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Adrianus Saravia (Book Review)

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preached frequently on the subject of hell. He supplements it, however, with the interpretation of a man who also rhapsodized on the blessedness of heaven. In the only place in his book where he offers hard data on the proportion of these two emphases, Gerstner says,

. . . we found among the 140 sermons on Matthew, 13 devoted explicitly to heaven, 23 to hell. Of the 43 Mark sermons there were 7 on heaven and 4 on hell. Luke's 111 had 10 on heaven and 13 on hell. (page 52)

In contrast to much modern homiletical theory, Edwards preached repeatedly on hell as a means of warning and frightening impenitent sinners. His goal was always their repentance and escape from divine wrath. His motive was always compassion for the unawakened sinner. Gerstner correctly emphasizes that Edwards' procedure was one of softening the sinner for the warmth of forgiving grace presented in Christ.

Ultimately what heaven consisted of for Edwards was "the beatific vision," that is, an intellectual-spiritual vision of God with the eye of the soul. That blessedness begins here on earth, but it continues to develop even in the next life. It is experienced in the communion of the saints, but it is consummated in contemplation of the glorified Christ, in whom we see God. Thus it is a place of happiness derived from union and fellowship with one another and with Christ. Gerstner indicates that from heaven the saint beholds this world and even hell;

he is aware of Christ's redemptive victories in history and rejoices in the vindication of God's justice in the place of torment. Presumably, until the bodily resurrection, the eye of the soul contemplates earth and hell from heaven.

For Edwards, hell is the converse of heaven. It is the place of fire and torment, both spiritually and physically. Not only are there levels of torment, as there are levels of heavenly beatitude, but self, others, and the devils are all instruments of this pain. The agony is not tempered by one shred of divine mercy in this place where God is seen in the just wrath which is as much his essence as are his love and forgiveness. Edwards located hell in this present world, a world afflicted with divine punishment.

One lays down Gerstner's book with a sharper, although not an unfamiliar, understanding of classic Protestant doctrine of these two subjects. Edwards' mysticism adds perhaps the strongest nuance. One might wish that Gerstner had reflected on Edwards' doctrine of the soul or had justified categorizing his thought systematically when Edwards himself so clearly preferred a redemptive-historical approach to biblical teaching. But those are considerations obviously outside the author's purview and we cannot fault him for drawing the boundaries of his study where he did. It is enough that we see more clearly than before that Jonathan Edwards' sermons reflect God's love and the promise of heaven as well as God's wrath and the threat of hell.

Adrianus Saravia (c. 1532 - 1613) by Willem Nijenhuis. Vol. 21 in *Studies in the History of Christian Thought*; Heiko A. Oberman, editor. Leiden: E. J. Brill, 1980. 404 pages. Reviewed by James A. De Jong, Professor of Theology.

Professor Nijenhuis has once again distinguished himself as a scholar of sixteenth century continental Calvinism. He has done so this time by presenting us with the first biography of a significant Dutch churchman. The book is based on exhaustive research into archival and manuscript sources kept in several European countries, as well as on a mastery of pertinent sixteenth century sources and of secondary literature.

The book is divided into three sections. The first treats Saravia's life and work, the second his thought, and the third consists of forty-nine letters from his correspondence with significant European leaders in church, academia, and politics. The letters are in Latin, with the exception of a few in either French or Dutch. The first two sections have been translated into superb English, which masks the Dutch original in all but a handful of places (eg. pp. 49 and 62). A rich bibliography and copious indices complete an excellent study worthy of the Brill name.

Born in French-speaking Netherlands, Saravia as a young man entered monastic orders. He was converted

in 1557, Nijenhuis estimates, and ministered both to refugees in London and to churches in the southern provinces. A letter written a half century later to Johannes Uitenbogaert by Saravia, according to Nijenhuis, emphasizes the role Saravia played in formulating and circulating the Belgic Confession in the early 1560's. From 1563 to 1578, however, Saravia served as headmaster of two English schools. A decade of service, culminating with his position as rector magnificus (president) of the University of Leiden, followed in the Netherlands. Always an Anglophile, Saravia found his career in the Netherlands cut short by his suspected collusion with the Duke of Leicester, who designed to bring Leiden under English control by using military means. Saravia fled to England where he eventually obtained a number of ecclesiastical positions which brought him wealth, influence, and prestige.

Theologically Saravia has been known in mission literature for crossing swords with Theodore Beza over the binding character of the Great Commission. Beza argued the position usually held in his day that Christ's

command was directed to the apostles exclusively. Saravia argued for the apostolic character of the church, and thus that the commission was binding on all Christians. Nijenhuis recounts this debate in the context of a fine chapter on Saravia's ecclesiology. Central to his doctrine of the church in his mature writings, is Saravia's departure from the presbyterial system of his Dutch period and his strong advocacy of episcopacy on the basis of *ius divinum* (divine law). He saw hierarchy as a means of maintaining ecclesiastical order and uniformity. It was not only part of the third mark of church government, but it also had the patristic support which the continental position of the temporary elder did not. Contrary to Nijenhuis' judgment that Saravia was not an Erastian, the latter strongly defended the role of the king as divinely appointed head of Christian society, therefore also as having authority over the church.

Perhaps the most fascinating question raised by the author is the issue of Saravia's Calvinism. Nijenhuis deftly sketches the lines of Saravia's "catholic Calvinism": Scripture as the formal authority for the church, opposition to Coornherth's renaissance definition of justification as the restoration of man's ability to perform actual righteousness, defense of predestination and election (although not of a decretal definition of reprobation), opposition to Vorstius's appointment to succeed Arminius at Leiden, and for all practical purposes a Calvinian interpretation of the Lord's supper. Saravia actively opposed Puritan positions on ecclesiastical

reform and the continental theology of church government. Yet on most other substantive issues this alleged co-author of the Belgic Confession remained identifiably reformed to his death. We do well to note, therefore, the complexity of defining adjectives such as "reformed" and "Calvinist" and to correct the myopia which sees them too narrowly.

One would like to have Datheen and Moded handled with less condescension. Also, the repeated contention that Dutch Reformed church orders held to parity among the three offices in the church needs reexamination in the light of Dutch liturgical ordination forms. It would also be fruitful for Professor Nijenhuis to probe further the question of how one who contributed to the Belgic Confession, with its definition of church offices, could forsake those views and adopt an episcopal position. Was it exegetical progress that motivated Saravia, or was there a streak of opportunism in this reformed father whom the author himself suggests showed a penchant for plucking ecclesiastical plums?

When one sets such trifling questions aside, however, one sees Nijenhuis' biography of Saravia as a masterful interpretation of an interesting and important figure in reformed church life. The book is based on assiduous attention to the sources. It enriches our insight into the period measurably. Elegantly crafted, it appears when the resurgent dollar makes it even more appealing—for a time, at least—to the American buyer.

Daar Gaat Het Om: Signalen voor Christelijk Politiek, by Willem Aantjes and others. The Hague, The Netherlands: The Not By Bread Alone Workgroup, 1980. 118 pages, \$2.00. Reviewed by McKendree R. Langley, Associate Professor of History.

The stormy quest for a united Christian political party in Holland lasted from 1973 to 1980 when the three Protestant and Catholic parties fused into the Christian Democratic Appeal (CDA). Once the CDA was a fact a new problem arose: the danger that the new Christian Democratic party would degenerate into a colorless center party and lose its radical-evangelical distinctiveness. It was to meet this new danger that the Not By Bread Alone Workgroup was established as the radical conscience of the CDA. Fourteen adherents of this workgroup contributed to the present booklet to express their ideals for keeping the new party from turning to a pragmatic centrism.

In addition to developing a basic political perspective, the authors also express their radical views on such important topics as nuclear weapons, Third World poverty, Middle East tensions, women's liberation, the role of the European Christian Democratic movement, the problem of minorities in Holland, and the problems created by Holland's wealth.

Willem Aantjes, the former parliamentary leader of

both the Anti-Revolutionary Party and the CDA, makes the point that the new party is facing an identity crisis. In his view the only way it can maintain its clear identity is by adhering to the Gospel as its basic norm and by adopting a social program designed to protect people, especially the socially weak. At the same time the concerns of power, security, and wealth are to be seen as false deities. Theologian Herman Fiolet writes that the church must provide biblical guidance for Christian parties on matters such as man as God's steward, the universal character of Christian love, the social function of property, and the earth as the place where the kingdom of God finds provisional expression. Missiologist Johannes Verkuyl expresses his view of the task of ethics for international politics. His concern is for Bible studies, prayer meetings, and Christian ethical reflection to be brought to bear on controversial problems today. He applauds the ecumenical basis of the CDA as appropriate to stem the tide of a militant and normless secularism and takes a strong stand for nuclear pacifism as an important contemporary con-