventually, when the human heart, the center of man, is born again in Christ and directs again toward the Creator, integration is possible, and science and technology are also beneficial to mankind. Finally, when the Kingdom of God will be consummated, the process of integration would also be completed just like jewels in the wall of New

\* 2024년 2월 6일 접수, 2월 26일 게재확정

이 연구는 한동대학교 교내연구 지원 사업 제202300570001호에 의한 것임

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Jerusalem. In conclusion, it is discussed how Dooyeweerd's insight has been developed by his successors and what are the implications of his legacy in the Korean context.

**Key words:** Herman Dooyeweerd, faith, scholarship, integration, Christian worldview

## I. Introduction

Any Christian scholar who acknowledges and confesses God's absolute sovereignty will not try to separate his/her faith from the field of major study, but rather try to integrate both. However, opinions may differ as to how to do this specifically. In this article, the integration of faith and scholarship is examined from the Christian worldview, that is, creation, fall, redemption, and consummation, but more specifically, focusing on the 'transcendental critique of theoretical thought' developed by Dutch Christian philosopher Herman Dooyeweerd(1894-1977).

Quite a lot of researches have been made on the integration of science and faith, but few have tried to integrate both by applying the Christian worldview. One Christian scholar who has researched the integration of faith and learning is Robert A. Harris from the United States (Harris, 2004, 2014; Choi, 2013). I have recently published an article examining how Abraham Kuyper(1837-1920), Dooyeweerd's mentor, argued that science and faith should be integrated in his various works (Choi, 2021). I have also published an article on the life and thought of Dooyeweerd (Choi, 2005).

This article discusses how Dooyeweerd, who inherited the neo-Calvinism of Kuyper who had extended Calvin's theological thought to all areas of life, attempted to explain how academic thinking can never be neutral but is intrinsically integrated with faith through his unique idea, by focusing on the four elements of the Christian worldview. After that, I will conclude by mentioning what kind of influence he has left and what lessons he can give to the Korean context.

## II. A Research on the Integration of Faith and Scholarship from the Christian Worldview: Focusing on the Thought of Herman Dooyeweerd

### 1. The Four Elements of a Christian Worldview

First, about the Christian worldview, Kuyper translated the German word

‘Weltanschauung’ used by German idealist philosophers into the biblical term ‘levens-en wereldbeschouwing(life and worldview)’ and began to use it to mean a Christian worldview (Kuyper, 1902: 36) and explained it by classifying it into four elements: creation, fall, redemption, and consummation. On the other hand, Dooyeweerd tended to include consummation in redemption, mainly referring to only the three elements of creation, fall, and redemption as the fundamental Christian ground motive (Dooyeweerd, 1953: 60, 1957: 169). However, in this paper, I take four elements, as there is discontinuity as well as continuity between redemption and consummation (Choi, 2019: 185-206).

## **2. Creation: The Integration of Faith and Scholarship**

The biblical view of creation sees that all things were created in an orderly way by God (Gen. 1). In addition, human beings are created in the image of God are blessed with the task to be fruitful, multiply and rule, develop, and preserve all the creatures of this world (Gen. 1:27-28; 2:15). Here, we can see already that faith and scholarship are integrated. In other words, it can be said that scholarship is an activity of developing this creation by rediscovering the laws of creation that the Creator has planted in this world and using them correctly. So it can be said that this already presupposes faith in creation. Therefore, if we look closely at the process how Adam named animals, we can see that it is a human scientific activity as a steward with a sense of responsibility, integrating his faith and learning (Gen. 2:19-20).

Therefore, Kuyper argued that the reason for the integration of faith and scholarship is because of this creative sovereignty of God. On October 20th, 1880, he founded the Vrije Universiteit(Free University) in Amsterdam whose name means being free from the interference of the state and the church and took the office as president. At the opening address, he maintained that the various spheres of this world are created by God and therefore each has individual sovereignty, but at the same time Jesus Christ, the Lord of all (Col. 1:16), claims that every inch of our life is “mine” (Kuyper, 1880, Park, 2020). In other words, since the ultimate sovereignty in scholarship belongs to the Lord, science and faith must be integrated in Christ (Eph. 1:10), who is the head of

the universe.

Systematic theologian Herman Bavinck(1854-1921), who succeeded Kuyper, also viewed science as a creation of the almighty God (Bavinck, 1897) and Dooyeweerd further developed this point and held that science can not be neutral (Dooyeweerd, 1935: 11, 1953: 3-4, Choi, 2000). How, then, did he explain the integration of faith and scholarship?

The starting point of Dooyeweerd's thought is based on the biblical view of creation. The philosophical idea that he emphasizes first, 'meaning(*zin*)' is an appropriate expression of this view of creation. God is the origin of all things(*Αρχή*) and still reigns over all creation and furthermore, all things will be finally consummated in the Kingdom of God. In this respect, Dooyeweerd defines all reality as 'meaning' (Dooyeweerd, 1935: 3-4). It may sound a bit strange to say that creation itself is meaning rather than saying that there is meaning in creation, but what he is trying to emphasize is that all creatures are not self-sufficient, but rather totally dependent on God who is the meaning-Giver. In this context, he quoted Romans 11:36a, "For from him and through him and to him are all things." (*Alle zin is uit, door en tot een oorsprong*) and said that the past origin, the present basis and the ultimate purpose of all things are well summarized by this verse (Dooyeweerd, 1935: 11).

Johan van der Hoeven(1930-2015), a former professor of modern philosophy at the Free University after Dooyeweerd, explained that "the reason why Dooyeweerd introduced the more basic and comprehensive term 'meaning' was because the word 'being' in Greek philosophy is no longer appropriate as the most comprehensive term. Furthermore, he continued, as the emptiness and meaningless experiences of modern life increase, philosophical issues related to 'meaning' have attracted attention and so he felt the need to face 'alienated' existential situations" (Van der Hoeven, 1987: 137-138). Also, Leendert Kalsbeek(1903-1995), who wrote an introduction to Dooyeweerd's Christian philosophy, said that Dooyeweerd used the word 'meaning' against the traditional immanent philosophy which used the metaphysical term 'substance'. To him it was too independent, so he suggested 'meaning' as a Christian alternative (Kalsbeek, 1975: 311, Hwang, 1981, Van Woudenberg, 1992: 208-210).

Furthermore, Dooyeweerd argues that creation in this sense is an ordered and structured whole. This is because God created everything in this world in order with perfect wisdom. He initially called this structural order '*wetsidee*' which means 'cosmomic idea' or 'the idea of law', implying that God's creation has 'law', as he was originally a philosopher of law. However, he later modified the term, calling it '*transcendentaal grondidee*(transcendental ground idea)' (Dooyeweerd, 1953: 68ff). Here, the term 'transcendental' means that this idea becomes the premise of philosophical and academic thinking.

The first transcendental ground idea is the 'origin' of all things. Of course, the ultimate origin here is the Creator who made all things according to His sovereign will, so all creation is totally dependent on Him. The second transcendental ground idea is the 'root-unity' of the various aspects and the meaning-totality. In other words, it refers to a unity point where all phenomena are brought together. In the meantime, philosophers have been interested in the idea that can understand the various phenomena we experience in a unified way, and they have made various arguments. Dooyeweerd explains that this unity is found in Christ, the second Adam, the religious root of all temporal reality. And it is said that everyone participates in the totality of this meaning through the 'heart', the religious center or focal point of human being. The third and final transcendental ground idea is 'meaning diversity in the coherence of cosmic time'. Diversity of meaning refers to various aspects of meaning and individual structures, and these two are interconnected by time. He argues in this way that all sciences are dependent on pre-theoretical presuppositions that shape these ideas.

Furthermore, Dooyeweerd distinguishes between two kinds of basic structures in creation: the 'individuality structure' and the 'modal structure'. The former refers to the legal order of concrete things given by creation, and the latter refers to a specific aspect with a moment of each meaning, that is, anticipation, retrocipation, and a nucleus of meaning. Together with D.H.Th. Vollenhoven(1892-1978), Dooyeweerd developed a theory of modalities of this reality (Stellingwerff, 1992: 79), which initially consisted of fourteen 'law modalities', each governed by distinct laws. (*wetskringen*:

law-spheres, or in other words, modal aspects or modalities), but later expanded to fifteen. Namely, numerical, spatial, kinetic, physical, biological, sensory/psychic, analytical/logical, historical, linguistic, social, economic, aesthetic, legal, ethical, and faith aspects.

That these modalities anticipate and retrocipate as moments of meaning means that the previous modality is the basis of the later one, and the later aspect presupposes the previous one. Also, these aspects are irreducible and reality functions within the diversity of these modalities. That is, each aspect has its own place and can not be moved to another, because that is the creation order. When this order is reversed or changed, an internal contradiction (antinomy) occurs and problems arise. For example, if we explain that people live by the word of God rather than by bread alone (Matt. 4:4), it can be said that the faith aspect is above the biological aspect, so that the former guides the former and deepens its meaning. Even when comparing economic and ethical aspects, if it is ethically wrong, you must also bear economic losses. In this way, Dooyeweerd explains that each aspect points to each other and achieves one coherence to aim for the totality of meaning, which in turn leads to the Origin of all things. More details on this are shown by Richard Russell as follows (Russell, 2020).

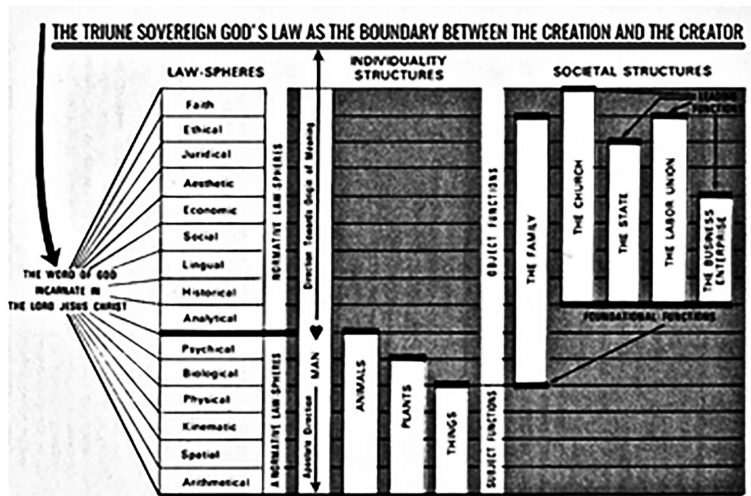


Figure 1. Dooyeweerd's Theory of Modal Aspects

(1.bp.blogspot.com/-hrLqdaqxyAg/WiRmgPzxXeI/AAAAAAAAFo4/HTNcyZe\_fKYprS3BCt94jaDykMSlKljswCLcBGAs/s1600/modal\_aspects\_4.jpg)

The important point here is that Dooyeweerd separated simple, concrete experience from scientific and theoretical thinking. The former refers to everyday life experiences without structural and theoretical analysis, while the latter sees temporal reality from various theoretical perspectives. Suppose, for example, that there is a ballpoint pen here. It can be said that this ballpoint pen exists as a single structure. However, if we analyze this with a modal structure, a completely different point of view emerges. For instance, from a numerical aspect, it is said that this pen is one, but from a historical point of view, you will be interested in the history of this pen. From a social aspect, the social function of this pen is the main concern, but from an economic point of view, the price of this pen will be the most important. From an aesthetic point of view, we will be interested in the design of this object, but from an ethical standpoint we will emphasize that this pen belongs to me and so must not be stolen. In this way, the modal structure reveals the various aspects of an individual structure. This thought of Dooyeweerd later becomes a clue to explain that the integration of faith and scholarship is inseparable.

### **3. The Fall: The Disintegration of Faith and Scholarship**

However, when human beings fell into sin, faith and scholarship were separated and distorted. For example, in the ‘three transcendental ground ideas’, the first idea of the ‘origin’ of all things is seen by evolutionists as ‘chance’ rather than the Creator. In fact, until high school, many Korean Christian students learned evolution theory at school but creation story at church. So most of them have a dualistic worldview in which faith and science are separated and become independent each other.

Although many Greek philosophers also explored the origin of all things, they often absolutized one of the creatures, and even though they knew that there was an ‘order’ in everything in this world, they almost absolutized this ‘law’ itself. So, in many other worldviews, there is a lot of words like ‘Tao(道, way)’ or ‘li(理, principle)’. For example, Cheondogyo(天道教), Cheonrikyo(天理教) and Taoism(道教), etc. All of these show the tendency to regard the ‘Tao’ of all things as absolute. In response, Dooyeweerd shows that a law must have a law-Giver.



Regarding the second idea, the unity of all things, if the human heart is not born again, the right point of reference can not be found in Christ and so the correct integration can not be achieved because the goal is not toward God the Creator but a vain idol. The Tower of Babel in Genesis 11 could be one example. In other words, the human-centered worldview shows that everything seems to be going well at first, but eventually it leads to erroneous results and failures due to its internal contradictions.

Furthermore, Dooyeweerd’s modal structure theory clearly shows the danger of reductionism, which absolutizes a discipline or one modality as a result of the fall of man. In other words, all -isms such as materialism or legalism put their aspects in the position of origin, and if only one aspect of reality is absolutized in this way, other aspects will be overlooked, and it eventually leads into the error of not being able to understand the whole. Dooyeweerd sharply points out that this is the idolization of science. Such insight can be a very effective tool to criticize serious errors such as K. Marx’s materialism or A. Hitler’s Nazism. Andrew Basden of England gives some examples in the diagram below, citing Dooyeweerd’s theory of modal structures as follows.

Table 1. Andrew Basden’s Example of ‘Ism’ and Example of Harm

<b>Aspect:</b>	<b>Example ‘Ism’</b>	<b>Example of Harm</b>
Quantitative		Over-emphasis on figures, league-tables
Spatial		(Stasis)
Kinematic		(Slavery to “must keep moving”)
Physical	Materialism	Ignoring mental and social realities.
Biotic / organic	Evolutionism	Life becomes competitive.
Sensitive / psychic	Psychologism	Slavery to feelings.
Analytical aspect	Rationalism	Oversimplified arguments expel wisdom.
Formative aspect	Functionalism, Utilitarianism	Drivenness, over-work.
Lingual aspect		Swamped by documentation, email.
Social aspect	Socialism	Political correctness dominates.
Economic aspect	Capitalism	Everything reduced to money; unconcern for the poor.
Aesthetic aspect	Aestheticism	Snobbery; The enjoyments of the rich precede the needs of the poor.

([www.researchgate.net/profile/Andrew-Basden/publication/266279899/figure/tbl3/AS:669554795618304@1536645711017/Absolutization-of-Aspects-and-Harm-that-Results.png](http://www.researchgate.net/profile/Andrew-Basden/publication/266279899/figure/tbl3/AS:669554795618304@1536645711017/Absolutization-of-Aspects-and-Harm-that-Results.png))

#### 4. Redemption: The Reintegration of Faith and Scholarship

The disintegration of faith and scholarship, distorted by the Fall, can be restored by the redemption of Jesus Christ. The apostle Paul says that when we are born again we have a new mind, so that “we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph. 4:13). Dooyeweerd explains how this is possible: first, another important key word to understand his philosophy is the law(*wet*) as the boundary between the Creator and creation, and all creatures are subject to that law. He explains:

The origin of the Law and of individual subjectivity, according to their religious unity and temporal diversity in the coherence of meaning, is God’s holy sovereign creative will. Our cosmos is equally the creation of God with respect to its law- and subject-side; the law is the absolute boundary between God and His creation, that is to say all creatures are by nature subject to the law, God alone is ‘legibus solutus’ (sed non exlex, as in nominalism). ... Christ as the root and fullness of meaning of the cosmos; Christ fulfilled the law and in Him all subjective individuality is concentrated in its fullness of meaning; nothing in our temporal cosmos is withdrawn from Him, ... The law in its modal diversity of meaning is the universally valid determination and limitation of the individual subjectivity which is subject to it. The subject is *sujet*,<sup>1</sup> that is subjected to the law in the modal diversity of the law-spheres. There is no law without a subject and vice versa. (Dooyeweerd, 1953: 507-8)<sup>2</sup>

Furthermore, Dooyeweerd states that in each aspect, there are both a law side and a subject side. For example, from an economic point of view, the production of ballpoint pens can not but follow the economic law of supply and demand. It is here that the law of supply and demand are the law side of economic aspect and the ballpoint pen is subject to this modality. But it can be said that the most profound essence and

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1) *sujet* means subject in French, and is a term used by Dooyeweerd to emphasize the meaning and dependence of all things.

2) Here, the term ‘boundary’ is not used in a spatial sense, but in a figurative sense. This is because space itself also belongs to the creation world (Van Woudenberg, 1992: 43).

ultimate content of the law is God's love for his creatures and his request that all creatures serve God. This is the fulfillment of the law. Being subject means ultimately our "serving God with love" (Kalsbeek, 1970: 71).

Thus, the law-subject relationship means that all creation is very precious and full of intrinsic meaning before the law of God's love. At the same time, it implies that God is intimately immanent in creation. In other words, because the Creator made laws, he transcends them and can change them, but while faithfully keeping them, he loves the creatures which are subject to them. When we humans, too, study and apply this given law properly through academic activities to glorify the Creator and serve our neighbors, we imitate the wisdom of the Creator.

Dooyeweerd explains that the modal aspects differ from one another by the way in which they manifest themselves in time. Thus, the modal aspects can also be called time aspects. To put this in his words: cosmic time "expresses itself" in various time-modalities (Dooyeweerd, 1935: 66; 1953: 101-102). Dooyeweerd describes this as an image in which sunlight passes through a prism and splits into the seven colors of the spectrum. For example, the arithmetic aspect is qualified by the irreversible time order of earlier and later; the spatial modality is limited by simultaneity; in the kinematic aspect time is characterized by the succession of movements; in the analytic aspect time is expressed in the logical simultaneity of *prius* and *posterius*; the economic aspect of time can be seen in expressions such as "time is money" (Kalsbeek, 1975: 154-156).

Each modal aspect is ordered and determined by its own peculiar laws. That is why Dooyeweerd also called modal aspects "law-spheres". From the analytic to the pistical aspects, referred by Dooyeweerd as cultural sides, laws are called norms because they need to be "acknowledged" and "positivized" by people and because they can be either obeyed or violated. This is also related to human cultural responsibility. When man correctly understands and applies God's laws given in each aspect, all human cultural activities manifest His glory and serve their neighbors, but otherwise the culture becomes destructive and ends in vain. "Natural laws" of the subanalytical spheres, referred as the natural sides, on the other hand, are obeyed involuntarily.

Another important thing is Dooyeweerd's idea of the 'heart'. In 1932, he first started using the word 'heart' in connection with Proverbs 4:23 in the Bible. He taught that the supra temporal root of creation lies neither in temporal reality nor in human reasoning function, but in humans religious root, the heart. Therefore, for Dooyeweerd, 'heart' can be said to be a focal point or focus that transcends all aspects. This heart means the central 'relationship' in human life, that is, the relation with the origin of man, and this is the meaning of religion. It is in the human heart toward this absolute source that the "direction" of the entire human life is determined. It can be said that the unity of faith and scholarship takes place here.

From this point of view, each discipline is a logical and systematic study of an aspect of reality. For example, a scientist who studies physics concentrates only on the physical aspect of an object or phenomenon, collects data corresponding to it, and organizes it systematically and logically to accumulate physical knowledge and study laws. Theology logically and systematically establishes each field related to faith (systematic theology, biblical theology, historical theology, practical theology, etc.) based on the Bible as God's revelation. As such, each aspect is the subject of the study, ordered and determined according to its own unique laws. Therefore, he called the principle of '*souvereiniteit in eigen kring*(sphere sovereignty)'. This is his extension of Kuyper's idea of sphere sovereignty to a cosmological principle. In addition, each aspect has a 'meaning-kernel' that defines the characteristics of the aspect. For example, the nucleus of the meaning of a biological aspect is vitality or life. The following table illustrates what has been explained so far.

At the same time, however, Dooyeweerd explains that in each law-sphere, meaning moments which refer to the other law-spheres are to be distinguished, namely, the so-called analogies. If a meaning moment within a modality refers to an earlier one, it is called a retrocipation, whereas if one refers to a later modality, it is called an anticipation. This principle of the intimate connection and unbreakable coherence of all the modalities is called '*sphere universality(universaliteit in eigen kring)*'. In other words, each academic field has an independent sovereignty and at the same time is

Table 2. Sciences per aspect

Aspect	Meaningfulness	Example science(s)	Some research methods
Quantitative	Quantity, amount	Arithmetic, statistics, algebra	Mathematical proof, computation
Spatial	Continuous extension	Geometry, trigonometry	Geometric or trigonometric proof
Kinematic	Movement	Kinematics, phoronomy	Calculus
Physical	Energy + mass	Physics, chemistry, materials science, geology	Laboratory experiment, with physical reasoning
Biotic	Life functions	Life sciences, physiology, biology, ecology	Greenhouse experiments, field studies, taxonomic analysis
Sensitive	Sense, feeling, emotion	Psychology (behaviourist), sensory sciences.	Stimulus-response trials, control groups, etc.
Analytical	Distinguishing	Logic, cognitive psychology	Logical proofs, brainstorming
Formative	Shaping, creativity; history, technology	"Sciences of the artificial," design science	Game playing, construct + test
Lingual	Symbolic signification	Linguistics, semiotics, hermeneutics	Hermeneutic analysis
Social	Social interaction and institution	Social sciences	Surveys, interviews analysed hermeneutically
Economic	Frugal use of resources	Economics, management science	Surveys analysed statistically
Aesthetic	Harmony, fun	Aesthetics	Studies of sensibilities
Juridical	Due; retribution, rights, responsibilities	Legal science, jurisprudence	Case review
Ethical	Self-giving love	Ethics	Attitude studies
Pistic	Vision, aspiration, commitment, creed, religion	Theology, some anthropology	Interpretation of sacred writings, apologetics

(brill.com/view/journals/phir/84/2/23528230\_084\_02\_s001\_i0001.jpg)

not isolated but has a unique structure with universality that is interconnected in time. For example, just as a judge considers the various circumstances of the accused in a court, the legal aspect must also consider the ethical aspect.

Furthermore, Dooyeweerd believes that the faith and scholarship can be integrated

in the sense that the subject of both is ultimately humans. He explains this as the antithesis and synthesis of theoretical thinking. In other words, he says that academic thinking and knowledge are obtained by theoretical synthesis of the antithesis between the non-logical aspects and logical aspect. For instance, biology is established when biological and logical aspects are put in an antithetical position and then synthesized. However, it is the heart, which is also the center of the human being, where this theoretical synthesis takes place. In other words, the subject of science is human beings, and the synthesis of academic knowledge takes place in the heart. However, since this heart is not self-sufficient either, it has no choice but to direct to its ultimate origin. If this origin is the biblical Creator, each science is integrated with faith in Christ, but otherwise, for instance, scientific materialism will be produced, which will eventually become an ideological idol. In other words, no matter how outstanding academic achievements are, the human heart who uses them is important. For example, no matter how peacefully Nobel researched to invent dynamite, fallen humans turn it into a murderous weapon. Thus, Dooyeweerd emphasizes the central meaning of the 'heart' as the religious root and focal point of human existence. This heart always depends on the origin, and it has no choice but to respond positively or negatively to the origin, and the direction of the research is determined by this response. Thus, Dooyeweerd says that academic thinking is, in the end, a continual search for an origin that gives meaning. Therefore, he argued that the true integration of faith and scholarship is achieved when the human heart is regenerated under the sovereignty of Christ, who is the head of all things and when this scholar studies the creation order and spiritual laws for God's glory and to serve his neighbors.

In this respect, Dooyeweerd asserts that our academic activities are never neutral but always depend on religious presuppositions. In other words, the ultimate starting point of science is not inherent in it but transcends it. This he calls the 'transcendental critique of theoretical thought'.

Furthermore, Dooyeweerd succeeded Kuyper's idea of antithesis between the Christian and non-Christian principles and held that there is a clear spiritual opposition between the biblical ground motive and non-biblical motives. At the same

time, however, Dooyeweerd wanted to restore and maintain an academic community in which Christians and non-Christians could communicate one another based on the so-called common grace. For this reason, he revised and supplemented his first magnum opus, *De Wijsbegeerte der Wetsidee* (*The Philosophy of the Law-Idea*, 1935-36), to develop a transcendental critique of theoretical thinking as an inquiry into the conditions or premises necessary for academic thought. In that sense, the methodology he tried in the first book was called 'the first way', and in the second book, *A New Critique of Theoretical Thought* (1953-57), he revised the methodology called 'the second way' (Dooyeweerd, 1953). In the former, Dooyeweerd revealed the religious roots of theoretical thinking, starting with the definition of philosophy, that is, an inquiry into the totality of meaning. However, non-Christian philosophers disagreed with this definition of philosophy. Therefore, he started with the analysis of theoretical thought itself and proceeded to the religious roots and origins through the transcendental ground ideas. His first magnum opus was published in Dutch, but the reason for publishing his second major works in English was also an attempt to have more dialogue with a wider range of scholars.

In 1965, when Dooyeweerd retired from his professorship at the Free University, a commemorative book entitled *Philosophy and Christianity* was dedicated to him. Professor Richard Kroner, a Swiss philosopher who contributed to this book, wrote in his article: "Now we know that all philosophical work takes place under the context of a culture, which in its essence is determined by religion. (Wir wissen heute zu gut, dass alles Philosophieren sich auf dem Hintergrunde einer Kultur abspielt, die wesentlich durch ihre Religion bestimmt ist..)" (Kroner, 1965: 11). This can be said to be the most central and core expression of Dooyeweerd's thought, which tried to analyze the relationship between faith and scholarship. In this way, Dooyeweerd developed Kuyper's thought and established his unique Christian philosophical thought and further clearly demonstrated through his transcendental critique that academic thinking can never be religiously neutral. Roy Clouser also argued the same point in his book, *The Myth of Religious Neutrality: An Essay on the Hidden Role of Religious Belief in Theories* (Clouser, 2005; Hong, 2019).

## 5. Consummation: The Completion of the Integration of Faith and Scholarship

Finally, when the Kingdom of God is consummated, the integration of faith and scholarship will also be perfected. A biblical example that illustrates this well is the story of the Magi. According to the Gospel of Matthew, first of all, they were astronomers studying the stars in the East. But at the same time, they were people who had faith that the Messiah would come. In this way, they were clearly different from most other astrologers who studied stars for fortune-telling. When the Magi saw a special star of Bethlehem announcing the birth of the Messiah, they took the action, taking the risk to come to Bethlehem, where the baby Jesus was born. Finally, when they saw the baby, they worshiped Him and at the same time offered the most precious gifts (Matt. 2:1-11). These people represent the Gentile believers and more specifically, Christian scholars.

The apostle John says that when the Kingdom of God is consummated, the kings of the earth will bring their splendor into the city called the New Jerusalem, and the glory and honor of the nations will be brought into it. (Rev. 21:24, 26) This would mean that all the academic endeavors that Christian scholars have done according to God's will in this world with the integrated faith, will be honored before the Lord in the end. A medieval painter Jan van Eyck(1390-1441) has beautifully expressed this point in his altar painting in Ghent, Belgium like this:



Figure 2. The Adoration of the Mystic Lamb painted by Jan van Eyck

([media.cntraveler.com/photos/57f66c4fed4dcfe84d3222a3/master/pass/GettyImages-14827464.jpg](https://media.cntraveler.com/photos/57f66c4fed4dcfe84d3222a3/master/pass/GettyImages-14827464.jpg))



### III. Conclusion

So far, Dooyeweerd's explanation how faith is integrated with scholarship has been discussed through the four elements of the Christian worldview. Because the almighty Creator created all things with wisdom, scholarship is a human activity to rediscover the order of creation to glorify God and to serve our neighbors. Dooyeweerd explains this through three basic transcendental ideas and modal theories. However, due to the fall of man, these academic activities were separated from faith. Humans developed science and technology for themselves without directing towards the Creator, so self-contradiction and antinomy caused various problems. Dooyeweerd points out this as reductionism and idolization of ideas through the absolutization of one aspect. However, through the redemption of Christ, the ultimate solution is made possible and scholarship can be newly integrated with faith through the regenerated heart. After explaining the sovereignty and universality of each aspect, Dooyeweerd analyzed how theoretical thinking is possible. Eventually, when the human heart, the center of man, is born again in Christ and aims again toward the Creator, correct integration is possible, and science and technology are beneficial to mankind. Finally, when the Kingdom of God is consummated, the process of integration will also be complete, and we saw that the walls of New Jerusalem will be adorned with jewels.

Dooyeweerd's thoughts, influenced by Kuyper, continued to produce many successors, and the representative website for them is [alloffliferedeemed.co.uk](http://alloffliferedeemed.co.uk). As for the representative scholars, James Skillen in politics, Hans Rookmaker and Calvin Seerveld in the arts, Bob Goudzwaard in economics, Hendrik van Riessen and Egbert Schuurman in technology can be mentioned. In addition, there is Forum C where young Christian scholars in the Netherlands try to integrate faith and scholarship, and the Institut für Glaube und Wissenschaft in Marburg, Germany, is working with the same vision. In the UK, there is [thinkfaith.net](http://thinkfaith.net) in Leeds, where young Christian thinkers are exploring how Christian thinking changes and enriches all areas of life. The Calvin Center for Christian Scholarship of Calvin University in Grand Rapids, USA supports professors' integrated research and there is also the Institute for Faith and Learning at

Baylor University in Texas. There are also Kuyper College and Dordt University in the United States, the Center for Public Justice in Washington, D.C. Covenant College, the Institute for Christian Studies in Toronto, Redeemer University in Canada, etc.

In Korea, several Christian scholars are working in some Christian universities and at Korea Association for Christian Scholarship. They are trying to integrate their faith with their respective fields of study and are also publishing the journal called Faith and Scholarship. However, I hope that the Christian worldview movement will become more active in the future and spread to young Christian scholars and at the same time continue to develop Dooyeweerd's valuable legacy, resulting in many academic achievements integrating faith and scholarship.

**“Hereby I confirm that this paper has not been published or requested for publication in other journals or publications.”**

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# 기독교 세계관으로 본 신앙과 학문의 통합에 관한 고찰: 헤르만 도어베르트의 사상을 중심으로

## A Research on the Integration of Faith & Scholarship from the Christian Worldview: focusing on the thought of Herman Dooyeweerd

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### 논문초록

본 논문은 네덜란드의 기독교 철학자였던 헤르만 도어베르트(Herman Dooyeweerd, 1894-1977)가 성경적 세계관으로 신앙과 학문을 통합하기 위해 어떻게 시도했는지 고찰한다. 그는 아브라함 카이퍼(Abraham Kuyper, 1837-1920)를 계승하여 학문은 중립적이 아니며 신앙과 통합될 수밖에 없는 이유를 소위 '이론적 사고에 대한 선형적 비판'으로 설명했다. 창조주께서 만물을 지혜로 지으셨기에 학문은 그 창조 질서를 재발견하여 하나님께 영광을 돌리며 이웃을 섬기는 인간의 활동인데 도어베르트는 이것을 세 가지 선형적 기본 이념과 양상 이론을 통해 밝힌다. 하지만 인간의 타락으로 학문 활동은 신앙과 분리되었고 인간은 자신을 위해 과학기술을 발전시켰으나 이는 결국 자기모순에 의해 여러 문제를 낳게 된다. 그는 이것을 한 양상의 절대화를 통한 환원주의 및 우상화라고 지적한다. 그러나 이것은 그리스도의 구속을 통해 해결할 수 있으며 학문은 거듭난 지성을 통해 새롭게 신앙과 통합할 수 있다. 도어베르트는 각 양상의 영역 주권 및 보편성을 설명한 후 이론적 사고가 대립과 종합을 통해 가능성을 분석하여 결국 인간의 중심인 마음이 그리스도 안에서 거듭나 다시금 창조주를 지향할 때 올바른 통합이 가능하며 과학기술문명도 인류에게 유익한 방향으로 발전할 수 있음을 제시한다. 하나님의 나라가 완성되면 이 통합의 과정도 온전해져 새 예루살렘의 성벽이 보석으로 장식된 것처럼 아름답게 열매 맺을 것이다. 결론에서는 도어베르트의 이러한 사상이 그의 후계자들에 의해 어떻게 발전되었고, 그의 유산이 한국적 맥락에서 어떤 함의를 가지는지 논의한다.

**주제어:** 헤르만 도어베르트, 신앙, 학문, 통합, 기독교 세계관