



PURITAN
REFORMED
THEOLOGICAL SEMINARY

2965 LEONARD ST. N.E. | GRAND RAPIDS, MICHIGAN 49525

PURITAN
REFORMED
JOURNAL

Volume 9, Number 2 • July 2017

PURITAN REFORMED JOURNAL

Edited for Puritan Reformed Theological Seminary

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Puritan Reformed Journal is published semi-annually. The subscription price per year for individuals and institutions is \$20.00 in the United States, \$30.00 in Canada (payable in U.S. funds), \$35.00 in foreign countries (surface mail). Back issues may be purchased at \$10.00 per copy.

Please address all *PRJ* communication as follows:

Business, subscriptions: Mrs. Ann Dykema, *PRJ* Administrative Assistant, 2965 Leonard St. NE, Grand Rapids, Michigan 49525; telephone 616-977-0599, x135; e-mail: ann.dykema@prts.edu

Editorial, manuscripts (preferred length: 3,000–6,000 words): Dr. Joel R. Beeke, 2965 Leonard St. NE, Grand Rapids, Michigan 49525; telephone 616-977-0599, x123; e-mail: joel.beeke@prts.edu

Book reviews: Jonathon Beeke, 2965 Leonard St. NE, Grand Rapids, Michigan 49525; telephone 616-432-3408; email: jonathon.beeke@prts.edu

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For a free seminary catalog and DVD, write: Puritan Reformed Theological Seminary, Attn.: Mrs. Ann Dykema, 2965 Leonard St. NE, Grand Rapids, Michigan 49525; ann.dykema@prts.edu; web: www.puritanseminary.org

ISSN #: 1946-8652

POSTMASTER: SEND ADDRESS CHANGES TO: *Puritan Reformed Journal*, Attn.: Mrs. Ann Dykema, 2965 Leonard St. NE, Grand Rapids, Michigan 49525

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From the Editors

The way that one views the authorship of the Bible plays a definitive role in how it is interpreted. Daniel Timmer, in his article on how to understand the suffering of Job as expressed in Job 3 in light of gospel principles, rightly takes the time to lay out the unity of the Bible, a unity grounded in divine authorship. Ultimately, what Job says about suffering must be seen in the light of what is revealed in the New Testament and its deeper wisdom about human suffering, especially that of the righteous. While Job's suffering is not tied to a specific sin, some suffering is, such as David's suffering after his sin with Bathsheba. His repentance is found in Psalm 51. Michael Barrett helpfully lays out the way that this Psalm presents believers with a model of how to repent, a "revealed paradigm" of confession as he puts it. The two other essays in the opening section of "Biblical Studies" are Kyle Hauck's substantial argument for the Sabbath as a creation ordinance and Sherif Fahim's study of the phrase "the obedience of faith" in Romans 1:5, a compelling response to various advocates of what has been called the New Perspective on Paul.

Opening the second section of the journal, namely, papers in systematic and historical theology, is an overview by Joel Beeke and Paul Smalley as to how the church has viewed natural theology and arguments by it regarding the existence of God. Though only an overview, Beeke and Smalley definitely show that recent rejections by theologians like Karl Barth of the use of natural theology and proofs for the existence of God stand in stark contrast to Christian authors like Augustine and Calvin. The next essay, by Jeffrey Riddle, deals with the textual basis of Calvin's preaching and commentaries, and demonstrates that while Calvin initially used the Greek text printed by Simon de Colines, he later came to primarily use the Textus Receptus as found in Erasmus's Greek New Testament. A couple of papers in this section of essays that deal with the Trinity—Andrew Ballitch's study of the Christology of the Puritan William Perkins and Steve Weaver's essay on the Trinitarianism of the Baptist pastor Hercules Collins—helpfully delineate two good examples of what

has been a solid biblical tradition of Trinitarian thought, which has been the matter of considerable debate recently in evangelical and Reformed circles.

Martin Williams very helpfully guides us through how the Puritans did biblical exegesis, rightly convinced that we can profit from their exegetical labors. In a telling comparison of Puritan and modern commentaries, he shows how two modern commentaries on Ephesians 1:1–2 pale in comparison to a Puritan commentary when it comes to helpfulness for the gospel preacher. As Williams rightly notes: “While many wonderful evangelical commentaries today give us access to the ‘historical meaning’ of the text, it is concerning that the exegetical method employed by many writers does not extend to the relational, affectional, experiential, and practical dimensions of the text.” An analysis of covenant theology within Puritanism by Youngchun Cho (William Perkins, William Ames, and Richard Sibbes are the key Puritan authors examined) and a study of Herman Bavinck’s theological anthropology by Thiago Silva round out this section of essays.

The final section of essays deal with pastoral theology. David Murray helps the preacher with “preaching the resurrection,” a much-needed study as this is one area of Christian proclamation that, apart from Easter time, is often neglected in the yearly round of evangelical and Reformed sermons, which is quite a contrast to apostolic preaching. Devon Kauflin gives us help from Puritanism—“a movement of worship for God’s glory”—on how to prepare ourselves for public worship. The long-lasting legacy of John Knox, the Scottish Reformer, is the focus of Mark Koller’s article, which not only sets out details of Knox’s thought and praxis, but also includes a fascinating comparison of Presbyterianism in Scotland and England. Rob Ventura examines a vital theme for pastor and congregation alike: the ministry of the Holy Spirit in sermon preparation and delivery. The final essay in this section, by Michael Haykin, helpfully looks at the life and ministry of the much-overlooked Puritan William Bridge.