

## FROM THE EDITORS

In this third issue of the *Studies in Puritanism and Piety Journal*, both the articles and the book reviews focus on the multifaceted nature of Puritanism—particularly Puritan theology and piety—within its diverse post-Reformation British, North American, and Continental context. They explore a broad range of figures from a variety of ecclesiastical backgrounds on a diversity of subjects. In these ways, they further the vision of the *Studies in Puritanism and Piety Journal* to foster research on the Puritans in the post-Reformation and to make Puritan scholarship accessible to readers while providing opportunities for scholars to present their research.

In his article entitled “The Judeo-Centric Eschatology of Thomas Case,” Lawrence Rabone (PhD student, the University of Manchester) analyzes Thomas Case’s (1598–1682) ecclesiology and eschatology in all its complexity, particularly in connection with the restoration of the Jews. Second, in “‘Everything...Was Typical of Gospel Things!’ A Reconsideration of Jonathan Edwards’s Biblical Typology: A Study of His *Blank Bible*,” Cameron Schweitzer (PhD student, Gateway Theological Seminary) corrects some scholarly misunderstandings of Jonathan Edwards’s exegetical typology by probing the inner workings of Edwards’s interpretive mind through a careful study of Edwards’s *Blank Bible* (volume 24 of the *Works of Jonathan Edwards*). Then, in his article “The Plain Man’s Pathway to Wisdom: The Fear of God in John Bunyan’s Spirituality,” Matthew Stewart (Christ Community Church) explores the influence of Arthur Dent’s *The Plain Man’s Pathway to Heaven* on John Bunyan, particularly Bunyan’s conception of the fear of God. In “Wilhelmus à Brakel’s Understanding of *actus fidei* and *habitus fidei*: Faith as Voluntary Trust in God and Habituation in the Christian Life,” Sam Hyeong Rae Jo (PhD student, Vrije Universiteit Amsterdam) examines how Wilhelmus à Brakel (1635–1711) was in both continuity and discontinuity with other Reformed theologians in his emphasizing the *actus fidei* over the *habitus fidei*. Finally, in his article “The Marrow Doctrine and the Extent of the Atonement: Focal Points Within

the Context of Some Theological Positions Within Scottish Marrow Theology,” Leen van Valen (independent scholar) investigates Edward Fisher’s *Marrow of Modern Divinity* in connection with the later eighteenth-century Scottish controversy over antinomianism and its relationship with English hypothetical universalism.

*Book Review* contributions include Eric Beech, PhD student at the University of Oxford (Wolfson College), reviewing three books: Richard A. Muller, *Grace and Freedom: William Perkins and the Early Modern Reformed Understanding of Free Choice and Divine Grace* (New York: Oxford University Press, 2020); Andrew S. Ballitch, *The Gloss and the Text: William Perkins on Interpreting Scripture with Scripture* (Bellingham, WA: Lexham Press, 2020); and *The Oxford Handbook of John Bunyan*, edited by Michael Davies and W. R. Owens (New York: Oxford University Press, 2018); David G. Whitla, Professor of Church History at Reformed Presbyterian Theological Seminary (Pittsburgh, PA), reviewing Whitney G. Gamble, *Christ and the Law: Antinomianism at the Westminster Assembly* (Grand Rapids, MI: Reformation Heritage Books, 2017); Jonathan Baddley, PhD student at Vanderbilt University, reviewing *The Oxford History of Protestant Dissenting Traditions, Volume 1: The Post-Reformation Era, 1559-1689*, edited by John Coffey (Oxford: Oxford University Press, 2020); and Andrew Juchno, Yale Divinity School, reviewing *The Oxford Handbook of Jonathan Edwards*, edited by Douglas A. Sweeney and Jan Stievermann (Oxford: Oxford University Press, 2021).