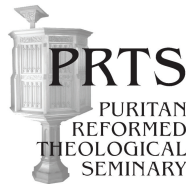


# Puritan Reformed Journal

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*Cover artwork by Cuffy Whitney and design by Amy Zevenbergen:* John Calvin (1509–1564)—the premier exegete and theologian of the Reformation, top right; William Perkins (1558–1602), “the father of English Puritanism,” bottom left.

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## From the Editors



It has been a commonplace in the Reformed tradition to see the study of theology in all of its various branches as the pinnacle of academic study, the “Queen of the sciences,” to use a more formal description. Perusal of the contents of *The Puritan Reformed Journal* serves to reinforce this old yet true description of theological reflection—and this issue of the journal is no exception. Here we begin with two very fine biblical studies: the first, on the ongoing significance of the laws of Leviticus by Charles Barrett—an unexplored area for far too many Christians—and then, the meaning of Paul’s statement in Romans 10:4 that Christ is the end of the law by Richard Winston, which is an issue of perennial importance for Christians because it deals with the relationship of the old and new covenants.

This section is followed by a number of studies dealing with historical and systematic theology. Joel Beeke examines the perspicuity of Scripture—a key Reformation doctrine—by tracking it through Martin Luther, John Calvin, and post-Reformation dogmatics, and then looking at it from scriptural and theological vantage-points. David van Brugge helpfully investigates Luther’s view of Islam—an academic subject that has clear contemporary importance and reiterates a need for a monograph study of the history of Reformation and Reformed Christianity’s evaluation of this religious perspective. Thiago M. Silva then discusses Calvin’s view of human suffering in relation to his understanding of God and providence, rightly relying on Calvin’s commentary on Job. Coleman Ford tackles a subject of increasing importance, namely, reception history: how is the theology of earlier periods received and employed? In this case, he looks at the way two Reformed figures, William Perkins and James Ussher, employ the ancient church writers to argue for their theological perspectives over against the claims of the Roman Church to be the true church. Joohyun Kim has an intriguing study of the way that David Dickson includes the Holy Spirit in the eternal covenant of peace, thus making his Puritan view of the *pactum salutis* a truly

Trinitarian event. One of the major criticisms of this covenant has been that its traditional formulation has not been fully Trinitarian, since the Holy Spirit has usually been marginalized or left out altogether. Kim demonstrates from Dickson's writing that this criticism needs to be seriously re-evaluated. Michael Dewalt's study is an overview of the doctrine of adoption in Puritan thought—a surprisingly understudied doctrine in the Reformed tradition. The thinking of Wilhelmus à Brakel, an extremely important Dutch theologian of the late seventeenth century, about the glory of God is the subject of Brandon Crawford's essay.

In the categories of experiential and pastoral theology, we offer four papers: Calvin's thinking about prayer as a Trinitarian "event" by Ivan Mesa, Michael Haykin on Andrew Fuller's rebuttal of Sandemanianism (an intellectualist view of saving faith) and his use of Christian affections to do so, Joel Beeke on how to preach the Heidelberg Catechism, and Willem van Vlastuin's excellent study of how to employ union with Christ in preaching in a post-modern context where there is a renewed appreciation of spirituality (though not Christianity). Our articles conclude with a helpful interview with Paul Smalley about his co-authored book with Joel Beeke on the ways to lead sinners to Christ—an ever-important issue, for did not Christ come to seek and to save that which is lost?