

# MINISTRY & LEADERSHIP

REFORMED  THEOLOGICAL SEMINARY

FALL 2014  
www.rts.edu

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## Why Read Matthew Henry?

The 17th-century  
theologian's book on prayer  
speaks to us today.

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*Correction: In the Spring/Summer issue, Dr. Derek Thomas' church ministry was misidentified. He is senior minister of First Presbyterian Church in Columbia, South Carolina, which is part of the Associate Reformed Presbyterian Church.*

A few months ago, Daniel Darling of the Southern Baptist Convention's Ethics and Religious Liberty Commission wrote a special for the CNN Belief Blog called "Millennials and the False 'Gospel of Nice.'" In his article, which you can find through the July 12 post at [LigonDuncan.com](http://LigonDuncan.com), Darling makes a number of points that faithful pastors and Christians may find encouraging. The main thing I want to draw your attention to is his rejoinder to the oft-repeated assertion that if we don't drop our commitment to historic Christian doctrine and ethics, we will lose the next generation. As he observes, "Young evangelicals aren't fleeing core conservative institutions, but flooding them."

RTS is one of those institutions to which young evangelicals are flooding. God has chosen to bless us in our unwavering commitment to historic Christian doctrine, especially the inerrancy of Scripture. It is my honor and privilege to help lead such a seminary.

My first year as chancellor and CEO of RTS has been full and fast, joyful and challenging. I have had the privilege of representing RTS on five continents.

Just after being appointed chancellor in September 2013, I preached at the General Assembly of the Presbyterian Church of Australia in Sydney and lectured at the Presbyterian Theological College in Melbourne beforehand. I spoke in Busan, South Korea, in February and met with Reformed Chris-

tian leaders there. I gave an academic lecture at the tercentenary of Matthew Henry, the great Bible commentator (see pages 6-9) in Chester, England, this summer and also preached at the General Assembly of the Presbyterian Church of Brazil in Natal in July. I missed Africa, but I'll be there early in 2015 (Antarctica will have to wait).

Here in the States, this summer I attended the general assemblies of four evangelical presbyterian denominations with whom RTS has long, happy ties. I started off at the General Assembly of the Orthodox Presbyterian Church at Kuyper College in Grand Rapids, Michigan, where I served as the fraternal representative of the Presbyterian Church in America to the OPC and so addressed their GA. Then it was on to Bonclarken (near Flat Rock, North Carolina), the beloved mountain retreat of the Associate Reformed Presbyterians, where the ARP General Synod is held annually. This year, more than half of the new ministerial candidates and licenciates of the ARP identified themselves as RTS students or graduates.

In Houston, the PCA gathered, and we welcomed a standing-room-only crowd at the RTS-PCA luncheon. Over the years, no seminary has supplied more ministers and church leaders to the PCA than RTS. My circuit of general assemblies ended with our good friends in the Evangelical Presbyterian Church in Knoxville, Tennessee, hosted

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### WHO WE ARE

Reformed Theological Seminary exists to serve the church by preparing its leaders through a globally accessible program of theological education based on the authority of the inerrant Word of God and committed to the Reformed faith. This program promotes biblical fidelity, confessional integrity and academic excellence, and seeks to prepare students marked by "A mind for truth. A heart for God."

As such, Ministry & Leadership exists to show how God is working through the ministries of its graduates, faculty members and students.

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Ministry & Leadership promotes RTS through articles designed to edify its readers through solid biblical instruction, and through reports that focus primarily on the national and global impact of RTS students, faculty and alumni. Our goal is that readers will become partners with RTS through prayer, financial giving, educational experience and student referral, as well as providing placement opportunities.

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## TRAVEL

**Dr. James Anderson** will teach apologetics at Vintage Church, Raleigh, N.C., Sept. 12-13, Oct. 24-25 and Nov. 7-8; and speak on "Worldview Apologetics" at a conference hosted by Holly Ridge Baptist Church, Blacksburg, S.C., Oct. 17-18.

**Dr. Richard Belcher** will speak on the Solas at the Reformation Conference, Providence Presbyterian Church, Salisbury, Md., Oct. 24-26.



**Dr. Steve Childers** will be a plenary speaker for the annual 2015 Desiring God Pastor's Conference, Minneapolis, Feb. 2-4.

**Dr. Jim Coffield** will speak at a marriage retreat at Seven Hills Fellowship, Rome, Ga., Sept. 5-6, and at Christ Covenant Church, Knoxville, Tenn., Nov. 7-8. He will also lead seminars, along with Mrs. Barbara Martin, during the MNA Disaster Response Care & Comfort training at Grace Presbyterian Church, Dalton, Ga., Oct. 17.

**Dr. Rod Culbertson** will speak at a missions conference at Southlake Church, Huntersville, N.C., Sept. 21.

**Dr. Chad Van Dixhoorn** gave four lectures and a sermon at the Reformed Family Camp, Wasilla, Alaska, Aug. 15-17. He will speak on "Justified by Faith: The Gospel and the Reformation Today," at Wallace Presbyterian Church, College Park, Md., for the annual NAPARC Reformation Service, Oct. 26.

**Dr. Ligon Duncan** gave the convocation address for RTS-Orlando, Aug. 27; will teach IPTS at RTS-Orlando three weekends in September and one weekend in October; will speak during

chapel at Cedarville University, Ohio, Sept. 18; speak for 9Marks at Southeastern Baptist Theological Seminary, Raleigh, N.C., Sept. 25-27; speak at the London Presbyterian Conference, Oct. 17-20, the Berlin Presbyterian Conference, Oct. 21-22, and the First Presbyterian Hattiesburg (Miss.) Bible Conference, Nov. 1-3; and speak in chapel at RTS-Jackson, Nov. 5, and at Bethel Presbyterian Church's 250th anniversary, Nov. 16.

**Dr. Donald Fortson** will deliver the paper "The Old New Calvinism: The New School Presbyterian Spirit" at the Evangelical Theological Society, San Diego, Nov. 20.

**Dr. Mark Futato** will be a conference speaker at First Presbyterian Church, Yazoo City, Miss., Sept. 26-28; and speak at a men's retreat at Redeemer Presbyterian Church, Encinitas, Calif., Oct. 24-26.

**Dr. Douglas Kelly** will speak at the Reformation Worship Conference at Midway Presbyterian Church, Powder Springs, Ga., Oct. 23-25.

**Dr. Mike Kruger** will speak at the Southern Evangelical Seminary National Conference on Christian apologetics, Oct. 10.

**Dr. Sean Lucas** will speak at the Reformation Conference at First Reformed Presbyterian Church, Pittsburgh, Nov. 8-9.



**Dr. Scott Redd** will deliver the paper "Constituent Postponement in Biblical Hebrew Verse" at the annual meeting of the Society of Biblical Literature, San Diego, Nov. 22-25.

**Dr. Don Sweeting** gave a plenary address at the Lausanne Movement's

Consultation on Global Theological Education in Brazil in June, made a guest appearance on Good Life 45's "Welcome Home" television program, Aug. 5, and participated in a filmed panel for Zondervan Publishing's "Believe" project on basic doctrines of the Christian faith, Aug. 21.

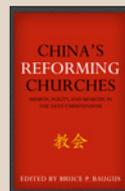
**Dr. Guy Waters** gave the convocation address for RTS-Jackson, Aug. 20.

## TRAVEL (INTERNATIONAL)

**Dr. John Currid** spoke on the Pentateuch in Tel Aviv at the Fellowship of the Reformed Churches in Israel, Aug. 6-18, and will lead the group tour "Journeys Through the Lands of the Bible" in Israel, Oct. 1-12.

**Dr. Scott Redd** will teach "Judges-Esther" in Asia, Oct. 6-10.

## PUBLICATIONS



**Dr. Bruce Baugus** wrote *China's Reforming Churches: Mission, Polity, and Ministry in the Next Christendom* (Reformation Heritage Books, May), which provides a historical look at Presbyterianism in China and an assessment of the current state of affairs, orienting readers to church development needs and the basic outlines of Reformed Christianity in China today.



**Dr. Richard Belcher** wrote a commentary on Ecclesiastes for the *EP Study Commentary* series (Evangelical Press, June).

**Dr. Chad Van Dixhoorn** wrote *Confessing the Faith: A Reader's Guide*

to the Westminster Confession of Faith (Banner of Truth, August).



**Dr. John Frame's** *Selected Shorter Writings, vol. 1* (P&R) is now available. He has also contributed a chapter in *For the World*, a festschrift for Richard Pratt (P&R). Dr. Frame's books *Doctrine of the Christian Life* and *Doctrine of the Word of God* have been translated and are now available in Portuguese (Cultura Cristi, 2013). He has contributed these journal articles: "Inerrancy: A Place to Live," *Journal of the Evangelical Theological Society* (57.1); "Plenary Discussion on Biblical Inerrancy" with Don Carson and Ben Witherington III, *Journal of the Evangelical Theological Society* (57.1); and "Church Discipline," *Christian Research Journal* (August).

**Dr. Benjamin Gladd** co-authored the book *Hidden But Now Revealed: A Biblical Theology of Mystery* with Dr. G.K. Beale (due November).

**Dr. Sean Lucas** wrote *J. Gresham Machen* for the *Bitesize Biography* series (Evangelical Press, due October).

**Dr. Scott Redd** wrote *Constituent Postponement in Biblical Hebrew Verse* (Harrassowitz, due fall).

**Dr. Scott Swain** co-authored the book *Reformed Catholicity: The Promise of Retrieval for Theology and Biblical Interpretation* with Dr. Michael Allen (Baker Academic, due fall) and contributed the chapter "Heirs Through God: Galatians 4:4-7 and the Doctrine of the Trinity" to *Galatians and Christian Theology* (Baker Academic, due fall).

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## THE FRUIT OF ADOPTION

**Our Father's decision to bring us into His family should inspire a response.**

Carah is a beautiful name, lovingly selected for a daughter newly adopted by parents at Westminster Presbyterian Church in Huntsville, Alabama, where I pastored for nine years before coming to RTS. Last year I had a brief conversation with Carah in which I shared with her one of life's fundamental truths: The most important decisions in life are those that are made for us.

The occasion for our conversation was Carah's baptism. Often I speak to infants at their baptisms, trusting that parents will tell their children what was said to them on the momentous day when they were marked with the sign and seal of the covenant of grace. I pray that Carah will take to heart my advice about the most important decisions in life.

From a human perspective, no decision is more important than the family we join, which is a decision that is made for us. Adopted children — like Carah and me — are especially mindful of this. Both of us have parents who decided to make the orphan their own. In a few more years, Carah will understand that her parents traveled thousands of miles to find her and bring her safely home.

None of us chose our birth or adoptive families, nor did we choose God as our heavenly Father. That decision was His, made for us in eternity. Paul writes that our Father chose us in Christ “before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace” (Ephesians 1:4-6). The Father's choice, the Father's will, the Father's grace — everything we are in Christ, we owe to him.

The Father's decision changes our status from rebellious and condemned sinners to children of the living God. But more than our status changes; we change. As we learn in 2 Corinthians 5:17 and as recapitulated in answer 74 of the Westminster Larger Catechism, our Father determines to give us the Spirit of his Son, and to make us new creations in him.

Let's think about the kind of children that makes us.

### **Our Father's decision to adopt us makes us grateful children.**

I know very little about my own biological family, but I know enough that had I remained with them, as my biological siblings did, my life would have been impoverished, with scant discipline and opportunity. Everything most dear to

me — my salvation, my family, my education, my vocation, my church — has come to me, humanly speaking, through my parents' decision to adopt me. As long as I live, I will be grateful for that decision. No wonder that I find the word *adoption* one of the most beautiful in Scripture.

And it should be beautiful to you as well. God predestined you and me “for adoption as sons through Jesus Christ” (Ephesians 1:5). We played no part in that decision; it was the Father's alone. Not based upon our potential worthiness or usefulness to his kingdom, His decision was one of pure grace.

Apart from the Father's decision, we would have remained “children of wrath, like the rest of mankind” (Ephesians 2:3) and “strangers to the covenants of promise, having no hope and without God in the world” (Ephesians 2:12). When we worship, shouldn't we pause and thank our heavenly Father for his adopting love? We know what we would still be if he had not chosen us. Nothing should humble us more or evoke greater gratitude.

### **Our Father's decision to adopt us makes us praying children.**

Reflections on adoption always lead, quite rightly, to its relationship to two other beautiful words: regeneration and justification. By the regenerative work of the Holy Spirit, we are renewed in the image of God and are given new hearts that love the Father and delight in fellowship with Him through prayer. Apart from regeneration, we would have no heart for God and no desire to pray.

Justification is a courtroom word. When a judge declares a defendant justified, it means he is righteous before the law. No charges remain against him. The good news of the gospel is that God justifies wicked people like you and me. Condemned in our place, the Savior bore on the cross God's wrath and curse for our sin. United to Him by faith, we are now, as Edward's Mote's hymn *My Hope Is Built* so eloquently describes it, “dressed in his righteousness alone / faultless to stand before the throne.” Justified by faith, we have peace with God and access to his throne (Romans 5:1-2).

But we approach God not only as justified believers, but also as his sons and daughters. If justification is a courtroom word, then adoption is a family word. We “have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’” (Romans 8:15). “Abba” is the Aramaic word for “fa-



ther,” which Jesus uses to address His Father in the agony of Gethsemane. “The Spirit of adoption” is the Holy Spirit who dwells in us. He assures us of our adoption and enables us to call God “Father,” persuading us to enjoy and exercise the rights and privileges of His beloved children. As described in John Murray’s commentary *The Epistle to the Romans* and in answer 34 of the Westminster Shorter Catechism, as adopted children, our prayers are full of devotion and confidence as we pray as our Savior did, “Abba! Father!”

### **Our Father’s decision to adopt us makes us maturing children.**

Some interpreters translate “Abba” as “daddy,” and encourage believers not only to address God affectionately but also to approach him childishly. At more than one gathering, I have heard worship leaders urge believers to stretch out their

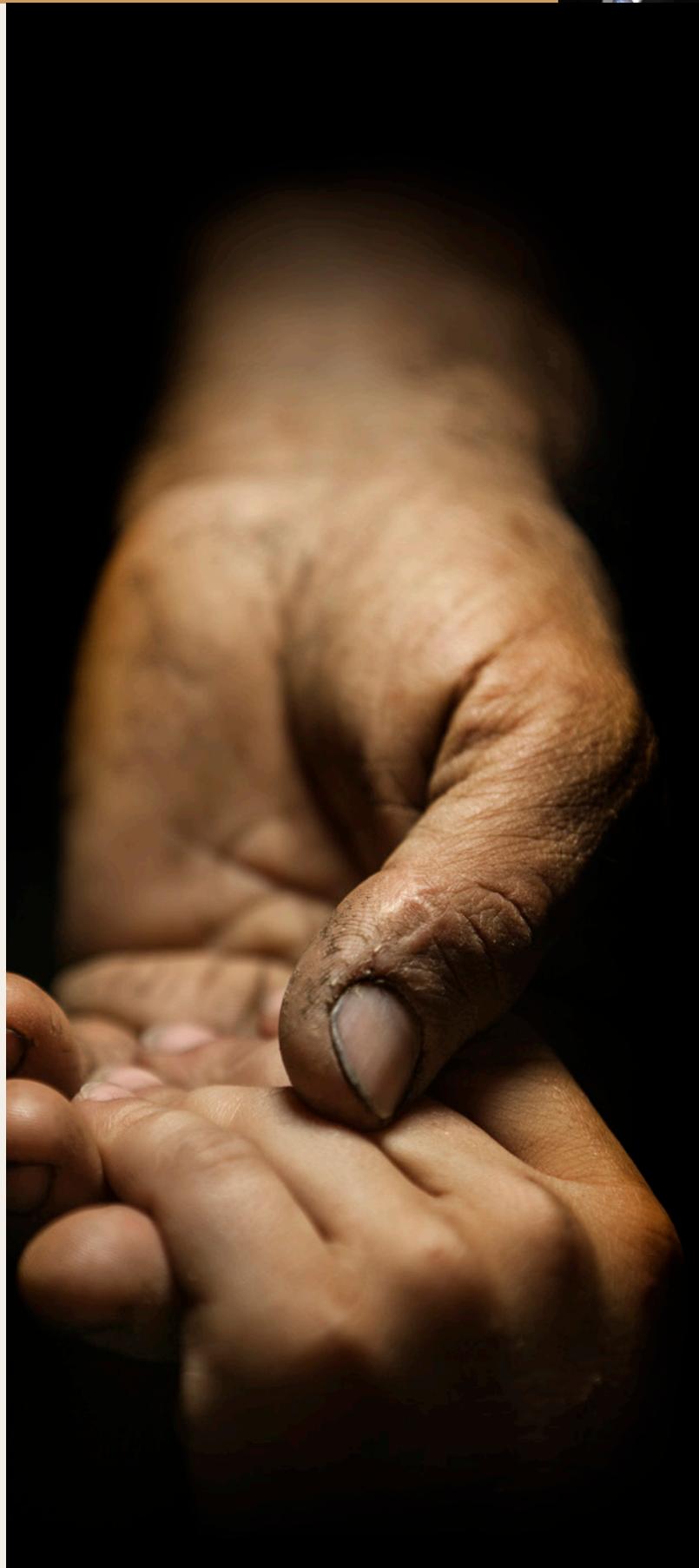
hands, symbolizing their desire to crawl into their Father’s arms, sit in his lap, release their emotions and bask in the Father’s love. This is not what Paul encourages.

An adopted son in the Roman world was chosen and prepared to take over his father’s inheritance, run his business and do his will. There was nothing childish about his relationship to his father. Could their relationship be intimate? Yes, but it was a mature

intimacy. Could he affectionately call his Father “Abba”? Yes, but it was the mature affection of a son devoted to his father and his father’s work. The doctrine of adoption never encourages immature behavior. So approach God with delight. Cry “Abba! Father!” But enjoy him with the reverence and respect that is becoming of mature and obedient sons and daughters.

What a joy it was to speak to Carah on the day of her baptism and to say to her, “Don’t you see, Carah, the most important decisions in life are those that are made for us? In this world you will experience the happiness of a loving mother and father who chose to make you their child. Cherish them! And may you also experience the joy of heavenly adoption as you come to know God our Father through faith in Jesus Christ. The decision was the Father’s, and it is yours to enjoy now and forever!” **M**

*Dr. Wingard has been assistant professor of practical theology and dean of students at RTS-Jackson since January. Contact him at [cwingard@rts.edu](mailto:cwingard@rts.edu).*



**The doctrine of adoption never encourages immature behavior.**

*Before becoming chancellor and CEO of RTS, one of Dr. Ligon Duncan's ministry passions has been to promote the writings of Matthew Henry, the noted 17th-century English minister best known for his comprehensive Bible commentary. His advocacy for Henry's legacy is such that he traveled to England this summer to participate in festivities commemorating the 300th anniversary of Henry's death.*

*Dr. Duncan helped create a website, [www.matthewhenry.org](http://www.matthewhenry.org), as a vehicle for publishing an adaptation of Henry's classic volume *A Method for Prayer*. The entire book can be read there, and the following article is adapted from an introductory page about the project.*

# Why Read Matthew Henry?

RTS' CHANCELLOR AND CEO EXPLAINS HOW THE 17TH-CENTURY THEOLOGIAN'S BOOK ON PRAYER SPEAKS TO US TODAY.

**R**esorting to a more scriptural pattern of prayer may be a simple (but profound) answer to many problems in our practice of prayer. There are a number of reasons that could be given as to why Christians should “pray the Bible,” but the ones below combine to make a rather convincing argument. It will:

- 1 Teach us what prayer is, even while we do it.
- 2 Correct “shopping list” views of prayer that abound in the Christian community.
- 3 Begin to solve in our own minds the question of “unanswered prayer.”
- 4 Remind us of just how much there is to pray about day by day.
- 5 Teach us of the extreme urgency of prayer.
- 6 Return proportion to prayers long on petition, but short on adoration, confession and thanksgiving.
- 7 Instruct us how best to pray for ministers, missionaries and one another.
- 8 Show us the proper way to approach God in prayer.
- 9 Remind us of the good things that God does for us (which we, more often than not, take for granted).
- 10 Remind us to always give thanks to God (which, paradoxically, is so important for our own assurance of His faithfulness in answering prayer).
- 11 Begin to engrave in our minds biblical patterns of thought that can help immunize us from the enticing folly of the world's view of life.
- 12 Force us to rehearse the solemn warnings and precious promises of God (which will do eternal good to our souls).
- 13 Move us from our inherent man-centeredness in prayer to a biblical, God-centered way of praying.



The aim of the online publication of the “old-made-new” monograph known as *A Method for Prayer* is to assist and encourage modern Christians in both public and private prayer. Surely we all recognize that the church of our day, at least in the West, is weak in the way of prayer. Few of us, perhaps, understand what prayer really is. We do not pray often. We do not pray with scriptural proportion, nor does our prayer much reflect the language and thought of the Bible. We do not pray fervently. Although we claim otherwise, maybe we really do not believe in prayer!

For those called upon to lead the church in public prayer, or who simply desire to be more faithful and competent in their own private petitions, a scriptural manner of praying provides the order, proportion and variety that should characterize all our prayers. We have aimed to provide users with a number of helps to assist in achieving this end. The core of MatthewHenry.org is the entire text of *A Method for Prayer*. Reading and re-reading through it will train the Christian in the use of biblical truth and language in prayer.

## Who Is Matthew Henry?

Matthew Henry (1662-1714), beloved commentator on the Scriptures, was born near Whitchurch (Salop), England. [For those unfamiliar with English geography, Whitchurch (Salop) is about 18 miles south-southeast of Chester, not far from the border with Wales, and located in the area today known as Shropshire.] He began preaching at age 23 and spent most of his ministry as pastor of a church in Chester (1687-1712). He was a prolific writer, most famous for his *Commentary on the Whole Bible*, which he began in November 1704 and left incomplete upon his death. Ministerial colleagues concluded the work with reference to his notes and writings (Henry had finished the commentary from Genesis through Acts).

Throughout his life as a minister, Henry was a diligent student of the Word, sometimes rising as early as 4 a.m. and often spending eight hours a day in his study in addition to his pastoral labors. He was also, however, a man of prayer. His lifelong concern for prayer is said to have originated with his recovery from a potentially terminal illness at age 10. Whatever the case, the whole of his labors is marked by the wisdom that only those habitually dependent upon the Almighty in prayer may hope to attain.

Henry completed a book on prayer in March 1712, just

two months before leaving Chester (where he had served for 25 years) to pastor a church in London. Hence, it reflects a lifetime of prayer, ministry and Christian experience. Its full title was *A Method for Prayer with Scripture Expressions*. In it, Henry lays down an outline of a plan for prayer (Adoration, Confession, Petition, Thanksgiving, Intercession, Conclusion) and supplies the contents of prayer from the Scriptures themselves.

## The Story Behind MatthewHenry.org

My acquaintance with Henry’s book on prayer dates to a suggestion of one of my RTS professors, Dr. O. Palmer Robertson. Some of the students, appreciative of Dr.

Robertson’s peculiar power in public prayer, inquired as to what he would suggest to us for becoming more proficient in leading in congregational prayer. Beside the cultivation of the habit of regular private prayer, he recommended one book: Henry’s *A Method for Prayer*.

As for the idea of updating the book into more contemporary versions of the Bible, this thought had flitted around in my head for a number of years. It began to blossom into reality in May 2008, when I was contacted by Dan Arnold, a Christian businessman and gifted entrepreneur who had been greatly encouraged and helped by an edition of Henry’s book that I had revised and edited back in 1994. Dan and I had a wonderfully encouraging phone conversation. Eager to make Henry’s classic book on prayer accessible to as many people as possible, Dan also wanted to produce updated versions of the book. Furthermore, he desired to fund and direct the production of a website devoted to the book and to have it translated into multiple foreign languages.

Facilitating the project through the Alliance of Confessing Evangelicals — a kingdom-minded, non-profit organization that not only helped produce the website, but stands committed to helping maintain and improve it — this vision to make Henry’s book available in updated language online has, in the gracious providence of God, come to pass! May God get all the glory for bringing this idea into concrete reality, and may you be blessed by this extraordinary book! **M.**

*To read more about Henry, continue to pages 8-9 for Dr. Duncan’s interview with Dr. Allan Harman, another leading Henry expert.*



## A New Ear for an Old Voice

**F**or serious students of Scripture, Matthew Henry is a must-have in their theological library, starting with his six-volume *Exposition of the Old and New Testaments*. This year marks the 300th anniversary of the death of the English Presbyterian minister whose historic influence on the church began with George Whitefield and Charles Spurgeon and continues today.

One of those influenced by Henry's legacy hails from Down Under and has become an expert on the man. Dr. Allan Harman has been a professor at various Australian seminaries for nearly 50 years, and until last year was the senior editor of the *Reformed Theological Review*, the oldest Australian theological journal. His résumé also includes an "RTS-Jackson adjunct professor of Old Testament" line, as he taught there in 1993.

Dr. Harman's long-standing interest in Henry led to him publishing a biography as well as a volume of his sermons. The former moderator general of the Presbyterian Church of Australia and his wife, Mairi, live outside Geelong in southeastern Australia, near Melbourne.

RTS chancellor and CEO Dr. Ligon Duncan, who has also written extensively about Henry (see pages 6-7) reached halfway around the world via e-mail to Dr. Harman to capture his perspective on what the 21st-century church can learn from the 17th- and 18th-century theologian.

### **Q** How did you get interested in studying the life and work of Matthew Henry?

My father was a Presbyterian pastor, and I can remember as a boy hearing him referring to Henry. When I was converted as teenager, I took greater notice of my father's love of Henry. During my first year as a student at the University of Sydney, he passed on to me a small volume containing 29 sermons by Henry in his own handwriting. These had been purchased by a fellow Australian pastor in 1929 from a London bookseller. Over the years I attempted to decipher the minute handwriting and the numerous abbreviations, but it was only in 2002 that these sermons finally appeared in print from Christian Focus Publications (*The Unpublished Sermons of Matthew Henry on the Covenant of Grace*). They have since appeared in both Dutch and Spanish.

### **Q** Briefly tell us who Matthew Henry was and a little about his historical context.

Henry was born in 1662, the year his father, Philip Henry, and about 2,000 other Puritan pastors were forced to leave the ministry of the Church of England because they would not conform to the requirements of an act of Parliament limiting their freedom in their ministries. The Henry family moved to a farm near Whitchurch south of Chester. Matthew was schooled by his father, apart from 18 months studying law in London. In 1687 he became the pastor of a Presbyterian congregation in Chester, only moving in 1712 to Hackney, then a village just north of London. He died two years later when returning from a visit to his old congregation in Chester.

### **Q** Other than your own biography of Henry (which is superb), what books do you recommend for people who want to read more about him?

Philip Eveson has contributed the volume on Henry in the bite-size biography series appearing from Evangelical Press, and coming from a similar viewpoint to my own, this is a good preliminary read. Henry came near the end of the Puritan period, and it helps to read more generally about the concerns of the Puritans, their biblical principles, and also the sufferings they endured for the gospel. I suggest a good way to start is to read J.I. Packer's *A Quest for Godliness: The Pursuit of the Christian Life* (Crossway Books, 1990), or Leland Ryken's *Worldly Saints: The Puritans as They Really Were* (Zondervan, 1990).

An excellent introduction to major Puritan writings is Kelly Kapic [an RTS alumnus] and Randall Gleason's book *The Devoted Life: An Invitation to the Puritan Classics* (InterVarsity Press, 2004). On one specific aspect of Henry's influence, I wrote the article "The Impact of Matthew Henry's Exposition on Eighteenth-Century Christianity" for the *Evangelical Quarterly* 82.1 (2010), pages 3-14.

### **Q** Why do you think Henry is important for us today?

Henry displays many of the great features of the Puritans, though he himself did not study with them. However, his father, Philip Henry, had studied at Oxford University under Dr. John Owen and other leading Puritans, and so passed on to his son many of the great characteristics of the Pu-

ritans. He reveals in his writing not only the commitment to biblical exposition so characteristic of them, but also the challenge to readers concerning their own response to the message. To have written a commentary on all of Scripture from Genesis to the end of Acts that has been kept in print for over 300 years is a remarkable achievement. Friends and colleagues, using some of his own notes, completed the exposition after his death.

**Q** What is your favorite of Henry's works, and why? Where would you recommend someone start reading him?

I think the commentary is my favourite. It is so rich in biblical and theological knowledge, and tells me, every time I turn to it, what type of ministry he was exercising as a pastor. It is easy to read, balanced in its content, and provides ideas that I can convert into modern language and use in my own preaching.

There are three shorter books in the Christian Heritage series published by Christian Focus that are a good place to begin. Firstly, *A Method for Freedom in the Face of God* that you edited, Ligon, is a wonderful introduction to biblical prayer.

Then Dr. Packer introduced the sermons that were in the press when Henry died that deal with the joy of the Christian life. The book is entitled *The Pleasantness of a Religious Life*, but the somewhat strange-sounding title should not put people off reading it!

Finally, *Family Religion: Principles for Raising a Godly Family* is a collection of Henry's writing comprising several of his published works or sermons that relate to honoring Christ in our families. I contributed the introduction to this book (pages 13-26) that gives an account of his life and also comments on the contents of the book.

Other readers may prefer to go straight to his commentary and start to dip into it and be nourished in their faith and biblical knowledge. Certainly in English, it was the earliest commentary intended for general reading, not for specialists.

**Q** What can pastors and church leaders learn from Henry for life and ministry in our own time?

The life of Matthew Henry, with his wholehearted commitment to the gospel, challenges us today. He lived in difficult times, and suffered for his adherence to Puritan principles. But nothing made him deviate from the belief that God had called him to pastor his flock and to open the Scriptures to them, both by weekly expositions and by his sermons.

Amidst adverse circumstances he carried on his calling devotedly. His life and ministry can serve as a model of dedication that can encourage us in our present tasks of maintaining and proclaiming the gospel. **M**

For more information about Henry resources, visit [www.matthewhenry.org](http://www.matthewhenry.org).



## AN RTS ALUMNUS IS THE NEW NATIONAL COORDINATOR OF REFORMED UNIVERSITY FELLOWSHIP.

**B**Y HIS OWN ADMISSION, Tom Cannon is “a really bad bass player who can barely keep time” while playing in an oldies cover band that’s made up of “men of a similar age who should know better. You can endure us for two or three songs and then you have to head to the bar.” He laughs at himself as he describes his limited musical talent.

Fortunately for Tom, thrashing one’s way through *Wooly Bully* is not a disqualification for ministry. When it comes to being national coordinator for Reformed University Fellowship, though, his credentials are unimpeachable. After all, there’s virtually no aspect of RUF in which he has not served, having been a student, intern, campus minister and committee member. Now, as of June 1, having formally succeeded Dr. Rod Mays, Tom can add the “national coordinator” line to his RUF résumé.

Tom was not a believer in Christ when he arrived at the University of South Carolina in the fall of 1977. The Philadelphia-area native migrated to Gamecock country because, he cheerfully admits, “looking back I had no other reason than it was warm, the girls were pretty, and the tuition was cheap. As an 18-year-old that was the extent of my reasoning process.” But after being befriended and evangelized by friends from his freshman dorm and through the influence of a local church, Tom embraced the gospel during his sophomore year.

Providentially, USC was one of the first campuses with an RUF presence, as the PCA denomination itself (with which RUF is affiliated) was less than a decade old at the time. After being involved in other campus fellowships, Tom felt drawn to the local church-based ministry of RUF: “It was apparent that it was a very different way of approaching the Christian life that I found very refreshing.”

After graduation, Tom stayed at USC for a two-year RUF internship before heading to Jackson for his RTS education. “That two-year internship was most instrumental in helping me believe that God had called and equipped me, and given me the opportunity to do ministry,” he recalls. After graduating in 1988, Tom and his wife, Dawn (who met at USC and married while Tom attended RTS) moved to Melbourne, Australia, to conduct church planting with a pastor they met through longtime RTS professor Dr. Douglas Kelly.

The Cannons stayed Down Under for nearly a decade before being called back to the States and RUF. Tom became

an RUF campus minister at New York University in a work established by The Village Church, a plant of the well-known Redeemer Presbyterian Church. In 2001, with RUF established at NYU, Tom accepted a call to become RUF campus minister at the Savannah College of Art and Design in Georgia. The Cannons moved out of their home about a block from the World Trade Center a mere three months before the 9/11 attacks.

“The kids were in Savannah and watching it on TV — it was quite traumatic,” Tom recalls. “All those buildings and street corners were the only neighborhood they knew.”

After seven years with RUF at SCAD, Tom became senior pastor at Red Mountain Presbyterian Church in Birmingham, Alabama, where he served for six years until the call went out for a successor to Rod Mays as RUF national coordinator. Rod became one of Tom’s biggest endorsers: “He brings a lot of experience. First of all, he knows RUF, because he was a student and an intern, did campus ministry, and has been on our [national] committee as a pastor. He knew RUF in its early days, and now he knows it where it is today. I’m really encouraged by what Tom can do.”

# HEAD OF THE CLASS

BY PAUL SCHWARZ

Continued on Page 12



## RTS-RUF LEADERSHIP CONNECTION

Tom Cannon and Dr. Rod Mays are not the only ones in the RTS family who have held leadership roles in Reformed University Fellowship. Three RTS alumni currently serve as RUF area coordinators: Keith Berger (Texas, New Mexico, Oklahoma and Louisiana), JR Foster (Georgia, Florida and South Carolina) and Les Newsom

(Alabama, Mississippi, west Tennessee and Arkansas).

These men are joined by dozens of alumni who serve as campus ministers nationwide. A full list of RUF campus ministers can be found at [www.ruf.org](http://www.ruf.org) by clicking on Ministry Locator. For contact information for the RUF leaders, visit [www.ruf.org/contact](http://www.ruf.org/contact).

What Tom plans to do is lead RUF based on the same centrality of the gospel upon which it was established, while recognizing that reaching college students for Christ looks different than it once did. “The [Westminster] Larger Catechism talks about the need for the preacher to preach to the capacity of his hearers, and the capacity of the average 19- to 20-year-old college student is different than it was 10 to 15 years ago,” observes Tom, referring to the heads-in-the-mobile-device revolution among the so-called “millennials” — those born after 1980.

“Social media thing is definitely a factor, and I think that’s accelerated a lot of things,” he continues. “But I don’t think it’s made college kids any less virtuous or any more prone to stupidity. If we had that when I was in college, I would probably have been staring at a screen eight hours a day. But it does affect the idea of them being constantly bored, thinking they’re not connected, thinking they’re missing out on something. So that may affect your sermon length, or the stories you tell, or not assuming your Bible content. We have

to make sure we’re addressing the gospel in a way that’s fully orbbed.”

The “how” of campus ministry does change constantly, and Tom also sees part of his vision as helping facilitate the expansion of RUF’s geographical footprint to more broadly encompass geographical regions beyond its traditional strongholds in the South. For him, though, the “what” of campus ministry will always remain the same. “You just have to pastor, proclaim and do it carefully, sensitively and persistently,” Tom declares. “The challenge is that we continue to preach the gospel and use ordinary means of grace.”

As part of his new role with RUF, Tom is preparing to move to the Atlanta area, where the PCA denomination headquarters is located. While this may mean the demise of his oldies band, it will mark the beginning of a new chapter in this bad bass player’s calling to help preach the gospel to a new generation. **M**

*Tom maintains a blog at [www.medium.com/a-cold-day-in-hades](http://www.medium.com/a-cold-day-in-hades). More information about RUF can be found at [www.ruf.org](http://www.ruf.org).*

## WHAT IS RUF?

**R**EFORMED UNIVERSITY MINISTRIES (the umbrella organization for local Reformed University Fellowship outreaches) originated

in the late 1970s when a group of ministers in the newly founded Presbyterian Church in America denomination envisioned a campus ministry that was, to quote RUF’s website, “both theologically honest and winsomely welcoming.” Two RTS alumni served as catalysts for founding RUM. Mark Lowery cast the original vision and was later called to become the PCA’s director of campus ministries, and Bebo Elkin joined Mark in helping establish the first RUF ministry, at the University of Southern Mississippi.

What makes RUF distinct from most other campus ministries is that the work with students takes place under the guidance of ordained campus ministers and their staff. Lo-

cal RUF ministries are upheld and overseen by a supportive network of churches both locally and regionally through PCA presbyteries. These churches also provide financial support, prayer and personal care for the RUF campus ministers and their work.

To that end, RUF campus ministers maintain close relationships with local churches. They direct students toward those churches not only to connect students to the church during their college years, but also to instill in them a love for the local church that will last a lifetime.

Besides Mark Lowery and Bebo Elkin, many RTS students, faculty and alumni have participated in RUF in some capacity, ranging from being students in local campus ministries to being the national coordinator (see main article). More information about RUF can be found at [www.ruf.org](http://www.ruf.org).



# TRIBUTE TO DR. ROD MAYS

**D**R. ROD MAYS DID NOT WANT TO become the national coordinator of Reformed University Fellowship. In fact, in 1997 one of the reasons he joined the committee that searched for a new coordinator was because committee members would not be considered as candidates. “I’d been a pastor at the same church in Greenville, South Carolina, for almost 10 years,” Rod remembers, “and my wife and I thought we would be there the rest of our lives.”

Eventually, after much prayer and consideration, Rod (left in photo) had a change of heart and accepted the call to the RUF national coordinator position. Even then, he only saw himself staying for a few years before returning to pastoral ministry. “Here we are over 15 years later,” Rod says with a smile.

“Where we are” is in a leadership transition, as Rod exits the coordinator role and Tom Cannon enters (see main article). Under Rod’s leadership, RUF has grown into a ministry with over 300 staff members and 130 interns and with a presence on nearly 150 university campuses.

“The Lord really worked in the hearts of people to see the university campus as being a great mission field,” Rod says when reflecting on God’s work over the years. “Also, RUF has become a pipeline for church planters and pastors. It’s a great place for a guy to come right out of seminary and begin ministry. He’s working with students, but he’s doing everything a pastor and church planter does. So it’s a great leadership development

place for pastors.”

Rod’s successor gives him high marks for his own leadership. “As a campus minister I saw firsthand how Rod did a heroic job of shoring up RUF organizationally, so we owe him a considerable debt,” Tom (right in photo) testifies about his friend of more than 20 years. “But not only that, Rod has always conducted himself with great gentleness and efficiency, and he has served as a father figure to many interns and campus ministers. You really can’t say enough about

what Rod had contributed to the kingdom by guiding and growing RUF the way he has.”

Now that Rod is stepping down from RUF, he will return to Greenville as the executive pastor at Mitchell Road Presbyterian Church, as well as continue as an adjunct professor of practical theology at RTS-Charlotte, where he plans to keep helping recruit students to RUF. For Rod, the time had come for a change.

“The decision a couple of years ago to begin to talk about a leadership transition is because I knew that if RUF was going to continue to grow, it would require me to continue to travel a lot,” he explains. “I thought that for the years the Lord may give me, I would love

to be back in the local church and to get off airplanes, and spend more time with my family. I’m not retiring; I’m going to be busy. I’m just not going to be a frequent flyer with Delta.”

As Rod watches for RUF to ascend to new heights under new leadership, those who have worked with him honor his steady hand under which the ministry has taken flight.



# From Across

## James Midwinter left a legal career

SINCE MANY RTS STUDENTS HAIL FROM THE SOUTH, on the surface it seems like no big deal that James Midwinter lived in Birmingham for several years. But in James' case, we're not talking about "Bir-ming-HAM," Alabama, but about "Bir-ming-UM," England, as he pronounces it in his typically charming, mellifluous British accent. James' journey stateside with his family to RTS-Charlotte is helping him fulfill a long-standing calling to pastoral ministry, after a detour for many years practicing law.

James had an unusual upbringing by current British standards in that he was raised in a solid, gospel-centered church, his parents having been converted to faith in Christ when James was a toddler. James' own conversion took place at age 13 at a Christian children's camp. "I realized that God had at the same time saved me and placed a burden in my heart to be involved in ministry in some way, shape or form," James recalls, "but I didn't know exactly what form that would take." The native of Milton Keynes (halfway between London and Birmingham) eventually graduated from law school, after which he and his wife, Hannah, moved to Birmingham, where James practiced real estate law for seven years.

The Midwinters attended a church affiliated with a British organization known as the Fellowship of Independent Evangelical Churches. "We were involved in a very solidly Reformed, gospel-driven, evangelistically focused, mission-hearted church," James says. "I learned an enormous amount there, particularly from three of the pastors on the leadership team."

During this time, James' ministry burden began to weigh heavier on him. "I got to the point about four years in where I felt very unsettled where I was," he confesses. "It was difficult to express, because on the one hand, I loved my job, in God's goodness I was very good at it, prospects were good, I had great relationships with clients, and all other things seemed to be going well."

With an "overwhelming sense that God was calling me to something else, and at the same time a yearning that it would be the same call to pastoral ministry that I had felt when I was first saved," James took a bold step. In the midst of the worldwide economic recession in the late 2000s, his law firm offered unpaid six- to 12-month sabbaticals to employees who want-

ed them. That's when James' church leaders invited him to take a year-long pastoral internship to test his gifting and provide mutual experience with James in ministry.

"I jumped at the opportunity," he declares,

"and the 12 months confirmed in my heart the desire for pastoral ministry in spades — there was no doubt anymore that this was what God was calling me to do."

James returned to his law firm for two years in order to try to work out what would happen next and where he and Hannah would go for seminary, but with an assurance and confidence that he was heading toward pastoral ministry, he took an even bolder step.

"In God's curious providence," as James likes to say, Hannah became pregnant (they had not expected that they would be able to have children of their own). This was part of a series of circumstances that opened the door for James to consider relocating stateside for seminary. In true lawyerly fashion, he carefully researched his options, having first concluded that he couldn't find a seminary in the U.K. that fit his aspirations.

When looking at U.S. seminaries, James was especially attracted to RTS' emphasis on practical ministry. "I loved the fact that you can't graduate unless you've done a field internship of 400 hours of real-life ministry with people, putting into action the stuff you learn in your head," he notes. Duly convinced, the Midwinters arrived at RTS-



# the Pond

by Paul Schwarz

## in England to attend RTS-Charlotte.

Charlotte in July 2012.

James describes their U.S. experience as “truly wonderful and very hard.” Besides enjoying road trips through the Blue Ridge Mountains and other natural beauty unlike



what they enjoy in England, the Midwinters have a strong connection to Ballantyne Presbyterian Church, which James says has “loved us to death and have been incredibly kind to us.” They also have drawn much encouragement from the support provided for Hannah through the Women in Ministry program at RTS-Charlotte.

On the other hand, culture shock has been a constant teacher. “Our experience has been that when you are in your own country and culture,” James observes, “you build a lot of crutches and systems that unwittingly you consider yourself to be in control of. That can strip away your constant dependence on the sovereignty, provision and grace of God. For us it’s been amazing to have all those things stripped away, and that’s hurt a lot of times.”

For example, a simple trip to the drugstore can be a bit of an adventure. “Back home, if I have a headache, I’m going to take some Paracetamol [what Americans call Tylenol], but it’s not called that here,” James explains with a chuckle. “You can go to the pharmacist and ask for Paracetamol, and they’ll just look at you funny. Those kinds of things have been occasions where in God’s grace, he has brought us to the end of ourselves. It has taken us months to realize that’s

where the Christian is called to be.”

Where the Midwinters are called to be, Lord willing, is RTS-Charlotte until the spring of 2015, when James is due to receive his Master of Divinity degree. After that, the family of four (James and Hannah now have two daughters, Keryn and Megan) plans to return to England, where James has been accepted for an assistant pastor position at a church in Kempston, about 30 minutes away from his hometown of Milton Keynes. The two-year position at the church, where James’ parents attend, is intended to prepare him for a permanent pastoral role.

Beyond that, James is seeking clarity on long-term specifics of his calling while being firm on the big picture. “I love preaching His Word and discipling people, and I have a heart for sharing the gospel with people who don’t have any idea who Jesus Christ is,” he explains. “But I wonder whether, in God’s providence, perhaps my legal experience will come back as a doorway to connect with people who think of themselves as very self-sufficient, fully self-reliant, seeing no needs or gaps for God, and yet desperately lost.”

Regardless of what happens, it looks like the Midwinters’ three-year “British invasion” is already a success. **M**

*James’ blog can be found at [savedtobechanged.com](http://savedtobechanged.com). In the December 2, 2013 post, he lists 18 reasons why he chose to attend RTS-Charlotte. Hannah also contributes to the blog from time to time. You can also follow James on Twitter @ [MidwinterJames](https://twitter.com/MidwinterJames).*

# COACH *in the* CLASSROOM

## AN RTS PROFESSOR SETS AN EXAMPLE FOR OTHERS TO FOLLOW.

BY PAUL SCHWARZ

Dr. Howard Griffith is more than willing to learn from his enemies — though it does strain credulity to call a college basketball coach an enemy. As a Washington, D.C., area native, the RTS-Washington, D.C. professor is surrounded by University of Maryland fans who spent many years pulling against the Duke Blue Devils and the legendary Mike Krzyzewski. But when it comes to finding parallels between successful coaching and being a successful seminary professor, rivalries take a back seat.

“I’m always impressed with coaches who can master what’s happening, exploit the weaknesses of the other team and do what they have to do to win,” says Dr. Griffith, an avid sports fan. “Coach K stands out as an example of someone who does that, and also protects his players and gets the most out of them.”

More than by any coach, though, Dr. Griffith’s warm, engaging style in the RTS classroom was honed by his 23 years in the pulpit at All Saints Reformed Presbyterian Church in Richmond, Virginia. During his pastorate there, he became an associate professor of systematic theology at RTS-Washington, and now also fills the role of academic dean. Dr. Griffith is one of the many examples of how RTS professors live out a mind for truth and a heart for God in the classroom, the community and the church.

The new grandfather (his granddaughter was born at

Christmastime) has always loved the classroom. “I love to learn, especially about God and about Scripture,” Dr. Griffith explains. “It has always been the great passion of my life. So the idea of being in the classroom was always there.”

However, the Lord did not immediately open the door to become a seminary professor, instead leading him first into pastoral ministry. And that, as Robert Frost once wrote, has made all the difference. “In pastoral ministry,” Dr. Griffith observes, “you have to suffer with people. And when you’re young and you think you know a lot, you think you have a lot to bring to people, but you don’t know what it costs to walk in the Christian life. But once you begin to suffer with people and grow up a little bit, you have a lot more integrity and a lot more concern about what people are really facing in their lives. So it drives you to seek the Lord and His grace for yourself and for others, and to appreciate the depth of what Scripture reveals Him to be.”

Dr. Griffith’s fellow professors benefit from that concern. “He always has time to discuss the affairs of his colleagues, and he shows a genuine interest in staff and students alike,” notes Dr. Chad Van Dixhoorn, associate professor of church history at RTS-Washington, who first crossed paths with him nearly 20 years ago.

For Dr. Griffith, care for other professors is part of the pastoral role he embraces. “I want to be a brother to them



and help them with difficulties, and encourage them in their professional development,” he says. “We try to give a lot of attention to each other and our personal growth in Christ,” noting that they seek to encourage one another through family struggles or physical illness, or professional concerns like publishing projects or academic deadlines. “It’s just being a brother, really, to other brothers.”

In his mind, it’s all about being a pastor in the classroom. “I pray for students,” Dr. Griffith notes, “and in the things I say and the lectures I give, I try to get across how much people need theology, how much they need to know how great He is, and how near He is to them — the riches available in Christ for us all.”

He’s quick to clarify, though, that the professor is just as much a learner as his students: “More and more I realize that I need to listen a lot more and talk less. In the classroom I talk constantly, and I’m sure I need a lot more input from people there — I’m sure I’d be a much better professor.”

Perfect professor or not, Dr. Griffith sees a close relationship between the seminary classroom and the life of the church. “The church needs theologians, and the task of theology is to present to the church the whole teaching of Scripture on its various subjects, and to help God’s people know the fullness of God as He has revealed Himself in the Word,” he explains. “So we’re helping students get a bigger picture of the whole teaching of Scripture, how to interpret it, and to do that in light of the kinds of questions that people are asking, or should be asking.

“The classroom is not the only training ground, but it’s a really important one because people come to conclusions about the whole teaching of Scripture that then become the basis for how they continue to grow in ministry later in their lives. They form convictions, in other words, and those convictions equip them and make them strong in serving those they minister to.”

Dr. Griffith continues to serve in local church ministry, serving on the ministers committee of the Potomac Presbytery in the Presbyterian Church in America, as well as preaching regularly in churches. He and his wife, Jackie (who holds a doctorate in her own right and is on the counseling staff at GraceDC Downtown, a PCA church in Washington) also minister together at weekend marriage conferences.

The RTS professor still has the pulpit in his blood, though. “I love preaching,” he admits, “and I’m happiest, honestly, when I have some preaching ahead of me. I love to lecture and I love to teach, and I don’t want to change that, but I also want to be preaching too.”

Dr. Griffith will take his spiritual coaching opportunities wherever they come. **M**

*You can contact Dr. Griffith at [hgriffith@rts.edu](mailto:hgriffith@rts.edu) and learn more about RTS-Washington, D.C. at [www.rts.edu/washington](http://www.rts.edu/washington). At the campus site you can find an interview with him offering his perspectives on the believer’s union with Christ.*

Continued from Page 3



**Dr. Guy Waters** wrote a commentary on Acts (Evangelical Press, due October) for the *EP Study Commentary* series,

and contributed book reviews for *Themelios* on Dane Orlund's *Zeal Without Knowledge: The Concept of Zeal in Romans 10, Galatians 1 and Philippians 3* and for the *Journal of Theological Studies* on Grant Macaskill's *Union with Christ in the New Testament*.

## ALUMNI PUBLICATIONS

**Dr. Elahe Hessamfar** (MABS '09) has written the upcoming book *In the Fellowship of His Suffering: A Theological Interpretation of Mental Illness — A Focus on "Schizophrenia"* (Cascade Books, due August).

**Justin Holcomb** (MATS '97, MACT '97) published *Is It My Fault? Hope and Healing for Those Suffering Domestic Violence* (Moody Publishers, May).

**Dr. J. Thomas Whetstone** (Th.M. '91, Ph.D. '96) published *Leadership Ethics & Spirituality: A Christian Perspective* (WestBowPress, July 2013).

## ANNOUNCEMENTS

**Dr. Chad Van Dixhoorn** has been appointed honorary research fellow of the University of East Anglia, Norwich, England, for his work as a consultant for "Independence in the Early Modern World." This project studying the development of Presbyterian identity and polity is funded by an Arts and Humanities Research Council grant and is directed by Dr. Polly Ha. The appointment ends in 2017.



**Dr. Ligon Duncan** will be inaugurated as chancellor and CEO of RTS on Oct. 2 at First Presbyterian Church, Jackson, Miss., at 7:30

p.m. (visit [rts.edu/inauguration](http://rts.edu/inauguration)). Also visit [www.ligonduncan.com](http://www.ligonduncan.com) to hear Dr. Duncan's sermons and podcasts, read articles and view social media posts. This new website is a resource for expository sermons, articles on key theological matters, biblical commentary, and links to material addressing current issues and historical theology.

## FIVE RTS PROFESSORS APPOINTED TO ESTABLISHED CHAIRS



**Dr. Richard Belcher** has been designated the John D. and Frances M. Gwin Professor of Old Testament. John and

Frances Gwin were long-time friends of the seminary.



**Dr. Chuck Hill** has been designated the John R. Richardson Professor of New Testament and Early Christianity. John

Richardson was a pastor and leader in the Southern Presbyterian Church (PCUS) and served for a long time as senior pastor at Westminster Presbyterian Church, Atlanta.



**Dr. Michael Kruger** has been designated the Samuel C. Patterson Professor of New Testament and Early Christianity. Sam

Patterson was one of the founders of RTS and the seminary's first president in 1975.



**Dr. Derek Thomas** has been designated the Robert Strong Professor of Systematic and Pastoral Theology.

Robert Strong was a strong conservative preacher in the Southern Presbyterian Church (PCUS) who served as long-time senior pastor of Trinity Presbyterian Church, Montgomery, Ala., and taught preaching courses at RTS-Jackson for a few years after retiring from the pastorate.



**Dr. Guy Waters** has been designated the James M. Baird Jr. Professor of New Testament. James

Baird served as a first

lieutenant in the Army during the Korean War before being called into ministry. After serving as pastor in churches in several Southern states, including First Presbyterian Church, Macon, Ga., he pastored First Presbyterian Church, Jackson, Miss., for 12 years before retiring in 1996. He serves on several boards, including the RTS Board of Trustees.

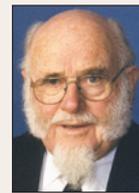
## SCHOLARSHIPS FOR ARP STUDENTS

The recently established Glenwood Church Scholarship Fund has enabled RTS-Charlotte to provide new scholarships for qualified Associate Reformed Presbyterian students enrolled full time in the Master of Divinity program. Visit [www.rts.edu/charlotte](http://www.rts.edu/charlotte) for more information.

## FORMER PROFESSOR PASSES AWAY JUNE 20

**Dr. Gerard "George" Van Groningen**, 93, served at RTS-Jackson from 1973-1980 with several titles: department chairman, professor of Old Testament and chairman of the faculty. The

World War II veteran served at Reformed Theological College in Australia, Dordt College in Iowa and Covenant Seminary in Missouri. He pastored churches in Borculo, Mich., and Geelong, Australia. He was



the past president of Trinity Christian College, Palos Heights, Ill., and was instrumental in establishing Reformed seminaries in Brazil

and Latvia. He is survived by his wife, Harriet, eight children, 34 grandchildren, and three brothers. The funeral was held on June 25 in Orland Park, Ill. A private family committal service and military honors took place at Abraham Lincoln National Cemetery, Elwood, Ill.

## CAMPUS EVENTS

### Jackson

**Dr. Jim Hurley** will lead two Gottman Couples Therapy Training groups this fall for RTS students, graduates, ministers and professional therapists. On Aug. 22-24 there will be a three-day Level 2 training group, and on Dec. 5 there will be a one-day Level 1 training group.

The annual missions conference will be held Sept. 9 at noon at Patterson's Porch, and Session 2 will be Sept. 10 at 11 a.m. at Grace Chapel. The speaker, Ken Temple, has been reaching out to Muslims for over 30 years and speaks Farsi, the language of Iran. He continues to go overseas to train underground church pastors and lay leaders, and ministers to Iranians in the Atlanta area.

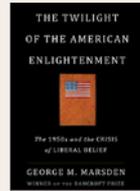
The RTS MFTC Conference on Christian Counseling will be held Oct. 9-10 on campus. Dr. Diane Langberg, Dr. Bill Richardson and Dr. Jim Hurley will be presenting.



**Dr. Timothy Keller** will deliver this year's John Reed Miller Lectures on preaching, Nov. 11-13. Lecture 1 will be Nov. 11 from

3-4:30 p.m., followed by a launch event at Lemuria bookstore from 6-7:30 p.m. for his forthcoming book *Prayer: Experiencing Awe and Intimacy With God*, Lecture 2 on Nov. 12 from noon-2 p.m., Lecture 3 from 3-4:30, and Lecture 4 on Nov. 13 from 9:30-11 a.m. (Q&A sessions included with each lecture).

## Orlando



The Current Read, an author talk and book signing event surrounding the campus-wide reading of a selected book

during the semester, will take place Nov. 4, 7-8:30 p.m. This year, the book selection is *The Twilight of the American Enlightenment* by Dr. George Marsden.

Attend the president's forums with Dr. Don Sweeting and special guests for the fall semester (all forums held in the fellowship hall at noon):

**Aug. 25 — Dr. Kelly Kopic** (M.Div. '98), professor of theological studies at Covenant College, "Doing Theology as Human Creatures"

**Sept. 24 — Dr. Chuck E. Hill**, John R. Richardson professor of New Testament and early Christianity, "How God Became Jesus: the Real Origins of Belief in Jesus' Divine Nature — A response to Bart D. Ehrman"

**Oct. 9 — Dr. Ligon Duncan**, chancellor and CEO, "Challenges and Opportunities for Christian Ministry and Calling in the American Church and Culture in the 21st Century"

**Oct. 29 — Kevin Twit**, RUF campus minister at Belmont University, "The New Hymns Movement and Indelible Grace"

## Charlotte

A campus preview day will be held on Nov. 11. Contact Stephane Jeanrenaud at [sjeanrenaud@rts.edu](mailto:sjeanrenaud@rts.edu) for more information.

**Dr. Michael Kruger**, campus president, will lead a new women's Bible Study on Wednesday mornings from 9:30-10:45 a.m. beginning Sept. 10. RSVP to Carolyn at [cairing@rts.edu](mailto:cairing@rts.edu) to reserve childcare space.

## Chancellor's Message

Continued from Page 2

by historic Cedar Springs Presbyterian Church. I had the particular pleasure of meeting Dr. Jeff Jeremiah, stated clerk of the EPC, and fellowshiping with former RTS president Dr. Luder Whitlock, who began the connection between RTS and the EPC in the very beginning of that denomination's life.

At our RTS convocations that mark the outset of the new 2014-15 academic year, it will be my joy to publicly recognize and honor five outstanding RTS faculty members who have been appointed to fill endowed faculty chairs. Dr. Michael J. Kruger, president of RTS-Charlotte, has been designated the Samuel C. Patterson professor of New Testament and early Christianity. Sam Patterson was one of the founders of RTS and the seminary's first president. My dear friend and colleague, Dr. Derek Thomas, professor at RTS-Atlanta and senior minister of First Presbyterian Church in Columbia, S.C., has been chosen to be the Robert Strong professor of systematic and pastoral theology. Dr. Strong was a widely respected conservative leader in the Southern Presbyterian Church (PCUS), served as a long-time senior pastor of Trinity Presbyterian Church in Montgomery, Alabama, and also taught preaching at RTS-Jackson.

Brilliant and prolific Dr. Guy Waters, professor at RTS-Jackson, has been appointed as the James M. Baird Jr. professor of New Testament. Dr. Baird, a founding father of the PCA,

pastored both the historic First Presbyterian Church in Macon, Georgia, and First Presbyterian Church in Jackson, and still serves on the RTS Board of Trustees. Dr. Richard Belcher Jr., academic dean and professor at RTS-Charlotte, has been designated the John D. and Frances M. Gwin professor of Old Testament. The Gwins, for whom the chair is named, were long-time friends and supporters of the seminary.

Finally, Dr. Charles E. Hill, a leading early Christian studies scholar and professor at RTS-Orlando, has been appointed the John R. Richardson professor of New Testament and early Christianity. Dr. Richardson, a learned minister in his own right, was senior pastor of the historic Westminster Presbyterian Church in Atlanta as well as an important evangelical leader in Southern Presbyterianism.

To say that I am thrilled to support such fine scholars is an understatement. In fact, I do not know a more consecrated and gifted faculty of reformed scholars anywhere than the band of brothers that the Lord in His kindness has drawn together here at RTS. It is my delight and joy to serve them and to facilitate their ministries.

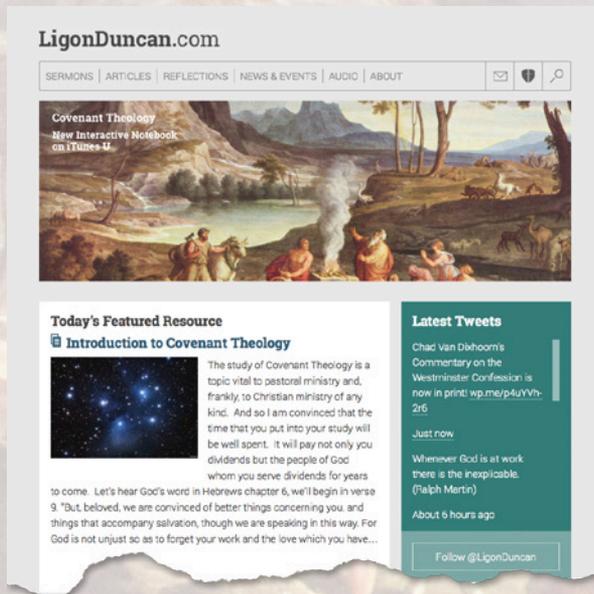
Together we "stand firm without standing still," rooted in the unchanging, historic gospel of Jesus Christ as we adapt to new generations in the church, such as the millennials about which Daniel Darling wrote. May RTS continue to help take the lead in equipping each new generation for the advancement of the kingdom of God. **M.**

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