

Research group Church History and Church Polity (CHCP)

Subsections:

1. The Bible in the Early Church
2. Early Modern Reformed Theology
3. Church, Law and Religion

Programme 2020-2025

Programme leader:

Prof. dr. Herman J. Selderhuis

Secretary:

Drs. C.Th. Boerke

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Section 1: The Bible in the Early Church

The Foundation for Exegesis of the Early Church (Stichting Bijbeluitleg Vroege Kerk) seeks to research the exegetical heritage of the Early Church and pass it on to a broad public.

The special chair of Early Christian Exegesis at the TUA focuses on the explanation of the Bible in the Early Church. This focus offers the possibility of being engaged in a scientific way with the historical developments and theological views in the Early Church in the field of the history of dogma and church history in relation to the current practice of theology.

With this special chair, TUA aims to participate in the academic discourse in the field of the Early Church. For the next four years the project 'Psalms, hymns and odes in the Early Church' is on the program, in addition to the already existing research on the exegesis of Ambrose of Milan and John Chrysostom.

Chair holder:

Prof. dr. M.A. van Willigen

For the next four years we have the following research-program:

1.1. The project 'Psalms, hymns and odes in the Early Church' .

- a. an edition in Dutch with 250 original hymns from the Early Church (2020)
- b. a scientific study of the position and function of hymns in the New Testament and the Early Church (2022)
- c. scientific articles about Hymns, Psalms and Odes in the Early church

1.2. Exegesis of Ambrose of Milan (337-397)

- a. An academic handbook in which specialists in the field of Ambrose contribute on several facets of Ambrose's work (2024)
- b. academic articles about Ambrose of Milan.

Related Phd-projects

1.2.1. Ambrose's influence on Augustine

(under construction)

1.2.2. Ambrose's invitations of the Jews

Researcher

G.T.S. de Korte MA, Dordrecht

Supervisor

Prof. dr. M.A. van Willigen

Aim/Objectives

According to the historian Shlomo Simonsohn 'Ambrose was a sworn enemy of Jews' (2014, 285). This research will evaluate whether the description of Ambrose as an enemy of the Jews is

a correct interpretation of Ambrose's work or not. Most scholarly literature points to Ambrose's negative attitude towards the Jews. I propose a model which describes Ambrose's attitude towards the Jews more adequately.

In his sermons Ambrose of Milan addressed different target groups and among them also Jews. In my research I want to analyse how Ambrose addressed and conceptualized the Jews. Are the Jews in his sermons merely hermeneutical figures or real persons? And how do practice and rhetoric relate to each other in his sermons when it comes to the Jews? By doing so this research aims to discover more about Ambrose's intentions behind what he said about the Jews and how he conceptualized them.

Research questions:

- 1) How do Jews function as hermeneutical figures in Ambrose's corpus?
- 2) How did Ambrose use his Jewish sources?
- 3) How did he address Jews in his sermons?

Approach

For my research I will use the analytic model of Critical Discourse Analysis. According to Fairclough social actions tend to cluster in terms of institutions (Fairclough, 47). The church is such an institution which can be seen as a 'speech community' with several parties involved in the interaction. The first party are the '**subjects**', the 'members' that have 'institutional roles and identities acquired in a defined acquisition period and maintained as long-term attributes' (Fairclough, 48). Another party involved in verbal interaction are the '**clients**', they 'take part in certain institutional interactions in accordance with norms laid down by the institution, but without a defined acquisition or long-term maintenance of attributes' (Fairclough, 48). And lastly, in some cases there is a '**public** to whom messages are addressed' (Fairclough, 48). This is clearly the case in Ambrose's context as well. Ambrose was a 'subject' according to this definition and there was a wider audience in his church than only baptized members as the example of Augustine shows. From an interested spectator of Ambrose's sermons (Conf. V,13,23), he became a baptized Christian (Conf. IX,6,14) and later a bishop himself. In my research I will focus on the (imagined or real) Jewish audience and how Ambrose interacted with them.

Knowledge Utilization (Valorisation/ relevance for church and/or society)

There are already several publications about Augustine and the Jews. Since there is no detailed study about the relationship between Ambrose and the Jews, this dissertation aims to fill this gap.

In the wider context of our society I think it is highly significant to discuss the history of the Jews in relation to the church and Christians (or even to the whole world, see Nirenberg 5). It is remarkable that within a century after World War II there is an increasing amount of antisemitism. Knowledge of our history help us to uncover our prejudices. These prejudices about others – often with long cultural roots – do not help mutual recognition and respect for each other. However, the same could be said about the church father Ambrose. We need to search for the understanding of his thoughts on Jews and Judaism and we should not limit his contribution to the Jewish-Christian relationships to the Callinicum-affair (although a reflection on this relationship between Ambrose and the Jews can never be given *without* a discussion of this affair).

Scientific embedding

Becker, A.H. and Reed, A.Y. (ed.), *The Ways that Never Parted. Jews and Christians in Late Antiquity and the Early Middle Ages*, Fortress Press, 2007.

Cuscito, G., 'Epigrafi ebraiche dal cimitero ad martyres di Milano: una prova di tolleranza sociale?' (article to be published in a book in honour of Danilo Mazzoleni).

Dassmann, E., *Die Frömmigkeit des Kirchenvaters Ambrosius von Mailand: Quellen und Entfaltung*, Aschendorffsche Verlagsbuchhandlung, 1965 (Münsterische Beiträge zur Theologie, 29).

———, *Ambrosius von Mailand: Leben und Werk*. Kohlhammer, 2004.

Doerfler, M., *Ambrose's Jews: The Creation of Judaism and Heterodox Christianity in Ambrose of Milan's "Expositio evangelii secundum Lucam"*. *Church History*, 80 (4), 749-772, Cambridge University Press, 2011.

Hahn, V., *Das Wahre Gesetz: Eine Untersuchung Der Auffassung Des Ambrosius Von Mailand Vom Verhältnis Der Beiden Testamente*. Aschendorffsche Verlagsbuchhandlung, 1969 (Münsterische Beiträge zur Theologie, part 33).

Kraemer, R.S., *The Mediterranean Diaspora in Late Antiquity: What Christianity Cost the Jews*. Oxford University Press, 2020.

Kramer, G.H., *Ambrosius van Milaan en de geschiedenis*. Buijten en Schipperheijn, 1983.

McLynn, N.B., *Ambrose of Milan: Church and Court in Christian Capital*. University of California Press, 1994 (The Transformation of the Classical Heritage, XXII).

Mesot, J., *Die Heidenbekehrung bei Ambrosius von Mailand*. Administration der Neuen Zeitschrift für Missionswissenschaft, 1958 (Neue Zeitschrift für Missionswissenschaft, 7).

Wilbrand, W., 'Ambrosius von Mailand und sein Verhältnis zum Judentum' in: *Veritati. Festschrift J. Hessen*, Ernst Reinhardt Verlag, 1949, 156-161.

Goals and planning

January 2021: application for the Doctoral Grant for Teachers programme of the NWO.

2021: article about Milan in the 4th century.

July 2026: finish the PhD-thesis.

Budget

I want to apply for the Doctoral Grant for Teachers programme of the NWO in January 2021. If I receive this Grant, I'll work for two days per week on my PhD.

1.3. Exegesis of John Chrysostom (349-407)

- a. An edition in Dutch with two sermons of Chrysostom about Christ's ascension.
- b. A translation and commentary on Chrysostom's exegesis of the Old Testament book of Genesis.
- c. scientific articles about the work and exegesis of John Chrysostom.

Related project

1.3.1. Pseudo-Chrysostomian Homilies on Job

Researcher

Dr. J.J. Oosterhuis - den Otter (Lecturer New Testament Greek and Latin, TUA)

Aim/Objectives

a. Publication of my thesis 'Four Pseudo-Chrysostomian Homilies on Job (CPG 4564, BHG 939d-g) in CCSG (Corpus Christianorum Series Graeca).

b. A lecture and an article on the relationship between Four Pseudo-Chrysostomian Homilies on Job (CPG 4564, BHG 939d-g) and an anonymous Latin commentary on Job

(CSEL 96), as part of a congress on Job in autumn 2021. The anonymous Latin commentary shows similarities with the four homilies on Job. Based on these similarities Leslie Dossey¹ asserts that Anonymous used these homilies directly as source. As three of these homilies have Severian of Gabala as author and as he preached between 400-430, this would provide a terminus post quem for the Latin commentary. Kenneth Steinhauser, the editor of the commentary in CSEL,² however dates the commentary as early as the end of the fourth century. If he is correct, Anonymous could not have used the homilies directly. He asserts that the literary parallels can be explained in a variety of other ways. For example, they both could have drawn on a common homiletic tradition on Job. My aim is to see whether more can be said on this topic now a text critical edition of the four homilies on Job has seen the light. This I will do by studying the similarities between the Latin commentary and Greek homilies closely, putting aside the parallels that can be considered topoi of patristic exegesis.

Planning

Publication thesis: spring 2021

Lecture and article: autumn 2021

Budget

0,1 fte TUA

¹ Dossey, Leslie, 'The Last Days of Vandal Africa: An Arian Commentary on Job and its Historical Context', *JThS* 54 (2003) 60-138.

² Steinhauser, Kenneth B., *Anonymi in Iob Commentarius*, CSEL 96 (Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2006)

Section 2: Early Modern Reformed Theology

2.1. History and Theology of the Reformation

2.1.1. PhD Project: Johannes Oecolampadius: *In epistolam B. Pauli apost. ad Rhomanos Adnotationes* (1525/26)

Researcher

Drs. C.Th. Boerke

Supervisors

Prof. dr. Herman J. Selderhuis

Prof. dr. M. Sarot, Tilburg University

Aim

'The sixteenth century was a Pauline age.' With these words R. Ward Holder begins his introduction to *A Companion to Paul in the Reformation*, a handbook that appeared in 2009. It is a fact on which there is a wide consensus in the literature. There is also agreement about the fact that Luther played a major role in the resurgence of interest in the Apostle Paul. After all, the Letter of the Romans in particular formed the basis of his doctrine of righteousness, which formed the centre of his theology as a whole. Other reformers also showed great interest in the letter to the Romans. However, one often points to the most famous among them: Melancthon, Bullinger, Calvin and others. One of the reformers who has remained out of the picture until now is Johannes Oecolampadius (1482-1531), reformer of Basel. He published in 1525 *In epistolam B. Pauli apost. ad Rhomanos Adnotationes*. In 1526 a second, almost unchanged edition appeared: 97, [6] f. ; 8° (16 cm). This is almost certainly a reproduction of his lectures on the letter to the Romans at the University of Basel.

This research aims to provide a text edition with translation into Dutch, as well as an analysis of this title. This will contribute to the further unlocking of the exegetical work of John Oecolampadius, of which so far only his comments on Isaiah (partly) and Hebrews have been researched. Paul's letter to the Romans, however, was the first New Testament book that he brought up in his teaching, and the written account of it has, we may assume, been taken care of by himself, unlike most of his other commentaries, which were published after the death of Oecolampadius, by Wolfgang Capito.

Research questions

Particular attention has to be paid to Oecolampadius' view of justification by faith. The question can be asked, however, whether this theme was as decisive for him as it was for Luther, by whom he was attracted to the Reformation, or whether he went his own way. His contacts with Erasmus and Zwingli at least suggest this. The question then is, what is unique in his dealings with the letter to the Romans? What accents does he place and how does his theology as a whole come to the fore in it?

The next question is to what extent the historical context emerges in this work: which theological questions played a role in its time? The final question will have to be what influences are discernible in this work. Which church fathers or contemporaries did Oecolampadius consult in his comments.

Approach

Translation of the Latin text in Dutch, critical apparatus and theological analysis of the content. In addition to the edition with translation, the study will consist of an overview of the historical context in which the edition was published, as well as a description of the method and content, in order to gain a better understanding of the theology of Oecolampadius as a whole and the place he occupies within the reformatory palette.

Relation to the research program

Research group Church History and Church Polity, subsection Reformation History and Theology.

Knowledge Utilization (Valorisation/ relevance for church and/or society)

This research will be a contribution to the history of the interpretation of Paul's Letter to the Romans in reformed perspective.

Planning

I hope to finish the PhD-thesis in 2021.

2.1.2. Calvins Bundestheologie in seinem Josuakommentar

Researcher

Jaeho Lee

Supervisor

Prof. Dr. H.J. Selderhuis

Problemhorizont und Ziel der Untersuchung

Calvin schrieb kurz vor seinem Tod einen Kommentar zum Josuabuch. Dabei musste er Kommentare zu Exodus bis Deuteronomium ins Französische übersetzen und die französische Übersetzung des Genesiskommentars überarbeiten. Zugleich litt er damals an Krankheiten. Obwohl er sich in solcher schwierigen Situation befand, konnte er den Josuakommentar vollenden. Bald nach seinem Tod erschien der Kommentar, zuerst auf Französisch und danach auf Latein.

Der erste Zweck dieses Projekts ist Calvins Josuakommentar geschichtlich-kritisch zu untersuchen, weil es sich mit einer Editionsarbeit verbindet. Da der Josuakommentar der letzte Kommentar des Reformators ist, muss die Zeit, in der der Kommentar verfasst wurde, intensiv betrachtet werden. Außerdem müssen die Grundzüge und die Methoden der Auslegung des Josuabuches analysiert und die theologischen Themen im Kommentar herausgefunden werden.

Ich werde mich in diesem Projekt auf Calvins Bundestheologie konzentrieren. Im Josuabuch geht es eigentlich um die Landnahme Israels und die Schließung des Bundes zwischen Gott und Israel, deswegen kann auch Calvins Bundesgedanke aus seinem Josuakommentar abgeleitet werden.

Unter dem Bund in der Heiligen Schrift versteht man das Verhältnis zwischen Gott und Menschen. Für Calvin ist der Bund vor allem mit dem Gottesvolk, d.h. Israel im Alten Testament bzw. Kirche im Neuen Testament, geschlossen; deshalb ist es nötig, dass seine Bundestheologie im Zusammenhang mit seiner Gotteslehre und Ekklesiologie erforscht wird. In diesem Projekt ist es von entscheidender Bedeutung darzulegen, wer der Gott des Bundes ist und wie sich die Kirche ihm gegenüber verhalten sollte. Hierbei

spielt das göttliche Gesetz eine große Rolle, weil es in der Schließung des Bundes entsteht.

Konkrete Fragestellungen

Forschungsfrage: In welchem Sinn wird Calvins Bundestheologie aus seinem Josuakommentar hinsichtlich seiner Lehren von Gott, Kirche und Gesetz abgeleitet?

Hieraus ergeben sich folgende konkrete Fragestellungen:

1. Calvins Josua-Kommentar: eine historisch-kritische Untersuchung

- In welchem Kontext wurde Calvins Josuakommentar verfasst?
- Welche historischen Ereignisse haben seine Auslegung zum Josuabuch beeinflusst?
- Wer war seine Zielgruppe für den Josuakommentar?
- Aus welchem Grunde ist sein Josuakommentar zuerst auf Französisch erschienen?
- Nach welchen Methoden hat er das Josuabuch ausgelegt?
- Welche hebräische Bibel hat er verwendet?
- Auf welche Weise hat er die hebräische Bibel ins Lateinische übersetzt?
- Welche theologischen Themen finden sich in seinem Josuakommentar?

2. Calvins Bundestheologie in seinem Josuakommentar

- Welchen Sinn von dem Gott des Bundes hat Calvin erfasst?
- Welche Attribute des Gottes hat er bezüglich des Bundes hervorgehoben?
- Wie wird seine Prädestinationslehre in Bezug auf den Bund interpretiert?
- Wie hat er die Kirche als eine Beteiligte an dem Bund verstanden?
- Auf welche Weise hat er Israel im Alten Testament auf die Kirche im Neuen Testament bezogen?
- Welche Eigenschaften hat er der Kirche als Bundesgemeinschaft zugeschrieben?
- Wie hat er das Verhältnis zwischen dem Bund und dem Gesetz interpretiert?
- Aus welchem Grunde hat er das Gesetz mit dem Bund eng verbunden?
- Zu welchem Zweck hat er Gewicht auf die Einhaltung des Gesetzes gelegt?

3. Josua 24 in der Auslegungsgeschichte: von der alten Kirche zur Reformationszeit

- Wie haben die Ausleger von der alten Kirche zur Reformationszeit die Schließung des Bundes ausgelegt?
- Auf welche Weise haben sie das Verhältnis zwischen dem Bund und dem Gesetz betrachtet?
- Worauf haben sie ihren eigenen Akzent in der Auslegung zu Josua 24 gelegt?
- Welche Gemeinsamkeiten und Besonderheiten gibt es zwischen den Auslegern und Johannes Calvin?

Relevanz

Ein Streitpunkt in der Calvinforschung ist die Frage nach einem zentralen Thema von Calvins Theologie. Obgleich man sich in der Forschung viel damit beschäftigt hat, ist die Auseinandersetzung noch nicht zu Ende. Für Calvin ist auch die Bundeslehre kein zentrales Thema, das seine anderen theologischen Themen dominiert. Dennoch ist sie für Calvins Auslegung und Theologie von großer Bedeutung, weil sich seine Auffassung der Heilsgeschichte in der Heiligen Schrift mit dem Verständnis des Bundes entwickelte.

Die Relevanz dieses Projekts besteht demnach darin, dass sowohl Calvins Bundesbegriff als sein hermeneutisches Prinzip neu beleuchtet, als auch seine Bundestheologie im Zusammenhang mit seinen Lehren von Gott, Kirche und Gesetz neu betrachtet wird. Darüber hinaus werden seine exegetischen Methoden aus seiner eigenen Schriftauslegung abgeleitet. Dieses Projekt soll einen Beitrag zur Erweiterung des Horizontes seiner Auslegung und Theologie liefern.

Forschungsstand

Obwohl Calvins Josuakommentar als sein letzter Kommentar seine reife Auslegung und Theologie enthält, wurde dieser Kommentar bisher in der Forschung ganz wenig berücksichtigt. Marten H. Woudstra legte im Jahr 1960 eine Monographie von nur 46 Seiten über Calvins Josuakommentar vor, in der er die Inspiration der Heiligen Schrift untersuchte. Vor kurzem untersuchte Raymond A. Blacketer in einigen Aufsätzen Calvins Josuakommentar in Hinsicht auf die Auslegungsgeschichte, aber er konzentrierte sich nur auf die ethischen Themen im Kommentar.

Calvins Bundestheologie wurde überwiegend in seiner *Institutio*, aber kaum in seiner Schriftauslegung untersucht; deswegen wurde in der Forschung meistens festgestellt, dass sie sich auf seine Offenbarungslehre und Erwählungslehre bezog. Im diesem Zusammenhang gab es eine Tendenz, seinen Bundesbegriff nicht als seinen theologischen Inhalt, sondern als sein hermeneutisches Prinzip anzunehmen.

In der Forschung wurde Calvins Bundesgedanke in seiner Schriftauslegung teilweise beleuchtet: z.B. von Willem van den Bergh, Cornelis Graafland, Herman J. Selderhuis und Frederik A. V. Harms. Von diesen behandelte Selderhuis in einer Monographie über Calvins Psalmenkommentar nicht zuletzt seine Ekklesiologie bezüglich seines Bundesgedankens, dadurch leistete er einen Beitrag, dem Bundesbegriff Calvins theologisch verstärkte Bedeutung zu verleihen.

Es erscheint nötig, dass Calvins Bundestheologie noch tiefer in seiner Schriftauslegung erforscht wird, weil sich seine Ansichten über den Bund noch mehr in seinen Kommentaren finden als in seiner *Institutio*. Während seine Auslegung zum Bund mit Adam, Noah, Abraham, Moses, David und Christus häufig in der Forschung zur Sprache kommt, bleibt aber seine Auslegung zur Schließung des Bundes im Josuabuch bisher unberücksichtigt.

Zeitlicher Rahmen

Anfang: 2017; Promotion: 2020

Die Untersuchung erscheint als eine in deutscher Sprache verfasste Dissertation.

2.1.3. PhD Project: John Calvin's ecclesiology in his Biblical Exegesis on *the Book of Jeremiah*

Researcher

Bong-il Park (South Korea)

Aim/Objectives

This research is not a general study of Calvin's ecclesiology but a study of his ecclesiology in his biblical interpretation on *the Book of Jeremiah* (including *Lamentations*). So, it is important to clarify why his ecclesiology is to be studied through his biblical interpretations, specifically in his lectures and sermons on Jeremiah. The

purpose of this study is twofold: one is to analyze two outcomes of Calvin's biblical exegeses, sermons and lectures, and the other is to elucidate Calvin's ecclesiology upon the analysis. It also aims to show that Calvin's ecclesiology clearly appears in his exegeses on the book of Jeremiah as it does in his *Institutes*. Secondly, Calvin compares Calvin's own era with Jeremiah's era. He takes the Judean community as a metaphor for the reformed church in Geneva. He also evaluates the ministry of Jeremiah while he compares his ministry with that of the prophet Jeremiah. Thirdly, Calvin shows his thoughts on the churches of his opponents' in his exegesis. While describing the errors of Judah in the relationship with God, Calvin dedicates much of his writing to criticizing his opponents, specifically the doctrines, churches and priests of the Catholic Church. In this way, Calvin explains his ecclesiology, taking the Catholic Church as a negative example, which broke the covenant with God and escaped from the true church of God. As a result, the researcher assumes that Calvin's interpretation is also church-oriented. Calvin interpreted the Bible under the circumstances of the church so that the congregation would be able to understand the Bible, because the purpose of his biblical interpretation was to make the believers know the words of God. This church-centered interpretation may appear in Calvin's Jeremiah lectures and sermons. Therefore, Calvin's ecclesiology can be read through the exegeses on Jeremiah. In part III, this study also aims to characterize Calvin's ecclesiology through the comparative study between Calvin's interpretation and that of three theologians – Oecolampadius (1482-1531), Melancthon (1497-1560) and Maldonado (1535-1583).

Research Questions

What is Calvin's ecclesiology in Calvin's biblical interpretation on the book of Jeremiah, and what are its characteristics? How does Calvin's ecclesiology differ from the ecclesiology presented in the commentaries on Jeremiah by his contemporaries?

Relation to the Church History and Church Polity program

This study, first of all, is significant because it deals with John Calvin's systemic-theological thoughts based on his biblical interpretations. It also can show different aspects of Calvin's ecclesiology from previous studies because this study is conducted into the historical circumstance of Jeremiah and in the historical context of 16th century during which Calvin lectured and preached. In addition, since this study deals variously with Calvin's historical situations, theological thoughts and the results of his biblical interpretations, it is expected to provide diverse understandings of Calvin's ecclesiology.

Approach

1. Historical approach: In the first part, the background of Calvin's exegesis on Jeremiah and his historical context will be researched.
2. Systematic-theological approach: In the second part, this study deals with Calvin's ecclesiology in his exegesis on Jeremiah (Lamentations) systematically, centering on the *Populus Meus* motif.
3. Comparative approach: In part III, the researcher finds out the uniqueness of Calvin's ecclesiology through the comparative study between Calvin's interpretations on Jeremiah and some commentaries of his contemporaries – Oecolampadius, Melancthon and Maldonado.

Knowledge Utilization (Relevance for church and/or society)

This study will be useful for other researchers and theologians who study the relationship between Calvin's biblical interpretation and his *Institutes* and his ecclesiology. Also, preachers can use the results of this study when they prepare for sermons on the book of Jeremiah.

Scientific embedding

Primary resource and Literatures:

Calvin, John. *Institutes of the Christian Religion vol. I, II*, translated by Ford Lewis Battles. Louisville/London: Westminster John Knox Press, 1960.

Calvin, Jean. *Sermons sur les Livres de Jérémie et des Lamentations*. Neukirchen-Vluyn: Neukirchener Verlag des Erziehungsvereins, 1971.

Ioannis Calvini Opera, quae supersunt Omnia, ed. Wilhelm Baum, Edward Cunitz and Edward Reuss. Brunsvigae-Berolini: C.A. Schwetschke et filium, 1863-1900.

Praelectiones in Librum Prophetiarum Ieremiae. IOANNIS CALVINI OPERA EXEGETICA Vol. VI, edited by Nicole Gueunier. Genève: Droz, 2016. *Praelectiones in Lamentationes Ieremiae. IOANNIS CALVINI OPERA EXEGETICA Vol. VII*, edited by Nicole Gueunier and Max Engammare. Genève: Droz, 2019.

Commentaries on the Book of the prophet Jeremiah and the Lamentations. Vol. I-V. Translated and edited by John Owen. Grand Rapids: Baker Books, 2009.

CALVIN: Theological Treatises, translated by J. K. S. Reid. Philadelphia: The Westminster Press, 1954.

Maldonado, Juan de. S.j. *Commentarij in Prophetas IIII Ieremiam, Baruch, Ezechielem & Danielem*, ed. Johann Kinckius. sumptibus Ioannis Kinckes Bibliopolae Coloniensis, 1611. Melancthon, Philipp. *In Danielem Prophetam Commentarivs, in quo seculi nostri status corruptissimus, & Turcicae crudelitatis finis describitur. Philippo Melancthone autore. Eiusdem in Hieremiae prophetae uaticinia. Argumentum*. Basel: Bartholomaeus Westheimer, 1543.

Oecolampadius, Johannes. *In Hieremiam prophetam commentariorum libri tres*. Argintinae: In officina Matthiae Apiarii, 1533.

Selderhuis, Herman J. *God in het midden: Calvijns theologie van de Psalmen*. Kampen: Kok, 2000.

Selderhuis, Herman J., ed. *Calvijn handboek*. Kampen: Kok, 2008.

Moehn, Wilhelmus H.Th. *The Relation between God and His Audience in Calvin's sermons on Acts*. Genève: DROZ, 2001.

Planning

I will finish my PhD dissertation in 2022.

2.1.4. Bible and church discipline in the 16th century

Researcher

Doohyeok Jeong

Aims

This research aims at describing how the church discipline of the church officials in the sixteenth century was performed, based on the Biblical explanation of the reformers of the sixteenth century, with the examples performed being supplemented.

Three parts and research questions with method

This research consists of three parts. Part I as the fundament of this research uses the reformers' exegesis of the Bible, using correlation analysis to bring out the principle of church discipline. Part II as the development of this research uses analysis, description, and comparison of the church order in the sixteenth century, based on the principles from Part I (e.g. it should be performed more strict than common people). Part III as the supplement of this research supported part II, with examples performed in the sixteenth century without respect to region, using a method of a case study.

Therefore, three questions are as follows:

1. How did the reformers in the sixteenth century explain the selected Bible texts from the perspective of church discipline of the church officials?
2. How does the results relate to the church order in the sixteenth century?
3. How were practical examples being applied for the church discipline of the church officials in the sixteenth century?

Starting point and Contribution

R. Kingdon and his team had made a contribution to the Registers of the consistory. Most of the cases were about the case of common people and thus the study of this team played an important role in describing the church discipline of the church officials because church discipline was performed not only for the common people, but also for church officials when they sinned. This means that this research can hypothesize how the church discipline of church officials was performed through the case of common people in the consistory. And then this research shows the case of Caspar Coolhaes as a pastor in the Netherlands, who was excommunicated. He was a good model to study church discipline of church officials in the sixteenth century. In addition, The study of E. A. de Boer "Calvin and his colleagues" answers the question: how was church discipline of church officials performed? With this article, my research began in fact.

This dissertation thus makes a contribution to how the church discipline of church officials was performed, based on the Biblical explanation, with examples. This church discipline is only for the church officials, not for common people. Of course, the correlation between them is referred to in this research. This research is limited to the sixteenth century and thus can be a good guide to how those leaders dealt with the sin of church officials that has been happening in our churches because the Reformation of 1517, the cradle of Christianity was the sixteenth century. Therefore, this research can be useful not only for the churches in the sixteenth century, but also for today's churches and not only in Europe, but also in Asia. This is because Scottish Christianity (Presbyterian) was delivered to the U.S. and finally arrived at the Asian countries, including South Korea. This research helps a lot of churches by presenting a manual for dealing with the sins of church officials in the World.

Expectation

This research addresses not only the churches in the sixteenth century but also our churches and is open not only to the study of European churches, but also to the Asian churches, especially churches in our country, South Korea.

Goals and Planning

Finishing Ph. D. dissertation within 4 years (2022).

2.2. Opera Omnia Melanchthonis

Ever since 1897 a critical edition of the works of Philipp Melanchthon was planned, but it is not until now that this project will start to be realized through the cooperation of various institutions and scholars within RefoRC, the academic section of Refo500.

Goal

The goal of the project is a historical-critical edition of the *Opera Philosophica et Theologica* of Philipp Melanchthon. His oeuvre consists of a multitude of works on a great variety of topics which have been of enormous and lasting influence on the church, university and society through the ages. Now after two years of intense preparation and discussion on editorial and bibliographical issues, a critical edition of Melanchthon is ready to start and will be published by De Gruyter.

Partners

Refo500-partners Melanchthon-Akademie Bretten, Interdisziplinäres Zentrum ‚Mittelalter – Renaissance – Frühe Neuzeit‘ of the Freie Universität Berlin, the Institut für Spätmittelalter und Reformation (University Tübingen), and the Theological University Apeldoorn have joined forces and have chosen the Melanchthon-Akademie in Bretten as the center of coordination. Close cooperation with the Melanchthonforschungsstelle Heidelberg and the Humboldt University Berlin has been arranged. General editors of the Opera Philosophica are Günter Frank, Felix Mundt and Anne Eusterschulte; general editors of the Opera Theologica are Volker Leppin and Herman Selderhuis.

Editors

Editors-in-chief of the overall project are Günter Frank (Europäische Melanchthon-Akademie, Bretten) and Herman Selderhuis (Theological University Apeldoorn).

Plan

The edition is anticipated to consist of 30 volumes in total to be published in the period 2010-2030 by publishing house De Gruyter (Berlin). The first volume was published 2017: <https://www.degruyter.com/viewbooktoc/product/495101?rskey=w5WdDA&result=4>

For more information see: <https://www.reforc.com/project/opera-omnia-critical-edition-of-the-works-of-philipp-melanchthon/>

Related projects

2.2.1. Edition of: Grammatica Latina Philippi Melanchthonis (1525)

Researcher

Dr. J.J. Oosterhuis - den Otter (Lecturer New Testament Greek and Latin, TUA)

Planning

Start project: 2021

2.2.2. Edition of: Institutiones Graecae Grammaticae accentuum exquisita ratio (1518)

Researcher

Dr. J.J. Oosterhuis - den Otter (Lecturer New Testament Greek and Latin, TUA)

Planning

Start project: 2021

2.3. Edition Acta Synod of Dordt 1618-1619

All documents related to the Synod will be edited and published as an academic source edition. Expected are 14 volumes. In conjunction with the edition, conferences will take place and dissertation-projects will be initiated.

Goal

The goal of the project is to stimulate and facilitate research into the sources, theology and influence of the Synod of Dordrecht parallel to producing a critical edition of all the documents of the Synod of Dordrecht in their original languages (mostly Latin, but some in Dutch, English, German and French) through an international team of institutions and scholars.

Editors

The Theological University Apeldoorn is in charge of this edition. General editors are: Erik de Boer, Christian Moser, Herman Selderhuis and Don Sinnema. Editors from other European and American universities are involved as well. The project is one of the RefoRC-projects and operates within Refo500.

Plan

Output 2016-2022: Academic source-edition by Vandenhoeck & Ruprecht, Göttingen. The critical edition will be published as a multi-volume series, and be made available in digital format as well. Two volumes have been published so far.

See: <https://www.vandenhoeck-ruprecht-verlage.com/themen-entdecken/theologie-und-religion/kirchengeschichte/57/acta-et-documenta-synodi-nationalis-dordrechtanae-1618-1619-adsnd>

Related projects

2.4. Death, dying and comfort in Early Modern Reformed Theology and History

In recent decades extensive research has been conducted into the extent to which the Reformation influenced people's lifestyle and visions of life. In this context, questions were also asked about how dying and death were dealt with. However these questions were more asked in the field of general historical studies than in that of historical theology. Particularly striking is the complete absence of the question whether and in what way the Reformed tradition had its own development here, and e.g. in what way the Reformed view of providence and election has effect on dealing with dying and grief.

Goal

The project *Death, Dying and Comfort in Early Modern Reformed Theology and History* (ca. 1550-1750) will examine these questions. This interdisciplinary research project aims to shed more light on the history and peculiarities of Reformed views and customs on death, dying and comfort. The aspect of 'consolation' has been added in order to be able to also include the pastoral and practical-theological side.

Topics

This research project deals with the following topics:

- a. Theological views on death and dying
- b. Rituals around death and dying
- c. Inner-reformational differences
- d. Preaching and pastoral work around death and burial.
- e. Influence of medieval and specific regional, cultural views and traditions
- f. Place and function of the doctrine of providence and predestination.
- g. Emotions around death and dying
- h. The task of the church in death and comfort
- i. Death in calvinist art and architecture
- j. Legal aspects around death.
- k. Relation between theory and practice

Related PhD-projects

2.4.1. Life and Death in Dutch Puritanism

Researcher

Gerard Bosker, MA (29), Barneveld

Aim/objectives

The aim of the research is to present the understanding of the life of six Dutch Reformed theologians, Willem Teellinck (1579-1629), Gisbertus Voetius (1589-1676), Herman Witsius (1636-1708), Wilhelmus a Brakel (1635-1711), Bernardus Smijtegelt (1665-1739) and Theodorus van der Groe (1705-1784) and to see whether changes have occurred in their dealings with life and death. These pastors lived in the seventeenth and eighteenth centuries. They are considered part of the movement of the 'Nadere Reformatie' and the broader movement of Reformed Pietism.

Research question

What is the vision of the Dutch Reformed ministers W. Teellinck, G. Voetius, J. Koelman, H. Witsius, B. Smytegelt and T. van der Groe on life, death and eternity, and is this a development against the background of the historical context of the 17th and 18th centuries?

Approach

In order to understand the understanding of life and death of these ministers and to trace possible developments in this, it is important to look at the context in which these ministers have lived and worked. In the first chapter the historical, ecclesiastical-theological, scientific and cultural context is described. In the following chapters sermons and other writings of the ministers mentioned above will be analyzed. In these chapters I use a combination of a chronological and thematic approach.

Knowledge Utilization

This study is a contribution to the church-historical research on Dutch Puritanism and Reformed Pietism. In addition, this study is also relevant for pastoral care.

Goals and planning

2020 Completing chapter 1

2023 Finishing PhD-thesis

2.5. Transconfessional History of Early Modern Theology (1450-1700)

Researcher

Prof. dr. Herman.J Selderhuis

So far there is no history of theology of the early modern period which treats the theology of the different denominations that emerged from the Reformation epoch not only side by side but across denominations.

Subject

The planned history of theology investigates the structural and content-related parallels between the churches that emerged from the Reformation, such as the Anglican, Lutheran and Reformed Churches, and the Roman Catholic Church with its theologies, which was changed by the same. With it the differences between the denominations are by no means to be denied, but rather to be appreciated in an adequate way.

Partners

In order to guarantee this transconfessional perspective, three theologians - two church historians and a systematic theologian - and an expert in the history of philosophy of the early modern period have joined forces. The theologians each represent one of the three denominations that support Western theology of the early modern period in their research: the Lutheran (Prof. Dr. Volker Leppin), the Reformed (Prof. Dr. Herman Selderhuis) and the Roman Catholic (Prof. Dr. Klaus Unterburger). The philosophical expert is Prof. Dr. Günter Frank. Other participants in this project will also reflect the spectrum of the denominations and their identity-forming power in early modern Europe. For Anglican theology, which is not represented in the research group, appropriate specialists are to be consulted.

Topic

A further specific feature of the planned history of theology consists in dealing with the history of theology not starting from the classical teaching topoi, but from the institutions that are relevant and supporting theology and in asking how their development has influenced theology. A central place is taken by the training of theologians, which in the epoch in question has developed in a similar way in all three denominations towards the preparation for an ever more professional preaching and pastoral care. As the example shows, the project therefore follows a broad concept of institutions, which makes it possible to choose also, e.g., monastic orders and brotherhoods, councils and synods etc. as prospective starting points for the development of a transconfessional history of theology.

Approach

While the traditional histories of theology focus on central events such as the Reformation and Counter-Reformation/ Catholic Reform or authoritative theologians, in this project, planned history of theology takes a problem-oriented approach. This is consistently derived from the point of view of the development of the institutions supporting theology. The orientation towards the problems of theology, which not only arose for one denomination at a time, but shaped the entire epoch in a cross-denominational way, lends itself perfectly to the planned transconfessional approach. One of the central problems is the question of the certainty of

human cognition, of the adequate method to be followed, and of the criteria decisive for the answer to this question, which is of great importance for the entire modern age, not only theologically but also philosophically.

The project has an interdisciplinary orientation, inasmuch as the inclusion of historians of profane and science is planned for individual sub-areas, especially for the history of institutions. In a certain sense, the fact that the members of the research group belong to different denominations as well as different disciplines within theology also stands for interdisciplinarity.

Result

The project is realised through:

- a. A number of conferences
- b. PhD-projects
- c. A multi-volume handbook
- d. Separate monographs.

Related projects

2.6. Research Center Puritanism and Piety

The Research Center Puritanism and Piety (ReCePP) is located at the Theological University Apeldoorn and was founded on 7 January 2020. The Center is a collaboration between the Hersteld Hervormd Seminary (HHS), located at the Faculty of Religion and Theology of the Vrije Universiteit Amsterdam, and the Theological University of Apeldoorn (TUA).

Director

Dr. Jan van der Kamp

Partners

ReCePP collaborates with the Puritan Research Center (PRC), which is part of the Puritan Reformed Theological Seminary (PRTS) in Grand Rapids. It also collaborates with Hapdong Theological Seminary in South Korea, which has set up a similar centre.

Aim

ReCePP is designed to further research on piety movements in the early modern period (1500-1800), such as Puritanism, Dutch Further Reformation, and Pietism. The center further aims to make this knowledge accessible to church and society.

Activities

- a. Editing the journal *Studies in Puritanism and Piety* (SPP), together with Prof. Dr. H.J. Selderhuis and others.
- b. Symposia. A launch symposium was planned for Friday 12 June 2020, but had to be postponed towards autumn. The theme of the symposium will be: *Wilhelmus à Brakel from 1700 to 2020, from the Netherlands to Asia*

Related PhD-projects

2.6.1. An investigation into the English influence of the 'preparatory work' on theology in the Netherlands in the seventeenth century

Researcher

Drs. Ing. H. (Bert) Koopman (58), St. Maartensdijk.

Supervisors

Prof. dr. H.J. Selderhuis

Dr. J. van de Kamp

Aim/Objectives

On Friday morning, 15 March 1619, at the 115th session of the Synod of Dort, the theologians from Great Britain passed judgment on the third and fourth Articles of the Remonstrants. In their first point, the British theologians spoke of outward and inward operations which precede regeneration:

There are some internal effects or workings preceding conversion or regeneration by the power of the Word and the Spirit in the hearts of those who are not yet

born again, such as the knowledge of the will of God, awareness of sins, the fear of punishment, contemplation of redemption, some hope of forgiveness. Divine grace does not bring people to the state of righteousness in which we have peace with God through our Lord Jesus Christ through immediate dealings by God, but by many preceding actions, and by subduing and preparing them by the ministry of the Word. (Acta: 1621, 2nd sect., 146f)

These operations are also called preparatory work. The British theologians' opinion was heard with something akin to suspicion and rejected. According to the Dutch theologians, this view of regeneration was dangerous, and they feared that if it were to be upheld, the Arminian opinions which had just been rejected would be reintroduced (cf. Canons III/IV, rej. 4).

We know that the participation of the British delegates was a major part of the international contribution to the Synod of Dort. King James I had delegated no fewer than four major theologians to the Dort Synod to reverse the danger of Arminianism. The principal difference between the Arminian view and the view of the British delegates regarding preparatory work is that the Arminians deny the effectual operation of internal grace to be necessary to the working of conversion and faith.

How did this British theological concept of the preparatory work, heard with suspicion at the Synod of Dort by the Dutch theologians, nevertheless eventually gain influence in the Netherlands?

The aim of the project is: what influence did English theology have with the concept of "preparatory work", on the development of Reformed theology in the Netherlands during the seventeenth century?

Research questions:

In order to give a correct answer to this question, the following questions are important:

1. What is a correct definition of the "preparatory work", and what distinct steps were recognized in the "preparatory work" among the English Puritans?
2. Which writings in which the "preparatory work" is explicitly mentioned have been translated into Dutch and by whom?
3. Which theologians in their writings have been influenced by the idea of "preparatory work"?

Relation to the Practical Theology/Christian Education program

I'm doing research on different fields of theology like dogmatic, homiletic, pastoral care and catechism. How does the concept of "preparatory work" function in the different fields of theology.

Approach

The following method has been chosen for the different fields of theology:

- Justification of the choice;
- A brief description of the author's background to field of theology, the structure of his writing, the place and content of soteriology and the vision of the "preparatory work";
- Comparison of the different writings and the characteristics of the "preparatory work";
- Conclusions.

Knowledge Utilization (Valorisation/ relevance for church and/or society)

This research will help theologians and also other people in recognising the different visions about guiding people to Christ.

Scientific embedding

Discussion with Prof. W.J. op 't Hof about the influence of William Ames on Dutch theology, especially on the subject of "Preparatory Work".

Goals and planning

I will finish the PhD-thesis at the end of 2021.

2.6.2. Philosophia ancilla theologiae. The fight against Cartesianism by Jacobus Koelman, in particular with Ludovicus Wolzogen, Balthasar Bekker and Willem Deurhof.

Researcher

Drs. C.J. Meeuse

Supervisors

Prof. dr. H.J. Selderhuis, TUA

Prof. Dr. A. Goudriaan, VU/ETF Leuven

Aim

Jacobus Koelman has worked in two different areas. First of all he focused on the practical writings of the Puritans, which he translated for the church in the Netherlands. But he also worked as a polemicist. He saw great dangers threatening the church from the side of the power the government took in ecclesiastical matters, from the side of labadism, from the side of coccejanism, and also from the side of Cartesianism.

I would now like to focus my study on Koelman's fight against Cartesianism, paying particular attention to what other further reformers have done in this area. In at least six separate works and in a translated work, Koelman has paid a lot of attention to this. During his studies in Utrecht, he had already paid more than ordinary attention to his philosophical training and obtained the degree of 'philosophiae doctor et artium magister'.

Some of his works against Cartesianism have escaped much attention. Koelman's research into Wolzogens cartesian writings has not yet been described by anyone. I have succeeded in studying this work written in Latin. Krull did pay attention in his dissertation to Koelman's fight against Descartes (157-184), but limited himself to a brief discussion of one work: *Het vergift van de Cartesiaansche filosofie grondig ontdekt*. He knew about a work written in 1669 against Wolzogen, but did not see it. The second part of his fight against Cartesianism: *Wederlegging van B. Bekkers Betoverde Wereldt* has not seen Krull either. Behind it is a translated work by Henricus Morus, *De Duyvel van Tedworth*, which has not yet been discussed either. This also applies to *Het vervolg van het vergift van de Cartesiaansche Philosophie*. This is directed against Willem

Deurhoff, an Amsterdam basket maker; it has remained virtually unknown. Krull speaks of a 'werkje van Koelman tegen een burger van Amsterdam', which he did not know. Here follows *Toemaat op 't vervolg van 't Vergift van de Karteziaansche Philosophie*. Krull did know the *Schriftmatige Leere der Geesten*, but, like other scribes, he does not elaborate on its content. Knuttel, who wrote a biography about Bekker, mentions little more than Krull and thinks that the book against Bekker's *Betoverde Wereldt* has been lost.

E.J. Diest Lorgion mentions in the two volumes he wrote about Bekker (*Balthasar Bekker te Amsterdam*) of Koelman's works against Bekker only his book *Schriftmatige Leere der Geesten*. The other works by Koelman against Bekker and Cartesianism were apparently unknown to him.

Research questions

1. The relationships between the philosophical views of Koelman's teachers and their possible influence on his views.
2. The position of Ludovicus Wolzogen and Koelman's fight against it.
3. The reason for Koelman's to write extensively against Cartesianism.
4. The views of Bekker which Koelman judged to be worthy of censorship.
5. The fight against the work of Willem Deurhof.
6. Koelman's thoughts on biblical spirit teaching.
7. The place Koelman wanted to give to philosophy.

Method

I would like to find answers to the above questions by first paying attention to Koelman's philosophical education. Next, attention should be paid to the rise of Cartesianism and the battleground that arose when resistance to it came to the universities. I would then like to focus on representatives of the Nadere Reformatie, comparing them in their points of criticism. Then I would like to compare Koelman's way of fighting with them and examine where he differs from others or where he complements them. Attention will be paid to his fight against Wolzogen, Bekker and Deurhof. I would also like to examine how Koelman himself gives reason, also with a view to the way in which he deals with scholasticism. In addition to the field of metaphysics, the working method of logic is also discussed here. If he puts the revelation of the Bible above reason, the question is which place he still gives reason. It is also interesting which place he gives the popular belief of those days next to the biblical revelation.

Relevance

Our Western culture is constantly changing. It makes sense to examine what influences have fundamentally changed the way we think, especially when it comes to what has been and is seen as the source of truth.

At the time of the Renaissance, humanism put mankind at the centre of culture. The authorities of the Middle Ages were pushed aside. In the field of philosophy, too, man became central. He became the starting point and even the point of support, the archimedic point, for the knowledge of truth. Previously, Greek philosophers and the Bible were the authorities, but developments in culture show that autonomous man became the norm for what was accepted as truth. At least Descartes' views have been a

catalyst for this. The effect of this philosophical metamorphosis took a long time and for a correct understanding of shifting views in our time, it is clarifying to put this alongside the revolution which took place in philosophy in particular during the seventeenth century.

Koelman consciously stood in the middle of the philosophical changes and their consequences in his time. It may be relevant for those who in our time are confronted with fundamentally different views than the Biblical ones (among other things with regard to the value of our capacity to think) to see how Koelman dealt with this in his time. That is why I think it is useful to do a detailed scientific investigation into the relationship he was looking for between philosophy and theology.

State of research

In his thesis Krull paid some attention to Koelman's fight against Cartesianism. He knew only *The Poison of Cartesian Philosophy* thoroughly and the *Scripture of the Spirits*. He discusses the first scripture that is generally known; the second extensive work is only briefly discussed.

As mentioned above, Knuttel, in his study on Bekker, gave few new facts with regard to the biography that Krull had published. He does, however, refer to a pamphlet by Koelman about *De vruchteloze Bid-dagen van Nederlandt*, which Krull did not know and in which he writes about comets, a subject that also interested Bekker, but there is little in it about our subject.

In 1992, in an unpublished doctoral thesis, P.L. Trommel also paid attention to Koelman's struggle against Cartesianism, but he treats no more than the work that Krull also discussed. On the basis of his discussion of *The Poison of Cartesian Philosophy*, he has tried to answer two questions. First the question about the arguments that Koelman puts forward to reject Descartes' philosophy. His second question concerned Koelman's attitude towards aristotelian philosophy. He also asked a third question, about the reception of Cartesianism by the theologians of the Further Reformation. He left this unanswered. Is Koelman also an exponent of this movement in this struggle? He does, however, consider Koelman's work an essential contribution to the study of the reception of Cartesianism by the Orthodox Reformed in the Netherlands.

Th. Verbeek, who has written a great deal about cartesianism in the Netherlands, and has written an article on 'Jacobus Koelman and the philosophy of his day', discusses his views there only from *Het Vergift van de Cartesiaansche Philosophie* thoroughly; in other publications he usually does not mention Koelman at all.

Others who wrote about Koelman paid only sporadic attention to his struggle against Cartesianism. In the book *Hollandse Geloofshelden* (Dutch heroes of faith) H. Florijn in his article about Koelman pays some attention to his struggle with Descartes, Wolzogen and Bekker, but only mentions what is known from the writings already mentioned. W. van 't Spijker, who has also described Koelman's life and struggle, gave virtually no attention to his struggle against Cartesianism.

Several authors have published on Rationalism in the seventeenth century. Pioneering work has been done by C. Louise Thijssen-Schoute in her extensive study of Dutch Cartesianism. She knew about Koelman's work against Wolzogen, but did not see it. She occasionally quotes *The Poison of Cartesian Philosophy* from his book, but his other four works against Cartesianism are not mentioned.

Others who wrote about Cartesianism do not or hardly mention Koelman's writings.

G.A. Lindeboom wrote a small work about Descartes and the Church. In his chapter on Descartes and the Reformed theologians, Koelman is only asking questions. He does mention Voetius and Revius as opponents of his doctrine and especially Heidanus and Wittichius and Bekker as influenced ministers, but Koelman does not appear any further in his studies.

R. Kuiper, who published an article on anti-cartesianism in the Reformed historiography of the seventeenth century, did not mention Koelman's name at all.

Remarkably, in 2011, J.W. Veltkamp only mentioned Koelman's name in passing in his dissertation on the Walcherse articles (*De menschelijke reeden immaetiglijk gelaudeert*) and not even as a fighter against rationalism or Cartesianism.

In 1990, in *Figures and Themes of the Further Reformation*, part 2, in an article on 'Jacobus Koelman, life and work', I myself listed all the works that Koelman wrote against Cartesianism, but they were not discussed in terms of content.

Research awaits, as explained in more detail above, concerning how Koelman in his six or seven works against Cartesianism seeks to subject human reason in theology to revelation. Because there is little knowledge of his contribution in the Reformed struggle against Cartesianism, it is good to investigate it and compare it with what others have done in this field.

Planning

Completion thesis: spring 2022.

Section 3: Church, Law and Religion

3.1. PhD project: The functioning of ecclesiastical discipline in the 21st century

Researcher

T.E. Boele-Noort, MA

Aim

The main goal of this research is to investigate how church discipline is nowadays applied within Reformed churches in the Netherlands, and how this practice relates to the biblical principles, Reformed confessions and several church orders.

Research questions:

- How is church discipline nowadays practiced within Reformed churches in the Netherlands, and what is the underlying vision?
- What does the Bible say about church discipline, and what place does church discipline have in the Reformed confessions?
- How does the contemporary practice of church discipline relate to biblical and policy-related/church order principals?
- Which recommendations do the results of this research lead to with regard to the functioning of church discipline?

Relation to the Church History and Church Polity Research Group:

Although the starting point of this research project is qualitative practical research, the content of the theme fits really well in the Church History and Church Polity Research Group. The research combines church polity with practical theology, systematic theology, and biblical studies.

Approach

Qualitative practical research, followed by a biblical-theological reflection and a comparison between principles and practice, with conclusions and recommendations as a result.

Knowledge Utilization (Valorisation/ relevance for church and/or society)

This research provides insight into the contemporary application of church discipline in Reformed churches in the Netherlands, and the vision underlying this practice. By mapping out these practices, visions, and underlying theological presuppositions, ecclesiastical congregations, ministers, policy makers, and church workers are given the opportunity to relate to this theological discourse. In addition, guidance is provided that can help the reflection on disciplinary practice in its own ecclesial context.

Planning

The dissertation is expected to be finished in April 2024.

3.2. Critical edition of Gisbertus Voetius' *Politica Ecclesiastica*

Coordinator

Dr. Gert van den Brink.

Editorial team

Dr. Leon van den Broeke

Prof. Dr. Aza Goudriaan

Dr. C.A. de Niet

Prof. Dr. Herman Selderhuis

(under construction)

3.3. PhD project: The preacher as an employee. A critical analysis of the preacher's legal status in the Netherlands

Researcher

Mr. P. Raven

Goals

For many decades, the legal literature has crossed swords on the question of whether the legal relationship between a pastor and his (ecclesiastical) congregation can be regarded as an employment contract within the meaning of (now) Section 7: 610 of the Civil Code, or whether there is "only" a commission contract pursuant to Section 7: 400 of the Civil Code or a *sui generis* contract (of its own nature).

In the older civil case law and literature, the legal relationship between pastor and municipality was generally not qualified as an employment contract. As a rule, the legal relationship was considered to be based on a *sui generis* agreement.

Authors such as T. Koopmans and W. van 't Spijker have defended this line, while the Supreme Court has repeatedly qualified the legal relationship as an agreement of its own nature.

In the last 10 to 15 years, however, there has been a tendency to change the legal relationship from a *sui generis* contract to an employment contract, as for example in the judgment of the Lelystad Subdistrict Court of 2005 in the CGK Zeewolde/ds den Boer case, in which it was stated in so many words that the legal relationship between minister and municipality should be qualified as an employment contract. The Supreme Court is also of the opinion, as can be derived from various judgments, that the "spiritual character" of the employment relationship does not stand in the way of an employment contract under civil law - and therefore the application of employment law - albeit that, in the colouring of employment law, ecclesiastical aspects do have meaning.

Afterwards, however, the panels changed (went) again with (among other things) the case between de Geref. Kerk Vrijgemaakt and her, now an ex-preacher. In its most recent judgment (2018) on this case, however, the Supreme Court again gave priority to the canon law aspects.

In short, it is time for a thorough and (more) than critical analysis of the preacher's legal position in the Netherlands. This should translate into:

Carrying out both literature and jurisprudence research into the legal position of the pastor in the Netherlands over the years. As a starting period I take the period after 1892. The legal position is examined from (i) canon law, (ii) labour law and (iii) social-legal perspective. Attention will also be paid, now that it concerns a "critical" analysis, to paths leading to change(s) and the identification of bottlenecks.

Research questions

- (i) What is the legal position of the preacher in the Netherlands from 1892 until 2020 in the various denominations based on the Reformation, highlighted from the doctrine and jurisprudence, highlighted from the ecclesiastical, labour and social law point of view? Examples are the PKN, Geref. Kerk Vrijgemaakt, Ned. Geref. Kerk, Christelijke Gereformeerde Kerk and Gereformeerde Gemeenten (in the Netherlands).
- (ii) What conclusions can be drawn in employment law, canon law and social law if the legal relationship between pastor and congregation is (still) qualified as an employment contract within the meaning of Section 7: 610 of the Dutch Civil Code?
- (iii) What recommendations can be given to reduce and alleviate bottlenecks, should the legal relationship between pastor and municipality be qualified as an employment contract within the meaning of the law?
- (iv) What recommendations can be made to reduce and alleviate bottlenecks, should the legal relationship between pastor and municipality be qualified as a sui generis agreement? In what ways should the Church orders be adapted?

Research method

The assessment of the legal status of the pastor in the Netherlands by means of doctrine and jurisprudence research.

Utilization: Why this investigation?

The research can provide direction for the determination of the legal status of the pastor in the Netherlands, the reduction of bottlenecks, and the provision of recommendations and/or proposals for changes to the various church orders.

Scientific embedding

Literature research and jurisprudence research.

One can think of the following (literature) sources (a first draft):

Asser –Van der Grinten - Maeijer 2-II, *De Rechtspersoon 1997*

Mr. C. Asser's Handleiding tot de beoefening van het Nederlands burgerlijk recht.

H.L. Bakels, Schets van het Nederlandse arbeidsrecht, bew. door I.P. Asscher-Vonk (red), 18^e dr., Deventer.

G.C. Boot, Arbeidsrechtelijke bescherming, diss. Den Haag 2005.

H. Bouwman, Gereformeerd Kerkrecht. Het recht der kerken in de praktijk, Deel I en II, 1934.

L.C. van Drimmelen en T.J. van der Ploeg (red.), *Kerk en Recht*, Utrecht 2004.

W.J.A.J. Duynstee, *Verspreide opstellen*, 1963.

P.L. Dijk en T.J. van der Ploeg, *Van vereniging en stichting, coöperatie en onderlinge waarborgmaatschappij*, bewerkt door C.H.C. Overes, T.J. van der Ploeg e.a., Deventer 2002.

D.M. van Genderen (red), *Arbeidsrecht in de praktijk*, 5^e druk, Den Haag 2006.

K. de Gier, *De Dordtse Kerkorde. Een praktische verklaring*, Houten 2001.

W.C.L. van der Grinten, *Arbeidsovereenkomstenrecht*, 16^e druk, Deventer 1993.

G.J.J. Heerma van Vos en T. Hartlief, *De Vrijheid beschermd*, Deventer 1999.

P. van den Heuvel, *De Hervormde Kerkorde. Een praktische toelichting*, Zoetermeer 2001.

R.G.W. Huysmans, *Hoofdpijnen van het katholiek kerkrecht*, in: *Inleiding tot de studie van het kerkrecht*, W. van 't Spijker en L.C. van Drimmelen (red.), Kampen 1992.

A.T.J.M. Jacobs, *De rechtspositie van geestelijken in het Nederlandse sociaal recht*, in: H. Warnink, *Rechtsbescherming in de kerk*, Leuven 1991.

Joh. Jansen, *Korte verklaring van de kerkenordering*, 2^e druk, 1937.

T. Koopmans, *De begrippen werkman, arbeider en werknemer*, diss. Alphen a/d Rijn, 1962.

J.M.M. Maeijer, *Rechtspersonen, godsdienst en levensovertuiging*, Amsterdam 1986.

D. Nauta, *Verklaring van de kerkorde van de Gereformeerde Kerken in Nederland*, 1971

F.T. Oldenhuis, *Rechtsvinding van de burgerlijke rechter in kerkelijke conflicten*, 1977.

F.T. Oldenhuis, *Kerkgenootschappen en privaatrecht; kanttekeningen bij de zaak Kruis*, in Brunner-bunel, red. T. Hartlief e.a., Deventer, 1994.

P.T. Pel, *Geestelijke in het recht*, den Haag 2014.

A. Pitlo, *Rechtspersonenrecht*, bewerkt door F.J.W. Lowensteyn, Arnhem 1994.

A.A. van Ruler, *Verzameld werk Deel V-B, Kerkorde en Kerkrecht*, 2018.

F.L. Rutgers, *Kerkelijke adviezen*, 1921.

A.H. Santing – Wubs, *Kerken in geding*, Den Haag 2002.

P. Van Schilfgaarde, *Rechtspersonen, Algemeen deel*, Deventer 1979.

D.A.C. Slump, *Burgerlijke rechter en kerkelijke geschillen*, in: *Kerk, recht en samenleving (Oldenhuis-bundel)*, red. G.R. Rutgers, Deventer 1997.

Tonckens, dissertatie 1873

W. Tonckens, *De rechtspraak in kerkelijke zaken*, diss. Groningen 1873.

W.A. Zondag, *De grenzen van het arbeidsrecht*, Den Haag 2004.

W.A. Zondag, *Rechtspraak Kennelijk onredelijk ontslag*, Deventer 2005.

W.A. Zondag en C.J. Loonstra, *Arbeidsrechtelijke thema's I en II*, Den Haag 2018.

Current (relevant) research

Investigation into the legal considerations of the Supreme Court in its judgment of 2018 Gkv - Van Gorp.

Goals and planning

2020:

1. Setting up a Masterclass in ecclesiastical law, part of the TUA Master Phase;
2. Article in *ArsAequi* and *NJB*;
3. Article on *Kerkrecht.nl*;

2024:

Completion of doctoral research.