

An Integrative View on Faith and Knowledge of the Deity of Christ in Herman Bavinck: Norms for an Integrative View on Various Aspects of Special Revelation*

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I. Introduction

There has been a wide range of debates on the relationship be-

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tween faith and knowledge since this is a broad theme.¹⁾ However, if it is allowed to overlap, they can be divided into doctrine, philosophy, and methodology. Both efforts have attempted to demonstrate the scientific validity of theology or validity of religious beliefs as knowledge in the first and second categories.²⁾ In the third case examined in this

1) Charles Hodge, *Systematic Theology*, vol. 3 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 75.

2) See for overall examples, Wilhelmus à Brakel, "Knowledge of the Truth: An Essential Element of the Exercise of Faith," in *The Christian's Reasonable Service*, ed. Joel R. Beeke, trans. Bartel Elshout, vol. 2 (Grand Rapids, MI: Reformation Heritage Books, 1993), 270-273; Francis J. Hall, "Faith and Knowledge," in *Dogmatic Theology: Introduction*, vol. 1 (New York; London; Toronto; Bombay; Calcutta; Madras: Longmans, Green, and Co., 1907), 108-141; Charles Hodge, "Faith and Knowledge," in *Systematic Theology*, vol. 3, 75-87; Wolfhart Pannenberg, "Faith and Knowledge," *Systematic Theology*, vol. 3 (Grand Rapids, MI: Eerdmans, 1991-1998), 142-144; Robert Duncan Culver, "Faith, Knowledge, and Reason," in *Systematic Theology: Biblical and Historical* (Ross-shire, UK: Mentor, 2005), 725; Calvin D. Linton, "Faith and Revelation," in *Basics of the Faith: An Evangelical Introduction to Christian Doctrine*, ed. Carl F. H. Henry, *Best of Christianity Today* (Bellingham, WA: Lexham Press, 2019), 256-258; Michael Horton, "Faith and Reason," *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids, MI: Zondervan, 2011), 100-103; Rousas John Rushdoony, "God the Son," in *Systematic Theology*, vol. 1 (Vallecito, CA: Ross House Books, 1994), 199-203; Anthony C. Thiselton, "The Attack on Revelation," in *Systematic Theology* (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2015), 91-92; Daniel J. Treier, "The Personal and Cultural Character of Reason: Christ's Triumph over Modern Technique," in *Revelation and Reason in Christian Theology: Proceedings of the 2016 Theology Connect Conference*, ed. Christopher C. Green and David I. Starling, *Studies in Historical and Systematic Theology* (Bellingham, WA: Lexham Press, 2018), 35-62, especially, "Revelation and Reason in Conversation," xii-xiii; "Divine Revelation and Epistemology," 76-87. Cf. see for the perspective of Roman Catholic, Avery Dulles, "Faith and Revelation," in *Systematic Theology: Roman Catholic Perspectives*, ed.

paper, the relationship between faith and knowledge is generally linked to theological methods. Rather than treating faith and knowledge directly, this field focuses on a methodology determined by the essence of each faith, a tendency toward theological identity. As an example, in *Faith and Knowledge* (*Glauben und Wissen*, 1802), Hegel discusses the relationship between faith and knowledge as it relates to three representative philosophical ideas of his day: Kantian, Jacobian, and Fichtean.³⁾ In the same sense, Herman Bavinck (1854-1921) discusses faith and knowledge in terms of faith and methods before addressing faith directly.⁴⁾ In examining faith and knowledge in chronological order of theological methods, Bavinck categorizes them by each nature as historical apologetics, speculative, religious-empirical, and ethical-psychological. According to Bavinck, Ritschl's ethical-psychological method, critically embracing Neo-Kantianism, separates knowledge from faith completely, having

Francis Schüssler Fiorenza and John P. Galvin, 2nd ed. (Minneapolis, MN: Fortress Press, 2011), 79-108, especially, "Faith and Knowledge," 93; Hans Urs von Balthasar, *The Glory of the Lord: A Theological Aesthetics I: Seeing the Form*, trans. Erasmo Leiva-Merikakis (San Francisco; New York: Ignatius Press; Crossroads Publications, 2009), 165-166.

3) G. W. F. Hegel, *Faith & Knowledge*, trans. Walter Cerf and H. S. Harris (New York: State University of New York Press, 1977)

4) Herman Bavinck, *Reformed Dogmatics*, vol. 1. ed. John Bolt, trans. John Vriend (Grand Rapids, MI: Baker Academic, 2003), 535-559. This paper primarily referred to Bavinck's *Reformed Dogmatics*, 4 vols. (2003-2008) unless especially commenting *Gereformeerde Dogmatiek*, 3th ed. (Kampen: J.H. Kok, 1918); hereafter referenced as RD. and GD.

a profound impact on all schools of divinity at the time.⁵⁾

Throughout Christian history, this has been perpetuated as a one-sided faith that focuses on one of its propositional, empirical, and ethical aspects. The issue is relevant not only within fields of discrimination where it is distinct, such as fundamentalism, pietism, and liberalism, but also within the evangelical community itself. As an example, according to a recent survey by *Lifeway Research* in association with *Ligonier Ministries* conducted, 30% of Americans who identify as evangelicals agree that Jesus was an excellent teacher, but he was not God.⁶⁾ Although the survey result may not accurately reflect the state of the Church, this does indicate at least a general perception of the deity of Jesus among American Christians. Within this context, the question arises: in what sense is the Christian faith primarily propositional, empirical, or ethical? To what extent are these various aspects of faith related to each other? The essence of the Christian faith, regardless of whether one embraces traditional Christianity or not, must depend on how one views the person and work of Christ. Accordingly, questions such as these become even more significant when one considers the faith in Christ's deity and that of special revelation built on it. In this sense, this paper deals with faith and knowledge of the deity of Christ and the special revelation based on it. The reason for adopting

5) Ibid., 535-559.

6) "Fifty Percent of Americans Question the Divinity of Christ," Fifty-Percent-of-Americans-Question-the-Divinity-of-Christ (jbu.edu) [Contacted on 04-2-2022].

the view of Herman Bavinck as a methodology is because his integrated perspective of faith and knowledge regarding Christ's deity provides us with significant insight into the answers to these questions even today.

This paper aims to provide norms for an integrative view on faith and knowledge of Christ's deity and that of special revelation. Including his critique of Ritschl, Bavinck's relevant critique of the separation of faith from knowledge almost appears in several subcategories of his two books; the objective, subjective, and applicable elements of Christianity in “Het Christendom”⁷⁾ and the historical, organic, whole-person, and soteriological aspects of the content and purpose of special revelation in *Reformed Dogmatics* (hereafter referenced as *RD*).⁸⁾ Therefore, the purpose of this paper can be achieved by synthesizing the essential elements of Christianity and the content and purpose of special revelation.

Model #1. Basic Grids for Norms

Essential Elements of Christianity

1. applicable
2. subjective
3. objective

A. historical B. organic C. whole-person D. soteriological

Content and Purpose of Special Revelation

7) Herman Bavinck, “Het Christendom,” in *Groote Godsdienssten*, Serie II. No. 7 (Baarn: Hollandia Drukkerij, 1912), 277-338.

8) Bavinck, *RD*. 1:343-349.

In Bavinck's view, these grids offer norms for an integrative view on faith and knowledge regarding Christ's deity and special revelation based on it. Before we move forward to those norms, it is necessary first to examine the background of an integrative perspective on faith and knowledge as the significance of Christ's deity and the need for an approach as a supernaturalistic worldview, and second, to examine the foundation of that through Christological unity.

II. The Background of an Integrative View on Faith and Knowledge of the Deity of Christ

Under the influence of Kant, although the separation between knowledge and faith seems to be apparent by confining science to the phenomenal world,⁹⁾ Bavinck argues that not just Kantianism¹⁰⁾ but also rationalism,¹¹⁾ empiricism,¹²⁾ idealism,¹³⁾ and materialism¹⁴⁾

9) Herman Bavinck, "The Theology of Albrecht Ritschl," trans. John Bolt, *The Bavinck Review* 3 (2012): 145; cf. Bavinck, *RD*. 1:66.

10) Bavinck, *RD*. 1:551-559; cf. see for Bavinck's overall critique of Ritschl, Bavinck, "The Theology of Albrecht Ritschl," (2012): 123-163; Herman Bavinck, *Christian Worldview*, trans. and ed. Nathaniel Gray Sutanto, James Eglinton, and Cory C. Brock (Wheaton, IL: Crossway, 2019), 128-133; if expanding the scope to his subjectivism, see, Herman Bavinck, *The Philosophy of Revelation: The Stone Lectures for 1908-1909*, Princeton Theological Seminary (New York: Longmans, Green, and Co., 1909), 45-46; Bavinck, *RD*. 1:168, 184, 606; *RD*. 2:80, 292; *RD*. 3:44; *RD*. 4:118, 126.

11) Bavinck, *Christian Worldview*, (2019), 32-33, 89-90.

are unavoidably dualistic regarding faith and knowledge.¹⁵⁾ Bavinck asserts that while they are denying and criticizing one another, as soon as the issue of Christianity, especially traditional Christianity, is raised, they all seem to unite and oppose traditional Christianity unanimously. In the same sense, the separation of faith and knowledge entails the denial of the deity of Christ¹⁶⁾ and a variety of alternative interpretations.¹⁷⁾ Bavinck argues that the development of modern theology and thought during that period resulted in the denial of the deity of Christ. Whether it is the process of reason and revelation in deism or the recent theological trend in the Netherlands, all ultimately constitute a denial of Christ's deity.

It began with setting aside the confession; Scripture alone was to be heard. Next, Scripture also was dismissed, and the Person of Christ was fallen back upon. Of this Person of Christ, however,

12) *Ibid.*, 32-33, 39.

13) *Ibid.*, 34-35.

14) *Ibid.*, 45, 61-62, 116.

15) Bavinck, *RD*. 1:497-561. Cf. Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids, MI: Zondervan, 2011), 103.

16) Bavinck, "Recent Dogmatic Thought in the Netherlands," *The Presbyterian and Reformed Review* III (1892): 218.

17) Bavinck, *RD*. 3:284. Bavinck expresses other points of view on Christology in the following terms: Arian Christology, the moral Christology of rationalism, the symbolic Christology of Kant, the ideal Christology of Hegel, the aesthetic Christology of De Wette, the anthropological Christology of Feuerbach.

first His divinity, next, His preexistence, finally His sinlessness is surrendered, and nothing remains but a pious man, a religious genius, revealing to us the love of God.¹⁸⁾

The ground motive of this atmosphere, according to Bavinck, lies in the influence of the spirit of this age rather than the distinct features of each thought,¹⁹⁾ notably represented by refusing miracles and supernatural reality according to the principles of natural law and autonomy.²⁰⁾ Throughout his works, Bavinck makes various statements about the spirit of this age: (1) “the momentous struggle of the deepest principles”(eene machtige worsteling van de diepste beginselen) in “Recent Dogmatic Thought in the Neverlands”(1892),²¹⁾ (2) “the daily philosophy of the spirit of our times”(der Pagesphilosophie van

18) Bavinck, “Recent Dogmatic Thought”(1892): 218.

19) Bavinck, “The Theology of Albrecht Ritschl”(2012): 125; “The reasons for this are not to be found, in the first place, in the newness or originality of this theology but rather in the close link with the spirit of our age that drives it.”

20) Herman Bavinck, “The Future of Calvinism.” trans. Geerhardus Vos, *Presbyterian and Reformed Review* 5 (1894): 17-19; Herman Bavinck, “The Essence of Christianity,” in *Essays on Religion, Science, and Society*, ed. John Bolt, trans. Harry Boonstra, Gerrit Sheeres (Grand Rapids, MI: Baker Academic, 2008), 40-41; Herman Bavinck, *Philosophy of Revelation: A New Annotated Edition*, ed. Cory Brock and Nathaniel Gray Sutanto (Peabody, MA: Hendrickson Publishers, 2018), 9, 28, 40, 202-208; Bavinck, *Christian Worldview*(2019), 47, 99-103, 128.

21) Herman Bavinck, “Theologische richtingen in Nederland,” *Tijdschrift voor Gereformeerde Theologie* 1 (1894), 162; cf. English translation; “Recent Dogmatic Thought in the Netherlands”(1892): 210.

den tijdgeest) in “The Future of Calvinism”(1894),²²⁾ (3) “the gigantic conflict of spirits” in “Creation or Development”(1901) as a prospect for the twentieth century,²³⁾ (4) “a pronouncedly egoistic character” in the religion as one of those attributes in *Philosophy of Revelation* (1909).²⁴⁾

Bavinck concludes the feature of Dutch theology that its distinctive characteristic is “the momentous struggle of deepest principles between belief and unbelief, the Gospel and revolution,” which has been “the controlling factor in Dutch history.” Furthermore, this struggle extends “from theology into the Church and schools, politics, and society.”²⁵⁾ The most characteristic aspect of this struggle is, to begin with, the rejection of all traditional authorities, in which the subject declares its freedom and asserts its rights in all areas of human life, culminating in the French Revolution.²⁶⁾ As a consequence of the spirit of this age, supernaturalistic reality and miracles are rejected in accord-

22) Herman Bavinck, “The Future of Calvinim,” (1894): 17. Geerhardus Vos translated Bavinck’s term *der Pagesphilosophie van den tijdgeest* into “the daily philosophy of the spirit of our times”; see Bavinck’s Dutch manuscript, “De toekomst van het Calvinisme,” in *De Grondwet* (May 15), 12 [Contacted on 04-25-2022]; cf. 1 Cor. 2:12, the spirit of the world (*der geest der wereld*, SVV); 2 Cor. 4:4, the god of this world (*de god dezer eeuw*, SVV).

23) Herman Bavinck, “Creation or Development,” trans. J. H. de Vries, *The Methodist Review* 83 (1901), 1.

24) Bavinck, *The Philosophy of Revelation* (1909), 16.

25) Bavinck, “Recent Dogmatic Thought in the Netherlands” (1892): 210.

26) Bavinck, *The Certainty of Faith*, trans. Harry der Nederlanden, Sr. Catharines (Ont.: Paideia, 1980), 7-8.

ance with the principles of natural law and autonomy. The result is that Christianity is relativized, and humanism is considered to have its highest value.²⁷⁾ In short, previously, it was believed that men existed for the sake of God; nowadays, it is believed that God exists for the sake of men," eventually replacing all spiritual and heavenly values with materialistic and worldly values.²⁸⁾

Bavinck links these fundamental challenges to the worldview or system of life rather than to a specific doctrine. For this reason, Bavinck emphasizes the importance of responding equally to a worldview or system of life, about which he considers reformation in all areas of life as a distinctive feature of Calvinism and the Reformed principles.²⁹⁾

27) Bavinck, "The Future of Calvinism" (1894): 17-19.

28) *Ibid.*

29) Bavinck, "The Future of Calvinism" (1894): 3-6; cf. "the struggle of deepest principles" is similar to the 'great conflict of principles to life-system of Kuyper, as the principle or life-system; Kuyper's following statements make sense implicitly, "If the battle is to be fought with honor and with a hope of victory, then principle must be arrayed against principle; then it must be felt that in Modernism the vast energy of an all-embracing life-system assails us, then also it must be understood that we have to take our stand in a life-system of equally comprehensive and far-reaching power. And this powerful life-system is not to be invented nor formulated by ourselves, but is to be taken and applied as it presents itself in history." Abraham Kuyper, *Calvinism: Six Lectures Delivered in the Theological Seminary at Princeton* (New York; Chicago; Toronto: Fleming H. Revell Company, 1899), 4-5, 11-12. Cf. the concept of the worldview of both Kuyper and Bavinck was influenced by James Orr, James Orr, *The Christian View of God and the World*, 8th ed. (New York: Charles Scribner's Sons, 1907), 4-35, 365-370; see for a worldview of Kuyper and neo-Calvinism, David K. Naugle,

In this sense, Bavinck concludes the entire Christian Worldview as follows:

(T)he battle today is no longer about the authority of the pope or council, of Church and confession; for countless others, it is no longer even about the authority of Scripture or the person of Christ. As primarily as possible, the agenda question asks whether human beings still remain subject to some authority and law. Moreover, in this struggle, all Christians should assemble under the banner of the King of truth.³⁰⁾

For Bavinck, the Christian worldview entails a supernatural worldview, believing in “a transcendent order that affects the present world, an order expressed in nature no matter what way it arises.”³¹⁾ According to the supernaturalistic worldview, Bavinck says, “God stands above nature, and he can do with nature as he pleases,” hence making the natural order serviceable to the moral order, the kingdom of the world to the kingdom of heaven, and nature to ethos.³²⁾ Bavinck, by this definition, rejects a variety of monism, including the view of the revelation of deism,³³⁾ the pantheistic notion of revelation,³⁴⁾ and naturism.³⁵⁾

Worldview: The History of a Concept (Grand Rapids: William B. Eerdmans Publishing Company, 2002), 4-32.

30) Bavinck, *Christian Worldview* (2019), 129.

31) Bavinck, *RD*. 1:297, 308-309.

32) *Ibid*.

It is worth noting that the universality of the Mediatorship occupies the core of the supernaturalistic worldview.³⁶⁾ A supernaturalist's worldview seems to be most dualistic, but in Christological unity founded on the universality of Mediatorship, all opposing elements become united. I will elaborate further on this point in the following chapter.

III. Christological Unity as Foundation for an Integration View

Empiricism, idealism, and subjectivism, like Nietzsche, epistemologically separate subject and objective into absolutely different spheres, sacrificing one side in their own way in the act of knowing. If it is allowed to be illuminated by the divine Word, the confession of God the Father Almighty Creator who created the heavens and the earth is not only the first article of faith but also the foundation and cornerstone of all knowledge and science, in which *weten* as knowledge of information and *kennen* as knowledge of trust, all are possible and harmonious.³⁷⁾ Ontologically, all creation is the embodiment of

33) *Ibid.*, 288-289.

34) *Ibid.*, 293.

35) *Ibid.*, 295-297.

36) *Ibid.*, 297, 308-309.

37) Bavinck, *Christian Worldview* (2018), 31-41, 45-47.

the thought and counsel of God³⁸⁾: “It is through the divine will, which is thought-led, the “counsel of (God's) will” (βολην τον θελήματος), which grants things their existence and makes them persist therein.”³⁹⁾ Therefore, Bavinck argues, “God's thoughts, spoken in his Word, in His Son, are the “exemplary causes” (*causae exemplares*) of things, the band between God and world, between the one and the many. However, Bavinck stresses, they are taken into the things themselves by the will, by the power of God, and created in them as “immanent causes” (*immanente causae*).⁴⁰⁾

God grants existence to all things in the Son (Col. 1:15), and the Son bears up all things by the Word of his power (Heb. 1:3). By this will, by this power of God, it can be understood that the thoughts of things become active Principia in them and animate and govern them as “the beginning of the movement.”⁴¹⁾

From the fact that everything derives from the personal God's will through the Son, Bavinck rejects a variety of philosophical attempts at the origin and essence of things: such as first, “ideas in Plato as a divine being itself that constituted true being; second, Aristotle's con-

38) E. P. Heideman, *The Relation of Revelation and Reason in E. Brunner and H. Bavinck* (Assen: Van Gorcum, 1959), 129-133.

39) *Ibid.*, 79.

40) *Ibid.* Cf. Bavinck, *RD*. 2: 373-374.

41) *Ibid.*, 79-80.

ception of the deity as pure “form” (εἶδος), as “the thinking of thought” (νοησις νοησεως), which excludes all volition, all creation, and action (ποιησις ἀνδ' πραξις), although he also viewed the deity as the prime mover; third, in Stoicism's pantheism, God is the rationality, mind, or soul of the world, and the world is his body, garment, or appearance.⁴²⁾ In this sense, Christianity is different from the Chinese religion is deistic, from the Buddhist atheistic, from the Persian dualistic, and from the Mohammedan fatalistic.⁴³⁾

The word counsel (“βουλή”), which Bavinck uses in relation to God's predestination with reference to God's inner work in the New Testament, is significant in supporting two: first, there is unity in the diversity of the Triune God, which manifests itself in the diversity and unity of all creatures⁴⁴⁾; second, the universality of the Mediatorship.⁴⁵⁾ The communicability of God enables to occur both in his being to the Son (generation) and outside his being to creatures (creation).⁴⁶⁾ The incarnation was prepared from eternity in the covenant of redemption, having the universality that affects eternity.⁴⁷⁾ However, “here God

42) Bavinck, *RD*. 2: 229. Cf. Bavinck, *Christian Worldview* (2018), 76-80, 90-91.

43) Bavinck, “Christ and Christianity,” trans. A. A. Pfanstiehl, *Biblical Review* 1 (1916): 215.

44) James Eglinton, *Trinity and Organism: Towards a New Reading of Herman B Bavinck's Organic Motif* (London: T & T Clark, 2012), 51-210; John Bolt, *A Theological Analysis of Herman Bavinck's Two Essays on the Imitatio Christi: Between Pietism and Modernism* (Lewiston: Edwin Mellen Press, 2013), 155-265.

45) κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ (Eph 1:11b, SBL ed.)

46) Bavinck, *RD*. 3:281.

remains who he is and can yet communicate himself to others.”⁴⁸⁾ Therefore, Bavinck argues, “not only was the Logos in the beginning with God and himself God and not only were all things made by him, but from the moment of creation this Logos also communicated his life and light to creatures.”⁴⁹⁾ From this point of view, the creation was realized as the embodiment of God's thought by the divine wisdom of Christ, the role of the Logos. For Bavinck, all dualistic elements such as the union of heaven and earth, of matter and spirit, of the present world, and the world to come are united in Christ. Moreover, it is the basis for the epistemological,⁵⁰⁾ ontological,⁵¹⁾ and ethical unity⁵²⁾; in “Being and Becoming,” in *Christian Worldview*, “nature encompassed the entirety of the creation, the spiritual as well as the material” (67); “According to this organic worldview, the world is in no sense one-dimensional; rather, it contains a fullness of being, a rich exchange of phenomena, a rich multiplicity of creations”(71-72); “There are lifeless and living, inorganic and organic, inanimate and animate, unconscious and conscious, material and spiritual creations, which differ, respectively, in character but are still taken up in the oneness of the whole”(72); “the Christian doctrine of creation, incarnation, and resur-

47) *Ibid.*, 275.

48) *Ibid.*

49) *Ibid.*, 280.

50) Bavinck, *Christian Worldview* (2018): 67-79.

51) *Ibid.*, 46-54.

52) *Ibid.*, 93-114.

rection made this dualism impossible in principle”(74); “The word must be joined by the deed, generation must be joined by creation, wisdom must be joined by God’s decree, in order to grant a real existence to what existed eternally in the divine consciousness as an idea” (79); in “Thinking and Being,” in *Christian Worldview*, “the doctrine of the creation of all things by the Word of God is the explanation of all knowing in and knowing about [*kennen en weten*], the presupposition behind the correspondence between subject and object” (46); “creation and re-creation are acts of God in time, but at the same time, they are the embodiment of his eternal counsel”(54); in “Becoming and Acting,” in *Christian Worldview*, “nature is a creation of our mind, and in the same way, the society is a product of social instincts”(93); “how different the natural, logical, ethical, aesthetic laws are; they-just like the various substances-have causes and forces that occur in creation; they have a common origin and cannot, therefore, fight with each other”(109); “as creation, being a work of wisdom, points back to generation, it also points forward to revelation, which, starting immediately after the fall and developing historically, reached its pinnacle in Christ.”, “In re-creation, the creation is restored in all its *formae* and *normae*: the law in the gospel, justice in grace, the cosmos in Christ.” (114). In this foundation of the Christological integration, norms for the integrative view of faith and knowledge on the deity of Christ will be presented in the next chapter.

Therefore, if the deity of Christ is true, Bavinck relates the deity

of Christ to the work of Christ before incarnation; that is, Christ is alive and has continued to work before the incarnation and even now. Christ has already prepared and carried out the work necessary for the incarnation from the Old Testament times and eternity. For Bavinck, this view of the deity of Christ drives Christ, the one Mediatorship of creation, redemption, and the union, which the Mediatorship of the union after the consummation of the world is mentioned in the last part of Christ's work in his *RD*.⁵³⁾ In whom all divisions and conflicts of faith and knowledge, of nature and grace, are overcome.

In this universality of Mediatorship, the issue of faith and knowledge in Bavinck is profoundly related to his motif of nature and grace, which is determined by the relationship between general revelation and special revelation.

At the bottom of every serious question lies the self-same problem: the relation of faith and knowledge, of theology and philosophy, of authority and reason, of head and heart, of Christianity and humanity, of religion and culture, of heavenly and earthly vocation, of religion and morality, of the contemplative and the active life, of sabbath and workday, of church and states—all these and many other questions are determined by the problem of the relation between creation and re-creation, between the work of the Father and the work of the Son. Even the simple, common

53) Bavinck, *RD*. 3:482.

person finds himself caught up in this struggle whenever he senses the tension that exists between his earthly and heavenly calling.⁵⁴⁾

The central idea of Bavinck's motif of nature and grace is the universality of Christ and the gospel in the light of the relationship between general revelation and special revelation.⁵⁵⁾ This paper is not intended

54) Herman Bavinck, "Common Grace," trans. Raymond C. Van Leeuwen, *Calvin Theological Journal* 24 (1989): 55-56.

55) See for some basic sources of Bavinck's nature and grace, Herman Bavinck, "The Catholicity of Christianity and the Church," trans. John Bolt, *Calvin Theological Journal* 27 (1992): 222; Bavinck, "Common Grace"(1989): 55-56; Bavinck "Calvin and Common Grace," in *Calvin and the Reformation: Four Studies*, Emile Doumergue, August Lang, Herman Bavinck, Benjamin B. Warfield (New York, Chicago, Toronto, London, Edinburgh: Fleming H. Revell Company, 1909), 99-130. Cf. see secondary reference, J. Veenhof, "Nature and Grace in Bavinck," trans. A. M. Wolters, *Pro Rege* vol. XXXIV No. 4 (June 2006): 15. See futher secondary sources, Bastin Kruithof, "The Relation of Christianity and Culture in the Teaching of Herman Bavinck" (Ph.D. diss. The University of Edinburgh, 1955); Willem J. de Wit, *On the Way to the Living God: A Cathartic Reading of Herman Bavinck and an Invitation to Overcome the Plausibility Crisis of Christianity* (Amsterdam: VU University Press, 2011), especially, "Worldview against Worldview," 52-94; Henk van den Belt, "Religion as Revelation? The Development of Herman Bavinck's View from a Reformed Orthodox to a Neo-Calvinist Approach," *The Bavinck Review* 4 (2013): 9-31; Cory Brock and Nathaniel Gray Sutanto, "Herman Bavinck's Reformed Eclecticism: On Catholicity, Consciousness and Theological Epistemology," *Scottish Theological Journal* 70 (3) (2017), 310-32; Barend Kamphuis, "Herman Bavinck on Catholicity," *Mid-America Journal of Theology* 24 (2013): 97-104; Gayle Elizabeth Doornbos, "Herman Bavinck's Trinitarian Theology: The Ontological, Cosmological, and Soteriological Dimensions of

to explore Bavinck's nature-grace motif itself. Here, it is sufficient to introduce this motif as Bavinck's Christological unity, driven by E. P. Heideman, James Eglinton, Cheol-Dong Park, and Nelson D. Kloosterman.⁵⁶⁾

Special revelation certainly is set antithetically over against all the corruption which gradually entered into the life of the peoples, but it takes up, confirms, and completes all that have been from the beginning put into human nature by revelation and have been preserved and increased subsequently in the human race.⁵⁷⁾

the Doctrine of the Trinity" (Ph.D. diss. The University of St. Michael's College, 2019); Cf. Jacob Klapwijk, "Rationality in the Dutch Neo-Calvinist Tradition," in *Rationality in the Calvinian Tradition*, eds. H. Hart, J. V D. Hoeven, and A. M. Wolterstorff (Lanham, UPA: Toronto, 1983), 93-111; Albert M. Wolters, "Dutch Neo-Calvinism: Worldview, Philosophy and Rationality," 113-31; Jay Shim, "Reformed Theology as Worldview Theology: The Public Nature of the Gospel and Spirituality," *Pro Rege* vol. 42: No. 4 (2014), 22 - 31.

56) Heideman, *The Relation of Revelation and Reason in E. Brunner and H. Bavinck* (1959), 129-230; Eglinton, *Trinity and Organism: Towards a New Reading of Herman B Bavinck's Organic Motif* (2012), 51-210; Cheol-Dong Park, "A Comparative Study on the Relationship between Revelation and the View of Culture of Herman Bavinck and Karl Barth" (Ph.D. diss. ACTS University, 2017), 134-166, 290-350; Nelson D. Kloosterman, "A Response to 'The Kingdom of God is Twofold': Natural Law and the Two Kingdoms in the Thought of Herman Bavinck by David VanDrunen," *Calvin Theological Journal* 45/1 (April 2010), 165-76.

57) Herman Bavinck, *Wijbijzondere der Openbaring: Stone Lezingen voor het Jaar 1908, Gebouden te Princeton N. J.* (Kampen: J. H Kok, 1908), 160; Daarom staat de bijzondere openbaring wel antithetisch tegenover alle be-

Bavinck's this perspective stands against an absolute antithesis like hyper-Calvinism, against syntheses like Roman Catholic and modern theology, and against a transcendent antithesis like dialectical theology.

VI. Norms for an Integrative View on Faith and Knowledge of the deity of Christ

As discussed so far, the inclination to faith determines the methodology and features of theology and Bavinck treats this separately as the theme of theology and methods before presenting the features of faith in the internal principle of theology. Here, Bavinck's critiques of the separation of faith and knowledge of the various theologies are found in the three essential elements of Christianity in “Het Christendom” and the content and purpose of the special revelation in *RD*. Therefore, by synthesizing these two, we can obtain a norm

derf, dat bij de volken langzamerhand ingetreden is, maar zij neemt op, bevestigt en voltooit, al wat er van den beginne aan door openbaring in de menschelijke natuur is gelegd en later in de menschheid is bewaard en vermeerderd. In accordance with the Dutch manuscript, I translated the tenses of continuous occurrence, preservation, and increase of general revelation in the relationship of special revelation to the present perfect, which were translated as the past perfect in 1908 and 2018 editions. Italics are emphasized by me. Cf. Bavinck, *Philosophy of Revelation* (2018), 142; Bavinck, *The Philosophy of Revelation* (1909), 170.

for an integrative view on faith and knowledge of the deity of Christ and, more broadly, an integrative view on faith and knowledge of special revelation. For example, when Bavinck criticizes Hagel and Scholten for forgetting that Christianity is a historical religion,⁵⁸⁾ this viewpoint is discernible both from the objective content of Christianity in “Het Christianity” and from the historical and organic nature of the special revelation presented in *RD*. Second, Bavinck claims that Ritschl fell into a subjectivism, based on the ego creating a non-self, separating faith from knowledge, and denying Christ's deity;⁵⁹⁾ this evidence has to do with both the subjective nature of Christianity in “Het Christianity” and the historical and whole-person characteristics of *RD*. Bavinck discusses faith and knowledge in an integrative way throughout his works, although there is no separate work on it. When collecting his relevant perspectives from scattered writings and arranging them into each grid of the two-dimensional graph, these grids provide us with a norm for seeing related content in the light of the unity of faith and knowledge of the special revelation based on Christ's deity.

Therefore, when combining these two, X-axis consists of the objective, subjective, and applicable aspects of “Het Christendom,” while Y-axis consists of the historical, organic, whole-personal, and soteriological aspects of the content and purpose of *RD*.

58) Bavinck, “The Essence of Christianity” (2008), 39–40.

59) Bavinck, “The Theology of Albrecht Ritschl” (2012): 125–131, 133–134.

Model #1. Basic Grids for Norms

Essential Elements of Christianity

1. applicable				
2. subjective				
3. objective				
	A. historical	B. organic	C. whole-person	D. soteriological

Content and Purpose of Special Revelation

Grids serve as norms for an integrative view on faith and knowledge regarding Christ's deity and special revelation. We now examine each graph component for a norm in more detail.

1. Taking into account the objective content of Christianity and the historical, organic, whole-person, and soteriological aspects of special revelation, Bavinck's relevant integrative view is expressed in four arguments: the gradualness of revelation, an identification of Christ of faith with historical Jesus, the organic feature of revelation, and the importance of objective revelation over other aspects.

Modal #2. Objective Element and All Aspects

Essential Elements of Christianity

1. applicable				
2. subjective				
3. objective				
	A. historical	B. organic	C. whole-person	D. soteriological

Content and Purpose of Special Revelation

In the first place, Bavinck argues that special revelation is not a doctrine but a historical reality that has gradually been revealed over

the centuries, culminating in the person and work of Christ. “Scripture clearly teaches that this revelation bears a historical character and unfolds its content only gradually over many centuries.”⁶⁰⁾ In this sense, Bavinck, in the preface to the first edition of *Magnalia Dei*, describes “the mighty works of God” (Ac 2:11) as encompassing all the works of salvation that God has accomplished through Christ, rather than sometimes focusing on one particular event, such as, for example, the resurrection of Christ. Additionally, the Holy Spirit was poured forth so that the Church might come to know these works of God, glory in them, and thank and praise God for them.⁶¹⁾ In this way, the revelation is given gradually and ultimately “reaches its culmination only in the person of Christ, who therefore constitutes the central content of the whole of special revelation.”⁶²⁾

Second, for Bavinck, the gradualness of revelation in the history of redemption proves that the historical Jesus and the apostolic Christ are the same. Defending the unity of the Synoptic Gospels and the apostles' late writings, Bavinck contends the Synoptic Gospels contain everything later taught by Christians regarding Jesus. Christ gradually taught his messiahship and sonship, taking account of the capacity of disciples to understand. It was not until the resurrection and the

60) Bavinck, *RD*. 1:343.

61) Bavinck, “Voorrede,” in *Magnalia Dei: Onderwijzing in de Christelijke Religie naar Gereformeerde Belijdenis* (Kampen: J. H. Kor, 1909), 1. Cf. Acts 2:11

62) Bavinck, *RD*. 1:343.

descending of the Holy Spirit that they had a clear understanding. In response, all the disciples began to regard him as a heavenly being. Furthermore, the teachings of Paul and John about the person of Christ were not in any way opposed by any of the other disciples.⁶³⁾

Third, revelation entails both the communication of doctrines and the communication of power and life. Life and truth, word and fact, though not identical, are the closest relatives and belong together, aiming at the whole person with intellect, heart, conscience, and will.⁶⁴⁾

The final point that Bavinck emphasizes is the significance of objective revelation. While faith given through grace is subjective, the validity of the whole faith is determined by its objective content. In his work "Christ and Christianity," Bavinck argues that faith in Christ is anthropomorphic and subjective; however, the objective theological side of the faith determines the legitimacy of the whole faith.⁶⁵⁾ Therefore, when classifying the content of Christianity and special revelation into objective, subjective, and applicable elements, Bavinck places greater emphasis on the objective element. In terms of their interrelationship, the subjective aspect results from the objective revelation, and the applicable aspect comes from both.⁶⁶⁾ Although

63) Bavinck, "Het Christendom" (1912), 284-285 Cf. "Christ and Christianity" (1916): 223-227.

64) See for "truth and life," *RD*. 1:345, 357, 358-380; also see for "word and fact," *RD*. 1:345, 366-2, 374, 438, 559.

65) Bavinck, "Christ and Christianity" (1916): 217.

66) Bavinck, "Het Christendom" (1912), 279-80; *RD*. 4:436-37; *Magnalia Dei* (1909), 7. Cf. Cheol-Dong Park, "A Comparative Study" (2017), 154-57.

Bavinck highly regards Schleiermacher's views on the feeling of absolute dependence as the essence of religion,⁶⁷⁾ he opposes the subjectivism that theology treats religious experience through a scientific lens.⁶⁸⁾

2. Synthesizing the subjective content of Christianity and the historical, organic, whole-person, and soteriological aspects of special revelation, Bavinck's relevant integrative view can be premised on three points; the indirect and mediatory features of revelation, the significance of faith as the whole person, and the matter of the heart, which refers to the seed of religion and the transformation of the whole person by the Holy Spirit.

Model #3. Subjective Element and All Aspects

Essential Elements of Christianity

1. applicable				
2. subjective				
3. objective				

A. historical B. organic C. whole-person D. soteriological

Content and Purpose of Special Revelation

In the first hand, Bavinck's doctrine of the knowledge of God,

67) Bavinck, *RD*. 1:243-44.

68) Bavinck's opposition to Schleiermacher's subjectivism is well expressed in Bremmer's summary of Bavinck's principle of theology. R. H. Bremmer, *Herman Bavinck als Dogmatics* (J. H. Kok, Kampen, 1961), 155.

which is characterized by an indirect and mediatory nature, can be summarized as follows; (1) The knowledge of God - whether an implanted knowledge of God or an acquired knowledge of God - cannot be obtained apart from revelation. Consequently, without revelation, one cannot acquire any knowledge of God solely through speculation based on innate ideas or preconceived notions about God as is the case with idealism, or through coercion, scientific argumentation, and proof as is the case with empiricism. (2) Whatever it may be named, such as “seed of religion,” “sense of divinity,” “divine instinct,” or “innate knowledge,” which human beings possess in nature, all appear to refer to what is termed “the capacity” (attitude, faculty) and the inclination (*habitus*, disposition) to obtain a firm, certain, and unfailing knowledge of God.⁶⁹⁾ (3) All our knowledge of God is acquired indirectly, both meditatively and analytically. “No one ever arrives at the knowledge of first principles or the idea of God apart from the universe.” God can only be known by contemplating His revelation in nature and Scripture.⁷⁰⁾ In this sense, different cultures have emerged that differ in their ideas of justice and morality regarding the visual arts and religion. Bavinck views this as a blessing for human beings, connecting with the impossibility of natural theology. “In a word, there are few religious or ethical truths that have been recognized

69) Bavinck, *GD*. 2:47; “semen religionis,” “een sensus divinitatis,” “een instinctus divinus,” “eene cognitio insita”

70) Bavinck, *RD*. 2:69. Cf. Rom. 1:19; 1 Cor. 13:12; 2 Cor. 3:18.

everywhere, always and by all; there never existed practically any natural theology, nor a (same) natural right and natural morality.”⁷¹⁾ Bavinck occasionally quotes Calvin's words in this sense: “To prevent anyone from taking refuge in the pretense of ignorance, God himself has implanted in all men a certain understanding of his divine majesty. Ever renewing its memory, he repeatedly sheds fresh drops.”⁷²⁾

Second, the objective revelation penetrates subjectively into “the human himself, his mind, heart, and conscience” and grows to mold one to the new concept of behavior, affection, and dispositions. It is the redemption of a whole person by the internal work of the Holy Spirit.⁷³⁾ “The application of salvation is the work of the Holy Spirit, and his testimony to Scripture is just one of many activities on the part of believers. From the very beginning, faith itself is a work of the Holy Spirit (1 Cor. 12:3) and is sealed and confirmed by the Spirit of adoption.”⁷⁴⁾ In addition, Bavinck identifies saving faith as accepting the apostles' testimony of Christ in the Scriptures given by the apostles and as an unreserved trust in the person of Christ.⁷⁵⁾

Lastly, Bavinck emphasizes the heart's crucial role in the matter

71) *Ibid.*, 70.

72) John Calvin, *Institutes of the Christian Religion*, 2 vols, edit. John T. McNeill, trans. Ford Lewis Battles, vol. 1, *The Library of Christian Classics* (Louisville, KY: Westminster John Knox Press, 2011), 43–44; hereafter as *Inst.* I.iii.1; cf. Bavinck, *RD.* 2:67.

73) Bavinck, *RD.* 1:593–600; cf. Bavinck, *RD.* 4:23–24.

74) Bavinck, *RD.* 1:594.

75) Bavinck, *RD.* 4:207.

of faith. (1) There is a need to return to the central unity of man, described in the Scriptures as the heart from which all other human qualities such as intellect, emotion, and will stem. Protestant theologians (as Calvin called them) found that the seeds of religion (*emen religiis*) or the sense of divinity (*sensus divinitatis*) form the central point of religion. They saw an opportunity to avoid the one-sidedness of rationalism, mysticism, and moralism and to maintain that religion is the animating principle of life.⁷⁶⁾ (2) Faith is faith transformed by the whole person by regeneration, resulting from regeneration prior to conversion according to the order of salvation. Bavinck argues that we cannot be biased toward either intellect, emotion, or will with this view of faith.⁷⁷⁾ (3) For Bavinck, the difference in perspectives between Roman Catholics and Protestants or between orthodox and liberals is whether accepting Jesus as childlike with the heart rather than differences in branches.⁷⁸⁾ For this reason, the childlike with the heart is always emphasized in his theology.

3. Based on the synthesis of the applicable content of Christianity and the historical, organic, whole-person, and soteriological aspects of special revelation, Bavinck's relevant integrative view can be found in two parts: the distinctive features of the faith as the importance of

76) Bavinck, "Philosophy of Faith," in *Essays on Religion, Science, and Society*, Edited by John Bolt, trans. Harry Gerrit Sheeres, Boonstra (Grand Rapids, MI: Baker Academic, 2008), 25-32. Cf. Bavinck, *RD*. 3:579-384.

77) *Ibid*.

78) Bavinck, "The Essence of Christianity" (2008): 40, 45.

the inner work of the Holy Spirit for saving faith, and the starting point and the task of theology.

Model #4. Applicable Element and All Aspects

Essential Elements of Christianity

1. applicable				
2. subjective				
3. objective				
	A. historical	B. organic	C. whole-person	D. soteriological

Content and Purpose of Special Revelation

As a first consideration, the confession of faith in Christ's deity is possible only through the inner work of the Holy Spirit.⁷⁹⁾ The reason for this is that for Bavinck, without the persuasive activity of the Holy Spirit, no one can honestly and with his whole heart accept that Jesus is the Christ, the only begotten Son of God.⁸⁰⁾ Therefore, the Holy Spirit's work can be regarded as a subjective revelation since faith in special revelation can only be possible through grace. Bavinck holds that objective revelation is planted in the human consciousness by the inspiration or illumination of the Holy Spirit's work: "Whoever speaks through the Spirit of God cannot call Jesus cursed; it is only those who confess Jesus as Lord that demonstrates that they speak through the Holy Spirit."⁸¹⁾ From this perspective, Bavinck opposes any classi-

79) Bavinck, *Our Reasonable Faith*, trans. Henry Zylstra (Grand Rapids, MI: Eerdmans Publishing Company, 2016), 290.

80) Bavinck, *RD*. 1:347-348.

fication or strengthening of revelation without this inner illumination. In Bavinck's view, Christ's deity occupies the center of special revelation because "with the deity of the Son, that of the Spirit collapses, and finally also that of the Father." If Christ is not the founder of a religion, then both "the fullness of the Godhead dwelling in him bodily" and the Spirit of Christ indwelling the Church are the unique, independent, personal divine spirit from which the Church of Christ is apart from the world.⁸²⁾

Second, Bavinck examines the starting point and the task of theology. "Theology takes its point of departure in Christology and cannot stop there but must stride from here to unfold the richness of the content that God has granted to the congregation in his Word"⁸³⁾ until fully revealed in the Lord's day.⁸⁴⁾ Bavinck presents the task of theology as "determining and maintaining Christ's place in his relation to the Divine Being, to creation, to the world, to humanity, to the church, to culture, and to all things."⁸⁵⁾ However, in the process, Bavinck highlights the Lordship of Christ, which the priority must belong to Christ; while determining and maintaining Christ's place, "the church is only an instrument, whereas, it is Christ himself who has

81) Bavinck, *Magnalia Dei* (1909), 367; cf. *Our Reasonable Faith* (2016), 375.

Cf. 1 Cor. 12:3

82) Bavinck, *RD*. 1:348.

83) Bavinck, *RD*. 3:304.

84) Bavinck, *RD*. 4:709.

85) Bavinck, "The Essence of Christianity" (2008): 47.

attained this place and maintains it despite all opposition.”⁸⁶⁾ The reason why is because Christ is the founder of the Kingdom of God, and at the same time, he is the moving power of the Kingdom of God, determining the nature and the manner of its development.⁸⁷⁾ In the theological enterprise, theology's primary task is “to do justice to the riches of Scripture and the honor of Christ,”⁸⁸⁾ since the subject, content, and purpose of both general revelation and special revelation are God Himself and His glory.⁸⁹⁾

V. Conclusion

When the relationship between faith and knowledge is confined to methodology, Bavinck's integrative view on faith and knowledge of Christ's deity can be summarized as follows: (1) the influence of the spirit of this age is associated with a revolutionary challenge as the struggle of the most profound principles in all areas of life, elevating humanism to the highest position, and relativizing Christianity. (2) In

86) *Ibid.*

87) Herman Bavinck, “Het rijk Gods, het hoogste goed,” in *Kennis en leven: opstellen en artikelen uit vroegere jaren, verzameld door Ds C.B. Bavinck* (Kampen: J. H. Kok, 1922), 28-56; cf. Herman Bavinck, “The Kingdom of God, The Highest Good,” trans. Nelson D. Kloosterman, *The Bavinck Review* 2 (2011), 133-170.

88) Bavinck, *RD*. 3:304.

89) Bavinck, *RD*. 1:340-349.

this proclivity, the separation between faith and knowledge, found in almost schools of rationalism, empiricism, idealism, and Kantianism, emphasizes the one-sided aspect of the Gospel and Christianity, ultimately denying the deity of Christ or replacing it with other opinions. (3) As a result, it requires the response of a supernaturalistic worldview centered on the universality of the Mediatorship. The universal supernaturalistic worldview held by humans may be regarded as dualistic. However, all the conflicting realities, including issues of knowledge and faith, are unified in Bavinck's Christological unity, which centers on the universality of the One Mediator of creation and redemption and union. (4) In this foundation, Bavinck's norms for an integrative view of the deity of Christ and special revelation based on that are illustrated in synthesizing the objective, subjective and applicable elements of Christianity found in Bavinck's "Het Christendom" and the historical, organic, whole-person, and soteriological aspects of special revelation found in his *RD*. It provides an integrative insight for balancing the holistic view of related factors and aspects simultaneously.

Concerning the significance and critique of Bavinck's view of point in this paper, first, it is true that we can hold a supernaturalistic worldview because all related elements of dualistic conflict become united in Christological unity. Although Bavinck's Christological unity and universality of the Mediatorship itself is not the main content of this paper, I suggest an even closer approach to his perspective is necessary. When extending Bavinck's notion of universality to the mo-

tif of nature-grace, we can see that the related arguments are diverse. Bavinck repeatedly asserts a distinctive work by the One Mediator as the Logos and the Son of God. For example, “For there is but one mediator between God and humankind (John 14:6; Acts 4:12; 1 Tim. 2:5), who is the same yesterday and today and forever (Heb. 13:8), who was chosen as Mediator from eternity (Isa. 42:1; 43:10; Matt. 12:18; Luke 24:26; Acts 2:23; 4:28; 1 Pet. 1:20; Rev. 13:8), and as Logos existed from eternity as well (John 1:1, 3; 8:58; Rom. 8:3; 2 Cor. 8:9; Gal. 4:4; Phil. 2:6; etc.).”⁹⁰⁾ However, he does not attempt to elaborate upon or systematize it. According to some, Bavinck's synthesis of nature and grace is somewhat similar to that of Aquinas. However, others associate Bavinck's universality with the two kingdoms currently under debate. In addition, we need to remember that after Kuyper and Bavinck, the Kuyperians or Neo-Calvinism developed into transformational Calvinism or lost their voices, at least in the Netherlands, because they separated common grace from special grace. The various tendencies of recent neo-Calvinism, which have grown since the end of the twentieth century, should also be critically examined. Accordingly, I suggest that a more careful approach to Bavinck's Christological unity or universality of the Mediatorship ought to be taken. In other words, if Bavinck's perspective of universality is not objectively limited to the scope of what he has correctly stated, as mentioned above, it can be abused as a basis to support one's argument. If it has a reductionist

90) Bavinck, *RD*. 3:214.

tendency, it can develop into transformational Calvinism with various problems.

In the second hand, when one carries out related theological research or prepares a sermon, the norms presented in this paper can assist one in being more faithful to his work by comprehensively taking into account the relevant aspects. As an example, Calvinists have been accused of being fundamentalists in the context of the Korean Church for emphasizing doctrinal elements of the gospel. However, the Reformed Life Movement focuses on pietism as the core of the gospel, while progressive theology emphasizes social justice. When standing on the primary perspective of the gospel suggested by D. A. Carson,⁹¹⁾ understanding the interrelationship between the three contents of the gospel presented as norms in Modal #2 can assist in finding that these three aspects together can be accepted as essential to the gospel, as Bavinck said that there is truth in both Ritschl's theology and pietism. In the same sense, when emphasizing a specific field like praxis in the relationship between love and faith,⁹²⁾ or various theological ideas,⁹³⁾ the norms in Modal #2 presented in this paper may help clarify the

91) D. A. Carson, *Christ and Culture Revisited* (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2008), 81-86.

92) Hongyul Chung, "Reexamining of the Relationship between Faith and Love from the View of St. Augustine's Theology," Korean version, *Korean Journal of Systematic Theology* vol. 41 (2015): 121-157.

93) Jeong Sook Kim, "Ethical Soteriology of Immanuel Kant: Radical Evil, Moral Conversion and Grace advocated in Kant's Moral Theology," Korean version, *Korean Journal of Systematic Theology* vol. 37 (2013): 41-74.

nature of the research by looking at it comprehensively among relevant elements. In addition, when a pastor assumes the mutual relationship of the various aspects presented in this paper, it might be beneficial when he emphasizes one side according to the situation without any burden.

As another example, in the study of Luther's spirituality, Prof. Hongyul Chung presents the characteristics that distinguished it from medieval spirituality: as opposed to the pietists of the Middle Ages who used spiritual training as a tool for the pursuit of unity with God, Luther rejects a combination of subject and object, truth seeker and truth. As a parallel with the dialectic of the Word and faith, he stresses the unity in the freedom of faith of the grace (justification by faith) offered by God. In Luther's view, spirituality is a gift of God that does not come as a result of the internalization of faith or action. Instead, it is given as a result of faith in God's word as a promise. According to him, no other method of seeking spiritual peace could bring him peace of conscience besides faith generated from the Word of God. As a result, Luther's spiritual theology marks a significant break with the monastic tradition.⁹⁴⁾ In the context of this study, norms in Model #2 directly provide an informative background for understanding Luther's spirituality, while norms in Models #3 and #4 indirectly.

In the eschaton, the unity of faith and knowledge of the Son of

94) Hongyul Chung, "The Theology and Spirituality of Luther," Korean version, *Korean Journal of Systematic Theology* vol. 7 (2002. 10): 29-30.

God, mentioned only once in Scripture, will be accomplished, and the theological mission will be finished.⁹⁵⁾

95) Cf. Eph 4:13.

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한글 초록

헤르만 바빙크의 그리스도의 신성의 믿음과 지식에 대한 통합적 관점 — 특별계시의 다양한 측면에 대한 통합적 관점을 위한 표준들

헤르만 바빙크(1854-1921)에 따르면, 근대 사상과 신학은 신앙과 지식의 관계가 방법론과 관련된 때 신앙의 명제적, 경험적 혹은 윤리적 측면들 중에서 어느 한 측면을 강조하여 신앙과 지식을 분리시켜 왔다. 이러한 경향은 근대 이후로 자연법과 자율성의 원리에 따라 기적과 초자연적 실재를 거부하고 궁극적으로 그리스도의 신성을 부인하는 것을 그 배경으로 한다. 본 논문의 목적은 바빙크의 “기독교”(Het Christendom)에서 발견되는 기독교의 객관적, 주관적 그리고 적용적 요소들과 그의 『개혁교의학』에서의 특별계시의 역사적, 유기적, 전인격적 그리고 구원론적 측면들을 통합하여 그리스도의 신성과 이를 기반으로 하는 특별계시에 대한 다양한 측면들을 통합적인 관점으로 볼 수 있는 표준들(norms)을 제시하는 데 있다. 바빙크의 이 표준들은 관련된 논의에서 중요한 통찰력을 제공한다. 즉, 신학적 작업에 참여하거나 설교를 준비할 때 관련된 모든 측면을 종합적으로 고려함으로써 자신이 다루고 있는 주제를 보다 적합하게 볼 수 있게 한다. 아울러, 그리스도의 신성에 대한 믿음과 지식에 대한 통합적 관점의 배경으로 그리스도의 신성의 중요성과 초자연주

의적 세계관으로 접근의 필요성을 제시하고, 중보자의 보편성이 그 중심에 있는 기독교적 연합을 통합적 관점을 위한 토대로 제시한다. 이로부터, 바빙크에게서, 비록 초자연적 세계관이 이원론적 측면을 분명히 포함하고 있지만, 모든 대립되는 요소들이 기독교적 연합 안에서 통합됨이 논증된다.

Abstract

**An Integrative View on Faith and Knowledge of the
Deity of Christ in Herman Bavinck:
Norms for an Integrative View on Various Aspects of
Special Revelation**

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Herman Bavinck (1854-1921) argues that modern thought and theology are prone to separate faith from knowledge by emphasizing one aspect of faith among the propositional, empirical, or ethical aspects when the relationship between faith and knowledge is related to a methodology. This tendency has its roots in the rejection of supernatural reality and miracles in conformity with the principles of natural law and autonomy, eventually leading to the denial of Christ's deity. This paper aims to provide Bavinck's norms for an integrative view on faith and knowledge of the deity of Christ and special revelation based on that by synthesizing the objective, subjective and applicable

elements of Christianity found in Bavinck's "Het Christendom" and the historical, organic, whole-person and soteriological aspects of special revelation found in his Reformed Dogmatics. Bavinck's norms provide significant insight into a relevant discussion; when participating in a theological enterprise or preparing a sermon, the norms make one more properly see what one is engaged in by comprehensively considering all relevant issues. As the background for an integrative view on faith and knowledge of Christ's deity, the significance of Christ's deity and the necessity of a supernaturalistic worldview are discussed, while Christological unity is viewed as the foundation for such an understanding. From both perspectives, I demonstrate how, although the supernaturalistic worldview appears to have dualistic elements, all the opposing elements are united in Christological unity, in which the universality of Mediatorship occupies a central role.

|| 주제어 Keywords ||

헤르만 바빙크의 보편성, 믿음과 지식, 그리스도의 신성, 초자연주의적 세계관, 기독교론적 연합

the universality of Herman Bavinck, faith and knowledge, the deity of Christ, supernaturalistic worldview, Christological unity

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