



JESUS, THE COMPASSIONATE COUNSELOR AND PREACHER

Many words could be used to describe Jesus's emotions in ministry. At times, He was grieved; at times, He loved; at times, He was angry; but most of the time, I think we can say He was filled with compassion. If you look at Jesus's ministry from a distance, you will see His compassion everywhere; it was perhaps the most deliberate description of Him as He ministered to people. He was compassionate toward His mother and siblings, the lepers, the blind, and the lame. His heart of compassion led him to action—caring, feeding, healing, and teaching.

As we train men and women for service, some for the pastorate and others for a teaching or counseling ministry, we do so in light of our Lord's compassion. As those given the privilege to train others, we want to do so with the same compassionate heart as Jesus, and we desire our students to follow in the footsteps of Christ's compassion as well. We need to consider the depths into which sin has brought humanity and, with a heart of compassion, minister to souls. Whether they are still lost in sin and need salvation

or are lambs of the flock who need counsel and direction, we must do this with a deep sense of compassion.

As you contemplate Christ's compassion, I challenge you to study this characteristic of Jesus's ministry and seek to follow Him in it. Consider His compassion for those in society who were trodden down and cast out, those who were often considered weak or insignificant. He showed compassion to the children who were often cast out to die in that culture—think abortion today (Matt. 19:13–14); to women who were often oppressed in that culture—think abuse and misuse of women today (Luke 7:36–50 or John 8:1–11); and to those who were hungry or hurting—think of those who are sick with various illnesses, confusion, or without food today (Matt. 9:36; 14:14; 15:32; 18:33; 20:24; Mark 1:41; 5:19; 6:34; 8:2). Most importantly, Jesus has compassion for sinners. Let us live like Him. Let sinners see Jesus in us as we minister to them today.

—Mark Kelderman, Dean of Students
and Spiritual Formation

FACULTY INTERVIEW: BRUCE BAUGUS



The following questions were asked of Dr. Bruce Baugus:

For the sake of our audience, would you provide a little background information on yourself? When and how were you converted? When did you come to embrace the doctrines of grace, and what about the Reformed faith has resonated with you?

I grew up on the Eastern Shore of Maryland, and my family attended a Baptist church in neighboring Delaware that held Reformed views of God, sin, and salvation. We continued to attend that church through my third-grade year or so. The preaching I sat under at that church left a strong impression on me.

My parents divorced about the time I started sixth grade, and I grew bitter and became withdrawn. Yet, in the wake of the divorce, my father began spending more time with a godly man he knew. I tagged along for several of their outings, and everything I had heard preached up to my third-grade year, I saw lived out in this man. He walked with the Lord, and it showed.

His life convinced me that whatever Christians believe about God and salvation in Jesus Christ is real. But I did not want anything to do with God. On the contrary, by the time I was a freshman in college, I was so miserable that I tried to convince myself there was no God—as if this would bring me relief—but I failed.

What I did succeed in doing was convincing myself there was no hope for me. Prior to my attempt to become an atheist, I had a sense of resisting God's call to Him. After that, however, this sense evaporated. I concluded that God had abandoned me. Those were very dark days for me, and they continued to be until I was converted.

That came late in my sophomore year of college. I had read a book that seemed to lift some of its themes from the Bible, and I was embarrassed that I did not know the Bible well enough to sort it out. I remember thinking that the Bible is an important book and that in the name of being “culturally literate”—a term I had picked up from my tenth-grade world civilizations teacher—I should really know something about it. It was not an especially spiritual thought. I had no idea what I was getting into or what God was about to do with me and for me.

I remembered that my father's friend gave people the Gospel of John booklets. So, I borrowed a Bible, found John in the table of contents, and started reading. I became completely captivated by Jesus. I had never encountered anyone like Him. I believed everything I was reading, but only as historical truth.

It was a few weeks later before it all came together for me. I had been hiking with a good friend in the mountains near campus. We weren't talking much because a whole world was unfolding in my mind. That world began with a new and vivid

impression of how completely lost I was—that I was without God and without hope in the world, as Paul puts it (Eph. 2:12). But this eventually brought me to this thought: “You know, there's always God.” Beginning with that thought, everything I had been reading about Jesus started to come home to me.

My belief to this point had been that Jesus lived, did these things, and was everything Scripture claimed He was, but that this had nothing to do with me—I was a lost cause. Now I began to realize how wrong I was and that the gospel of Jesus Christ had everything to do with me and my eternal salvation right here, right now.

Several things happened relatively quickly in the several weeks following my conversion. First, nearly my whole way of life was something to be repented of. All I had (and all I wanted) was to pray, to keep reading this borrowed Bible, and to keep up my schoolwork.

Second, I began to evangelize the people around me. I did not know a single person my age who claimed to be a Christian when I was converted. I didn't think such people existed. So, everyone I knew was someone who needed to hear the gospel. In the meantime, I was beginning to understand everything I was experiencing in light of Scripture.

I saw in Scripture, for example, that we are, apart from saving grace, dead in sin and unable to do anything pleasing to God and that the Father had given a people to Jesus to be saved by Him. I also understood the need to evangelize others so they too may come to faith, and I understood enough of the parable of the sower, for example, to not be surprised by the different kinds of responses I encountered. Nevertheless, I had not yet related the former teachings to the latter.

That happened in a conversation with my aunt on the way to Gettysburg one sunny day. She and my mother had driven up to see me, and we were talking about what I was reading. She offered an observation at one point about how some people evangelize as if salvation were entirely down to us rather than ultimately a matter of God's grace, and I immediately saw the connection between election and evangelism. It came to me as so obviously true that I have never doubted it since. I rather naturally moved from what I already understood about total inability and election to the rest of the doctrines of grace before I ever knew them by that or any other name.

I did not yet understand covenant baptism and presbyterian church government, however. That came several years later.

When were you called to the ministry, and how did you know you were being called? Where did you attend seminary? What denominations have you served, for how long, and in what capacity? How long have you served Puritan Reformed, and in what capacity? Please include something about your family as well.

Another thing that happened in the weeks after my conversion was a sense of call to seminary, which I struggled to sort out for some time. I knew people went to seminary to become

pastors, missionaries, and the like, so I assumed I was being called in that direction but had no clarity on anything beyond seminary. I began to settle on the notion that seminary was my calling—that God was calling me to teach in seminary. It is certainly odd to have a sense of being called to seminary, but that is how it was for me.

However, I was not sure I was right about that, so I held it loosely. I was sure that enrolling in seminary was the next step. I not only had a clear desire to go to seminary, but I also received opportunities to teach and lead in our campus ministry, and people around me encouraged me to pursue this course. I graduated from Penn State in May, Tricia and I were married in June, and I started my first class at Southern Seminary in Louisville, Kentucky, in July.

While at seminary, a Reformed-minded Baptist church back in Maryland reached out to me about becoming their pastor. After trying to put them off, I submitted the materials they requested and eventually accepted a call to become their next pastor. I was a bit surprised by this development—I was only halfway through my studies—but I was convinced it was from God and assumed I would be a pastor for the rest of my life.

We moved to Cumberland, Maryland, with our first son, and I threw myself into the work. By this time, pastoral ministry seemed very beautiful to me, and that sense only deepened as I took up the work. I was young—too young, really—and inexperienced, but the people were patient, generous, and grateful. It was a rich time, but after four years or so, the sense of call to teach seminary reemerged and was confirmed in various ways.

Something else was happening, too. The longer I worked within a congregational ecclesiology, the more I was convinced that Presbyterianism was the correct understanding of the biblical order for the church. I was not yet so far down that road that I had to leave my post, but I was moving in that direction.

Tricia and I, now with our two sons, moved to Grand Rapids in 2002, and I began the doctoral program at Calvin Seminary. We joined Christ Church, a congregation of the Presbyterian Church in America (PCA). Over the next few years, we became convinced of covenant baptism and moved into the PCA. The PCA is not perfect, but we are very grateful to be in the PCA, and this has been our church home ever since.

While wrapping up my dissertation, I accepted a call to teach at Reformed Theological Seminary. We moved to Jackson, Mississippi, in 2008 and remained there for fourteen years until I was called to join the faculty of Puritan Reformed Seminary in 2022 as professor of systematic theology and apologetics.

From your perspective, how would you describe experiential faith? What importance does having a proper understanding of Reformed experiential Christianity have in a believer's life?

One of the reasons I went so far into my testimony in the two previous questions was to illustrate the difference between a mere belief that the things in Scripture are in some sense true

to reality and the experiential faith that has a present enjoyment of saving grace in Jesus Christ—of peace with God, fellowship with the Spirit, increasing hatred of and power over sin, deepening love for the Lord and others, growing courage and confidence in the sufficiency of Christ for us and our salvation, and so on.

There is, in other words, a kind of belief that knows the truth but has no comfort in the gospel or enjoyment of salvation. James reminds us that even the demons believe and shudder (2:19) but do not have saving faith. Experiential piety is the life of saving faith that daily proves the truth of the gospel by resting wholly on the promises of God. This kind of faith yields that personal, intimate, experiential knowledge of God that is not just an affirmation of the truth about God but a walking and communing with Father, Son, and Holy Spirit.

Please share a little about your international teaching experiences and why you are doing them.

Over the last fifteen years, God has given me many opportunities to teach in Reformed seminaries worldwide and promote and participate in the development of global Reformed education. I love that work and am humbled and grateful to have these opportunities. It is a great encouragement to me personally, and it seems to be a much-appreciated blessing to the institutions and students I have had a chance to serve. I desire to see healthy, vibrant, confessionally sound Reformed seminaries everywhere around the world faithfully serving Christ's church by entrusting to others this wonderful gospel entrusted to us.

If someone wanted to read something you've written, what would you suggest they start with and why? Do you have any writing projects in the works? If so, what contribution(s) are you hoping to make to the academy or the church?

I would like to tell them to start with my textbook on *Reformed Moral Theology*, but that is still in the works and taking longer than I had hoped. After some neglect, Reformed moral theology is receiving new attention these days. There have been many great contributions over the last fifteen years or so, but the church would benefit from an up-to-date textbook that holds to and deepens our appreciation for classic Reformed moral theology developed in the era of Reformed orthodoxy and codified in our Reformed Standards. That is my aim in this work.

As for where to turn now, my most recent book is *Roots of Reformed Moral Theology* (RHB, 2022). I also have a couple of recent contributions to the *Puritan Reformed Journal* that people can check out. If readers are more interested in the global development of Reformed theology, they should give *China's Reformed Churches* (RHB, 2014) a look. If they want to see some of my other interests, they could check out my chapter in Matthew Barret's *The Doctrine on Which the Church Stands or Falls* (Crossway, 2019) entitled "The Eclipse of Justification: From the Enlightenment to Protestant Liberalism to Neo-

Orthodoxy,” or my contribution to *Covenant Theology* (Crossway, 2020) entitled “Covenant in Dutch Reformed Theology.” I also have a chapter in a forthcoming book on biblical sexuality addressing sexual orientation and gender identity. Probably the easiest thing to do for most readers of this newsletter is to look for articles in the *Puritan Reformed Journal*.

What is unique about Puritan Reformed Theological Seminary when talking to prospective students or donors? In other words, why train at Puritan Reformed or why support it?

I am amazed by Puritan Reformed. First, we are selective, regularly denying admission to applicants for a variety of reasons focused on the best interest of Christ’s church. Those who are admitted have demonstrated a vibrant faith, a desire to learn Reformed theology, and a clear sense of call. Our mission to serve Christ by supplying His church with well-equipped graduates is clear and uncompromising.

Second, our student body is extraordinarily diverse—ethnically, internationally, and ecclesiastically. My prayer group on Wednesdays has about ten or twelve students representing about eight countries and four continents. My classes are similarly diverse. Students are likely to sit next to and

become friends with brothers and sisters from opposite sides of the world.

Third, this great diversity of students enjoys a tight-knit community founded on our shared confessional commitments and cultivated through regular communal devotions and meals. We pray for one another, care for each other, eat together, and genuinely love and serve each other. I see this all the time in my students, fellow faculty, and staff. You will be loved and cared for, body and soul, at Puritan Reformed.

Puritan Reformed also has a global perspective. We are committed to vibrant, orthodox Reformed theology and spirituality. These core commitments are embedded in our Reformed Standards and permeate our community. Puritan Reformed is remarkably creative and dynamic in the ways we bring orthodox, experiential Reformed theology to the ends of the earth. We recognize our limits and work closely with local, like-minded partners who know their own cultural contexts as we do all we can to build up Reformed seminaries and churches throughout the world.

Puritan Reformed Theological Seminary is exactly the kind of seminary those who are called to serve Christ should want to attend. Those who are interested in supporting the work of the ministry can not only trust but be confident that their investments will bring significant returns in Christ’s kingdom.

NEW STAFF MEMBERS



KEELEY TEENEY

Keeley joined PRTS in February 2024 as the executive assistant to the office of the president. She oversees all aspects of the president’s schedule, assists in various projects for the executive team, and handles correspondence for the president, often acting as the first point of contact. Keeley has a background in administrative work, serving as an executive

assistant and policy advisor for two US congressmen. She holds a bachelor of arts in community development from Covenant College.

Keeley is a member of Christ Church (PCA) in Grand Rapids, where she attends with her husband, David, and her two girls, Gracie (3) and Amelia (1). David also serves as a deacon at the church. Keeley has known about Puritan Reformed Seminary for many years as her grandfather, Thomas VandenHeuvel, was a pastor in West Michigan and had many personal connections with the seminary. She is excited to be part of the vision and mission of PRTS and thanks the Lord for the tremendous blessing it is to be a part of furthering His kingdom around the world.

Keeley also enjoys spending time with friends and family, doing house projects, playing pickleball, and going to the beach.



KEVIN WALKOTTEN

Kevin joined PRTS in January as CFO, responsible for finances, administration, and operations. He is a CPA and comes to us from SpartanNash, where he worked as a manager in the accounting and financial reporting teams. Kevin holds a master’s degree in accounting from Grand Valley State University.

Kevin is a member of the Free Reformed Church, where he attends with his wife, Sarah, and son, Gavin. He has been involved with the seminary for several years in a volunteer capacity and is committed to its mission and ideals. He will provide financial oversight and work to ensure efficient operations and careful stewardship of the resources entrusted to the seminary.

Outside of work, Kevin enjoys family time, traveling, working in the yard, and enjoying God’s creation outdoors.

After graduating from Puritan Reformed, where have you been serving Christ and His church, and in what capacity?

Since July 2013, I've been the pastor of the Reformed Presbyterian Church in Winchester, Kansas (RPCNA). In addition to my commitments in the congregation, I've served as the chairman of our presbytery's Candidates and Credentials Committee for the last six years and as the president of the RPCNA's Education and Publication Board. I also represent the RPCNA on an alliance for Reformed Presbyterians in the global community. I've had the opportunity to write online and in print, and last year, I published a book entitled *What Is Love? God's Answer to Humanity's Question* (Crown & Covenant).

What does a typical day/week of ministry look like for you?

If only there were a "typical"! On Lord's Days, I preach both in the morning and evening, teach adult Sunday school, and lead our high school group. Part of my week is always committed to preparing for those things. Also, on almost every Lord's Day, we have a fellowship meal in our home, ranging from ten to twenty-five guests. I try to regularly keep up pastoral visitation, lead a young people's Bible study on Thursdays, and co-host a weekly podcast. Then there is counseling, phone calls, committee work, theological reading, and trying to keep up with the varied happenings in members' lives.

Looking back on your seminary training, do you think it helped to prepare you for the ministry? If yes, why do you think that, and how has it equipped you?

Yes, but with unavoidable limitations. I liken seminary to my basic military training with the US Air Force. It cultivates the needed basics that form the bedrock of ministry—character, instincts, work ethic, expectations, and knowledge—but even for all of that good, the pastoral ministry is still theory until you're immersed in the day-to-day reality. That's not bad. It casts a man in utter dependence on the Holy Spirit and the Lord Jesus, who has entrusted us with gospel ministry.

Have you found Reformed experiential theology, as taught at Puritan Reformed, robust or missing in your ministry context? What are you doing to foster a deeper appreciation of it among those you serve and co-labor with?

Within my own Presbyterian context, I think the experiential tradition is still a minority tradition—it's not altogether absent, but there seem to be other more dominant emphases. These aren't things that change overnight; pastoral ministry requires a lot of patience and care, maybe better demonstrated than always explicitly taught. In preaching,



I aim to have an experiential emphasis and have sought in my ministry to convey the confessional identity of Presbyterians not only in our doctrine and manner of worship but in rich and distinctly Reformed piety.

What are some of the challenges you face in the ministry and why?

The biggest challenge is always to love and serve the church, which, until Christ returns, is marred by sin. For two years, I was appointed by our denomination to investigate the way ordained leadership responded to a severe case of sexual abuse that resulted in the excommunication of a pastor and the deposition of the other elders. It was the most challenging, heartbreaking, and divisive work I've ever been engaged in, but the peace and purity of the church are worth contending for.

What advice would you give to students currently studying at Puritan Reformed?


The single piece of advice that I heard at PRTS that has (I hope!) characterized and set the trajectory for my ministry is this: "Show the congregation you love them." Love them in your preaching, prayers, visits, admonishments, and in all circumstances. For Christ's sake, love the people for whom He has died.

How could the Puritan Reformed community pray for you?

One word: faithfulness.

WILLIAM PERKINS LIBRARY NEWS

Impressive statistics from the previous academic year (2022/2023):

 31,156 database searches



25,067 items checked out

2024 has started out as a busy year for the William Perkins Library and its staff.

January 22–24, I taught the 322-research course (MA / MABC / MDiv level) at the Alexandria School of Theology in Cairo, Egypt. It was an exciting opportunity that also provided an increased understanding of how to better assist our international partners, particularly in the area of library research and resources. The students enthusiastically engaged in the material, and it was a joy teaching them in a beautiful, smart classroom. The course was translated in person and recorded for future use.

February 19–22, I was a part of a visiting committee from our accrediting agency, the Association of Theological Schools, doing a comprehensive and focused visit at the Lutheran School of Theology in Chicago (LSTC). Comprehensive and focused visits do not usually occur concurrently; however, this visit included both simultaneously. Consequently, I was a member of two teams evaluating the main campus relocation of the institution for the focused visit and the past period of accreditation for the comprehensive visit. It was challenging to wear two hats at every meeting and, in addition to standard 6 (the library), being responsible for two standards and a relocation report, which I had never done before. The professional collaboration and camaraderie with the other committee members and Lester Ruiz, the ATS liaison, helped immensely. At the formal exit interview, where the visiting committee shares its recommendations with select members of the

institution's administration, we ended with each member sharing a word of personal encouragement with the LSTC faculty and staff assembled. The president later told us this made a lasting impression on his administrative staff and faculty. This modification of the exit interview beautifully expresses the spirit of ATS collaboration and peer encouragement. Despite the challenges, I am thankful once again for the opportunity to serve on an evaluation team and for the wonderful new friends and professional colleagues I met from around the nation.

My colleagues and I at the Christian Periodical Index (where I serve as secretary/proofreader) submitted an article titled "Indexes: The Heart of Research" for publication in the December 2023 issue of *The Christian Librarian*.

Contributing to my profession and broader theological scholarship includes regularly indexing nine journals for the Christian Periodical Index. Of the nine, six are not indexed anywhere else, so this significantly contributes to the visibility and discoverability of theological and Reformed scholarship within the academy. Following are the titles I index:

- ATR: Academia de Teologia reformada: boletim teologica (annual)
- Banner of Truth UK (monthly)
- Journal of Classical Theology (biannual)
- Philosophia Christi (biannual)
- Puritan Reformed Journal (biannual: January and July)
- Reformed Presbyterian Theological Journal (biannual: fall and spring)
- Studies in Puritanism and Piety (annual)
- Unio cum Christo (biannual: April and October)
- Doon Theological Journal (biannual: March and September)

THE FOURTH AND FINAL VOLUME OF REFORMED SYSTEMATIC THEOLOGY

Thanks be unto God, by His grace the last volume of *Reformed Systematic Theology* (Crossway, 1,360 pages) is now in print! Joel R. Beeke and Paul M. Smalley have completed this labor of love to produce a systematic theology that is biblical, doctrinal, experiential, and practical.

Grounded in the inerrant truth of the Holy Scriptures and drawing from the riches of the Reformed and Puritan tradition, *Reformed Systematic Theology* presents a comprehensive study of the Christian faith in accessible language for today's readers. Whereas previous volumes have explored the doctrines of revelation, God, man, Christ, the Holy Spirit, and salvation, the fourth volume focuses on the doctrines of the church and the last things.

The doctrine of the church receives a full treatment,

displaying the glory of Christ in His redeemed people. Here one can find biblical studies of the church's identity as Christ's body and bride, the meaning of church membership, the form of church government ordained by Christ, and the regulative principle of worship. Various chapters focus on the faithfulness of God's ministers, the authority of civil government, and the public means of grace.

The doctrine of the last things concludes this study of systematic theology by guiding readers to the mountaintop of Christian hope. The authors address the controversial subjects of the interpretation of the book of Revelation and the future of Israel. Yet their approach aims to be eminently practical, exposing false hopes such as prosperity theology, offering guidance for facing death, and most of all directing

believers to joyfully anticipate the second coming of Christ. Readers will find extensive treatments of the day of judgment, the sobering truth of eternal damnation in hell, and eternal life with God in the new creation.

Please pray that God would use *Reformed Systematic*

Theology, together with other books of sound doctrine, to strengthen His people, call unbelievers to Christ, and bring doctrinal reformation and spiritual renewal to churches throughout the world. (*You can order volume 4 and the entire set at 50% discount from heritagebooks.org*)

FACULTY ITINERARIES AND RECENT PUBLICATIONS

DR. MICHAEL BARRETT | *Itinerary*

May 31–June 4: Salt Lake City, Utah: Kaysville Bible Church Bible Conference

Publications

“L’Evangile selon Osee, Europepress” (French version of *Love Divine and Unfailing: the Gospel According to Hosea*)

DR. BRUCE BAUGUS | *Itinerary*

May 17: St. George, Utah: Christology Conference hosted by Trinity Presbyterian Church

June 3: Ebenezer FRC, Dundas, Ontario: Presenting on “Understanding Our Time” at the Office Bearers Conference (eve of HRC and FRC Concurrent Synod)

June 10–14: Richmond, Virginia: General Assembly of the Presbyterian Church in America (Commissioner and Overtures Committee)

June 10: Richmond, Virginia: Board Meeting for Friends of China Reformed Theological Seminaries

June 29: Amory, Mississippi: Officiating Wedding of Bryant Baugus (my youngest son) and Lauren Jennings

Publications

Review of *Natural Law: A Short Companion* by David VanDrunen, *Ordained Servant* (February 2024).

“The Works of Augustine,” *TableTalk Magazine* (February 2024)

“Abortion, the Imago Dei, and Love” *TableTalk Magazine* blog (republished January 2024)

DR. JOEL R. BEEKE | *Itinerary*

May 4: Osceola, Indiana: Michiana Reforming Families Conference at Berean Baptist Church

May 8–12: Southlake, Texas: The Reformation Conference at Countryside Bible Church

May 19: Southern Alberta: Bethel Free Reformed Church (FRC) at Monarch (a.m.) and Shiloh FRC at Picture Butte (p.m.)

May 22: Abbotsford, British Columbia: Men’s Conference (FRC)

May 26: Southern British Columbia: Abbotsford FRC (a.m.) and Chilliwack HRC (p.m.)

May 31–June 1: Grand Rapids, Michigan: First Puritan Reformed Seminary Spanish Conference

June 2: Ontario: Burgessville HRC (a.m.) and Hamilton FRC (p.m.)

June 3–5: Ontario: HRC Synod in Dundas FRC

June 6: Loysville, Pennsylvania: Pastors’ Fraternal at Church of the Living Christ

June 6–8: Pennsylvania: Grace Baptist Church Mid-Atlantic Family Conference at Bongiorno Conference Center

June 9: Carlisle, Pennsylvania: Grace Baptist Church (a.m. and p.m.)

June 13–15: Seattle, Washington area: Family Camp

June 19–July 7: Brazil: three conferences: (1) Franca, Brazil church, pastored by Paulo Junior (June 20–23); (2) FIEL College Conference for Young People, led by Vinicius Musselman (June 28–30); (3) Brasilia, Brazil: Brasilia Reformed Conference, led by Marco Baumgratz (July 2–7)

July 10–11: Hastings, Michigan: Youth Camp at Camp Michiwana

July 14: Kalamazoo, Michigan: Covenant OPC (a.m.)

July 21: Ada, Michigan: Redeemer Orthodox Presbyterian Church (a.m. and p.m.)

July 26–27: Cape Coral, Florida: Family Regional Conference for Grace Baptist Church (Dr. Tom Ascol)

August 11: Byron Center, Michigan: Covenant United Reformed Church (a.m.)

August 22–24: Grand Rapids, Michigan: Puritan Reformed Seminary Conference at HRC

August 26–31: Zambia, Africa: Reformation Family Conference (Ronald Kalifungwa and Conrad Mbewe)

Publications

Reformed Systematic Theology, Volume 4: The Church and the Last Things, with Paul Smalley (Crossway)—completion of set

In the Word: A Bible Journal, 4 volumes: Matthew, Mark, Luke, John, with Paul Smalley and Rob Wynalda (RHB)

Uma Saundavel de oracao (Developing a Healthy Prayer Life in Portuguese), with James Beeke (Editora Monergismo)

DR. JONATHON BEEKE | *Itinerary*

May 20–27: Taipei, Taiwan: teaching and commencement address

Publications

“Johannes Hoornbeeck (1617–1666): The Biblical and Theological Compulsion for Missions and the Use of the Great Commission.” *Puritan Reformed Journal* 16/1 (January 2024)

DR. GERALD M. BILKES | *Itinerary*

May 12: Hamilton, Ontario: Maranatha Free Reformed Church

May 25: Smithers, British Columbia: Bulkley Valley Reformed Conference

May 26: Smithers, British Columbia: Bethel Reformed Church

June 3–6: Dundas, Ontario: Free Reformed Synod

June 17–18: Toronto, Ontario: Networking Consultation

June 30: Hamilton, Ontario: Maranatha Free Reformed Church

July 14: Jordan, Ontario: Heritage Reformed Congregation

July 21: Norwich, Ontario: Free Reformed Church of Oxford County

DR. MAARTEN KUIVENHOVEN | *Itinerary*

May 3: Burgessville, Ontario: Heritage Reformed Church

May 26: Grand Rapids, Michigan: Heritage Reformed Church

July 28: St. Thomas, Ontario: Free Reformed Church

Publications

Various articles for *The Banner of Sovereign Grace Truth*

DR. ADRIAAN NEELE | *Itinerary*

May 23–27: Brazil: Martin Bucer Theological Seminary

June 3–7: Yale University

June 24–28: Belfast, Ireland: Queen’s University

July 3–12: Mukhanyo, South Africa: Mukhanyo Theological College

May, June, and July: Preaching at various congregations.

DR. DANIEL TIMMER | *Publication*

The Theology of Nahum, Habakkuk, and Zephaniah, Old Testament Theology (Cambridge: Cambridge University Press, 2024)




2024 PURITAN REFORMED CONFERENCE
AUGUST 22-24

SPEAKERS
Michael Barrett, Joel Beeke,
Gerald Bilkes, Hensworth W. C. Jonas,
Jonathan Master, Stephen Myers,
Richard Phillips

Register at conference.prts.edu

Good news! You can now register for the August 22–24, 2024 Puritan Reformed Seminary annual conference. This year’s theme is “Growing Your Own Family and the Church Family God’s Way.” Hensworth Jonas, Jonathan Master, and Richard Phillips plus several on our faculty will be speaking, D.V. The conference will again meet at the Heritage Reformed Church, 540 Crescent NE, Grand Rapids which can seat 1,100 people. Let’s fill it up like last year when we had close to 1,000 people from 36 states and several foreign countries! You can find all the subjects and details here: <https://conference.prts.edu/> Please be sure to register soon to get the lowest price. We look forward to seeing you there, D.V. —JRB

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(See *Journal* for international rates.)
- For donations over \$100, please send me a free copy of *Dying and Death: Getting Rightly Prepared for the Inevitable* by Joel R. Beeke and Christopher W. Bogosh.

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