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LEADERSHIP



IN THE BLEAK MIDWINTER

THE STORY OF RUTH FORESHADOWS
THE STORY OF CHRISTMAS.



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In today's world, we increasingly face the pressure of waking up day after day breathing a looming, toxic poisonous air of unbelief all around us. This requires us to put our feet on the floor believing deliberately, and to have a foundation that sustains our belief. That's one reason why seminary education is so important for keeping faithful people in the game.

There's also a sense that if we're up against something massive like what we face in our culture today, we need our own massive firepower to bring to bear. If instead we try to present some sort of equivocating, middling answer, it is very apparent to this generation that that is not the response.

One consequence of the ideological vacuum created by equivocating, middling answers is the growing influence of the radicalized Islam that catches the attention of the news and is engaged in active jihad. But even in that, there's a word of hope in that it is having a detrimental effect on the expansion of Islam outside the Middle East in the rest of the world. Specifically, we are seeing conversions from Islam to Christianity in greater numbers than ever before. Part of that involves very brave missionaries who are willing to go into cultural settings where they literally risk their lives to share the gospel, where it's illegal to convert to Christ.

Because of faithful servants, there's a lot of gospel hope, even in the Middle East. I have a friend in an Islamic state in the Middle East with thriving

Christian churches where Muslims are coming to faith in Christ and joining those congregations.

A particularly fertile mission field where members of the RTS family see open doors to the Muslim world may be found in Indonesia, the country with the largest Muslim population in the world. One of my predecessors as RTS chancellor and CEO, Dr. Ric Cannada, has been traveling there extensively and reports regularly on the ministry he and RTS alumni like Andrew Matthews are having (see page 14). Also, native Indonesians like Yohanes Halim, Arif Hijadat and Tezar Putra have come here to study at RTS-Orlando to prepare to return to their homeland and help build the Indonesian church (see page 16).

At RTS, part of our mission is to prepare the church to endure. The New Testament is pitched in the direction of a long obedience. As we do so, we see, just as we also see in the Old Testament, the Lord faithfully adding to His number of those who are being saved, against worldwide cultural tides that would otherwise dissuade them. **M**

Editors' Note: Dr. Duncan's message is adapted in part from comments he made while moderating a forum as part of his inauguration as RTS chancellor and CEO (see page 20). For a link to audio of the inauguration events, visit www.rts.edu/site/rtsnearyou/jackson/chapel/Inauguration.aspx.

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 give a lecture to the Christian Union at Dartmouth College, Hanover, N.H., Jan. 30, on “Why Universities Can’t Do Without God”; and a workshop at The Gospel Coalition National Conference, Orlando, Fla., April 14, on “Worldview Apologetics, Worldview Evangelism.”

Dr. Ligon Duncan spoke at the First Presbyterian Hattiesburg Bible Conference, Nov. 1-2; at the Real State of the Union Conference, Briarwood Presbyterian Church, Birmingham, Ala., Nov. 9, and at the morning service; and for the 250th anniversary of Bethel Presbyterian Church, Clover, S.C., Nov 16; and presented “Confessional Calvinism: Embracing of Evangelicalism?” at the Evangelical Theological Society, San Diego, Nov. 19-21. He will participate in a panel discussion, as well as speak at the CEPC Missions Weekend, Feb. 20-22, Houston; the 9Marks Conference at Southern Baptist Theological Seminary, Louisville, Ky., Feb. 27-28; the Shepherd’s Conference Summit on Biblical Inerrancy, Sun Valley Calif., March 3-6; and The Gospel Coalition National Conference, Orlando, Fla., April 13-15.

Dr. Donald Fortson spoke on “Old New Calvinism: The New School Presbyterian Spirit” at the Evangelical Theological Society’s annual meeting in San Diego, Nov. 20.



Dr. William Fullilove will speak to the Fellowship of Christian Athletes at Westminster Schools, Atlanta, Dec. 7, on “An Atlanta Boy Comes Home with the Gospel”; and at the Raleigh (N.C.) Fellows Retreat, Jan. 5-9, the Chattanooga (Tenn.) Fellows

Retreat, Jan. 22-26, and the Trinity Fellows Retreat, Charlottesville, Va., Jan. 30-31, on “Kingdom, Calling and Vocation.” He will give a session on “The Trustworthiness of the Scriptures” at Northside Church, Richmond, Va., March 1; and speak at a prayer breakfast for the National Propane Gas Association at the Atlanta Civic Center, Apr. 12, on “Work It Out: The Practical Application for a Christian Approach to Faith and Work.”

Dr. Charles Hill will give the paper “Textual Division in Early Gospel Manuscripts: An Unexplored Correspondence between P75 and B” at the Society of Biblical Literature, and will be the guest speaker at the Exegetical Symposium of Concordia Theological Seminary, Jan. 20, lecturing on “Toward a Theory of the Early Development of the New Testament Text.”

Dr. Reggie Kidd participated in a panel discussion on “Biblical Worship” at the Evangelical Theological Society, San Diego, Nov. 20.

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; and will teach the Hebrew Poetry class for the Catholic University of America’s department of Semitic and Egyptian Languages and Literatures during the spring semester.

Dr. Don Sweeting and his wife, Christina, were interviewed on Good Life 45’s “Welcome Home” program, Lake Mary, Fla., airing Sept. 29.

Dr. Derek Thomas spoke at the Family Conference at Randolph Street Baptist Church, Charleston, W.Va., Nov. 14-15; and will speak at the Winter Grace Conference at Park Cities Presbyterian Church, Dallas, Jan. 25-27; the Shepherds Conference,

March 3-6, Sun Valley, Calif.; the Ligonier West Coast Conference, March 13-14; and the Cambridge (Mass.) Reformed Bible Conference, March 19-20.

Dr. Chad Van Dixhoorn spoke at the Evangelical Theological Society, San Diego, Nov. 19-21.

Dr. Charlie Wingard will preach in congregations throughout Mississippi this winter.

TRAVEL (INTERNATIONAL)

Dr. James Anderson and **Mr. John Muether** will give workshops on March 25 at the General Assembly of World Reformed Fellowship on “Developing Academic Courses on Islam.”

Dr. Ligon Duncan will speak at the Grace Ministers’ Conference, South Africa, Jan. 2-15; and at the Fourth General Assembly of World Reformed Fellowship, Sao Paulo, Brazil, March 23-27.

PUBLICATIONS

Dr. James Anderson wrote the article “On Worldviews” for *Tabletalk* (December) and submitted the essay “Open Theism and Past-Directed Prayers” for the edited volume *Philosophical Essays Against Open Theism*.

Dr. Guy Waters has written the article “What is Justification and Sanctification?” for *Tabletalk*, and is writing reviews for the *Journal of Theological Studies* on Grant Macaskill’s book *Union With Christ in the New Testament* and for the *Southern Baptist Journal of Theology* on Jarvis J. Williams’ book *For Whom Did Christ Die? The Extent of the Atonement in Paul’s Theology*.

ALUMNI PUBLICATIONS



Patrick M. Morley (MATS ‘99) has published the updated 25th anniversary edition of *The Man in the Mirror* (Zondervan, October).

ANNOUNCEMENTS



Dr. Michael Allen has been elected as a regular faculty member at RTS-Orlando, and will begin as associate professor of systematic

and historical theology and as dean of students Jan. 1. He is a teaching elder in the Evangelical Presbyterian Church and will complete the fall term at Knox Theological Seminary, where he has been teaching for the past five years as the D. James Kennedy Associate Professor of Systematic Theology. Dr. Allen received a B.A., M.A. and Ph.D. (biblical and theological studies: systematic theology) from Wheaton College. See page 6 for an article written by him.



Dr. Sean Lucas was elected as a regular faculty member at RTS-Jackson. While continuing his role as senior pastor of the

historic First Presbyterian Church, Hattiesburg, Miss. (since 2009), he began as an associate professor of church history on Jan. 1. He graduated from Bob Jones University with B.A. (pastoral studies) and M.A. (theology/church history) degrees. He earned a Ph.D. from Westminster Theological Seminary and wrote his dissertation on the 19th-century

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IN THE BLEAK MIDWINTER

THE STORY OF RUTH FORESHADOWS
THE STORY OF CHRISTMAS.



THE EDITOR OF *SCRIBNER'S MONTHLY* needed a Christmas poem to fill out his December 1872 issue. He cast about for various authors to write something, but they all turned him down. Finally, he decided to solicit a poem from one of the most famous English poets of the period: Christina Rossetti.

Rossetti had come to fame 10 years before with her collection *Goblin Market and Other Poems*. By 1872, she was diagnosed with Graves' disease and experienced significant pain. However, that did not stop her from writing poetry. And so, in response to the request from *Scribner's*, she sent a poem that started:

In the bleak mid-winter, frosty wind made moan
Earth stood hard as iron, water like a stone
Snow had fallen, snow on snow, snow on snow
In the bleak midwinter, long ago.

Strictly speaking, December isn't a very snowy month in Bethlehem. December weather there is generally the same as central Mississippi: average highs in the low 60s, average lows in the low 40s. While one can get a frost or even an occasional

flurry — because Bethlehem sits at an elevation of 2,500 feet — one is unlikely to experience Rossetti's "bleak midwinter."

And yet, spiritually speaking, Bethlehem was experiencing a "bleak midwinter" 2,000 years ago. There had been silence for over 400 years. Indeed, the words of Amos had come true: "Behold, the days are coming, declares the Lord God, when I will send a famine on the land — not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (8:11). Not only this, the people still felt like they were in exile; even though they had come back to the Promised Land, they were dominated by foreign powers — Babylon, Media-Persia, Greece and now Rome. They were still looking for the promised Davidic King who would rule forever. And so, there was a sense of bleakness like the dreariness of winter as God's people wondered: Would He remember His promises? Would He deliver His people? Did He care?

God's people 2,000 years ago weren't alone in asking these questions. We wonder these same things; even as we are surrounded by Christmas cheer and promise, we see a landscape that looks bleak, frosty, cold and hard. We wonder if there would be any deliverance in the dead of our winter — will it be always winter and never Christmas?



Will God deliver us? Does he care?

That's where Christmas stories like Ruth help us, because while it was not the bleak midwinter physically in this story, it surely was both spiritually and emotionally. As we pay attention to Ruth's story, we see the patterns of God's grace that will lead us back to Bethlehem at Christmas and on to Calvary on Good Friday, that give us hope and joy in our challenging present, that point us forward to God's final deliverance at the end of the age.

THE BLEAKNESS OF EXILE

After all, the opening chapter of Ruth and Naomi's story signals how bleak and hopeless their situation was. From the opening verse, we get a sense of difficulty. The difficulty was the result of inconsistent spiritual leadership from the judges who ruled Israel. Their spiritual failure brought divine judgment in the form of famine — God was using these difficult days, these bleak days, to turn his people's hearts back to himself (Ruth 1:1; Deuteronomy 28).

The difficulty that Israel experienced generally was mirrored in Elimelech's family particularly. Their departure from the Promised Land into the land of exile was a signal of their spiritual condition — like the rest of the country, they were doing what was right in their own eyes (Judges 21:25). And so, we aren't surprised when their departure from God's land brings about death (Ruth 1:3-5), as Elimelech, Mahlon and Chilion all die in rapid succession, leaving no heirs and no support for their wives.

All of this is tragic — Elimelech's wife, Naomi, is exiled from Israel in a foreign land, but she is alone. Her aloneness is not a problem merely from an emotional standpoint, but also from an economic one. Without husband or sons or grandsons, she faced destitution. Without her husband, sons or heirs, widows like Naomi were vulnerable economically, open to abuse or neglect without the provision and protection of a husband or son in a male-dominated society. As Naomi looked at her future, it was no wonder that she felt broken, bitter, bleak — it was like she was in the "very dead of winter." Is there any hope in the midst of all this hopelessness?

THE BLESSEDNESS OF RETURN

The Bible tells us that hope returns when we return to the Lord. That's exactly what Naomi experienced when she decided to return to Bethlehem from Moab. But why did she decide to return home to Bethlehem? "She heard in the fields of Moab that the Lord had visited his people and given

them food" (1:6). God had taken the initiative; He was drawing His people back to himself; He was on the move. The sign that this was the case was that there was food again. Could it be that the bleak midwinter was passing? Could it be that Christmas could be around the corner — the time of the Lord's deliverance, the time when the Redeemer comes?

Hope returns when we recognize that the Lord's turn toward us is motivated by His love. It is hinted at in Ruth 1 — it comes more clearly as the book unfolds. Here, the Lord's steadfast love is modeled in the steadfast love and loyalty demonstrated by Ruth as Naomi encourages her daughters-in-law to return home, find new husbands and serve their Moabite gods. And she gives them a blessing: "May the Lord deal kindly with you (may the Lord show you *hesed*, covenant love, covenant loyalty) as you have dealt with the dead and with me" (1:8).

In the end, Orpah returns to Moab, but Ruth remains. She "clung to Naomi" (1:14), a word that echoes back to Genesis 2:24. Ruth cleaved to Naomi in covenant love because Ruth had come to know God's covenant love for her (1:16-17). God's covenant love is expressed in promises — when Ruth says, "Your people shall be my people, and your God my God," she was reiterating God's own covenant promise to His people: "You shall be my people and I shall be your God." And so, God's love, His covenant loyalty, expressed through Ruth's own covenant loyalty, was at the heart of His turn toward His people and toward Naomi. That's what turned Naomi's heart toward home and hope.

The only place of hope for any of us is that the God of steadfast love has visited His people. And not just in Bethlehem in Ruth's time: over a thousand years later, Zechariah, John the Baptist's father, would sing, "Blessed be the Lord God of Israel, for he has visited and redeemed His people and has raised up a horn of salvation for us in the house of his servant David" (Luke 1:68-69). The Lord has visited His people and raised up a horn of salvation — His name is Jesus. And He was born in Ruth and Naomi's town, in Boaz's town, in David's town, as the true redeemer of God's people.

Will you end your exile and return to Him? Will you say with Christina Rossetti at the end of her poem:

What can I give him, poor as I am?
If I were a shepherd I would bring a lamb.
If I were a wise man, I would do my part.
Yet what can I give him? Give him my heart.

Dr. Lucas is associate professor of church history at RTS-Jackson and senior minister at First Presbyterian Church in Hattiesburg, Mississippi.

Transformative Truth

Jesus' prayer in John 17 sheds light on the doctrine of inerrancy.

Death focuses the mind. I still remember a time as a child when a tornado whipped through our suburb and traveled dangerously close to my school. We the students sat in the halls, hands over our heads, listening to the sound of what seemed to be a terribly destructive locomotive passing nearby. It was the only time in my life when I really thought I was about to die. I was seated next to another student whom I barely knew. We shared that moment of terror, also sharing all our secrets and sins in a desperate plea for absolution. Somewhere today, I trust there's a guy walking around to whom I confessed every sin I committed before the age of 12. Death focuses the mind.

Likewise, the Gospel accounts show Jesus's mind focused as His death approached. Some of His most powerful sayings came in those last days and hours. John 17 recounts what is undoubtedly the most remarkable prayer in the Gospels: not a last will and testament, but a last prayer on behalf of His disciples. Right in the middle of that prayer, Jesus speaks of truth: "Your Word is truth" (v. 17). With torture coming and death not far behind, Jesus focuses His prayers upon the divine Word and its truthfulness. For those of us who share in His death and who seek to live in Him, we do well to listen to His prayerful words about transformative truth.

"Your Word is truth"

Jesus has already spoken of how he had "given them Your Word" (John 17:14). Later in the prayer, He repeats this idea by saying that "I made known to them Your name" (v. 26). Here He describes that word with one term: "truth." He not only calls it "truthful," but also identifies it as truth, suggesting that the Word of God is the standard of truth itself. Theologians speak of the Word being inerrant to express this idea of its truthfulness. As part of our broader confession that Holy Scripture is infallible to accomplish the purposes for which God intends it, we more specifically say that, with respect to God's intention to communicate to us, the

Word does not err or teach in any way that is not truthful.

The doctrine of inerrancy is modern in its specific terminology, but ancient and biblical in its substance. Based on the scriptural teachings that God is trustworthy and wise (Numbers 23:19; 1 Samuel 15:29; Titus 1:2; Hebrews 6:18) and that the Holy Scriptures are His own Word, the doctrine of inerrancy states that those biblical writings are themselves fully trustworthy. This is not a speculative judgment about what God must have done, as if we were imagining a holy book of our making or thinking about what a deity must be like. Rather, this is a judgment based on what God has specifically revealed of His own character and actions: He tells truth, and He gave us this Word.

Earlier in the Gospel according to John, Jesus addressed His critics not by reframing or revising the Scriptures of Israel, but by saying that "Scripture cannot be broken" (10:35). He spoke similarly in the Sermon on the Mount: "Until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished" (Matthew 5:18). Our view of the Bible ought to be caught from Jesus, and our doctrine of biblical truthfulness is shaped by what He taught. He viewed it as the ever-truthful Word from God, and he used it as the always-accurate instrument for our instruction. We take our confession, then, from the one in whom we place our faith, and with him we say to our Father: "Your Word is truth."

"Sanctify them in the truth"

Why does biblical truthfulness matter? What is its lived significance and value? Jesus connects the truth of God, the very Word of God, to a number of other realities in the Christian life. Twice Jesus describes the way in which the heavenly Father employs His truthful Word as the instrument of our sanctification (John 17:17,19). This truth is the tool employed by God to make us holy. And we can see why the truthfulness of the Word is germane in light of this use: through this Word we are put to death and made alive; through this Word



we are cut down to the very connection of soul and spirit; through this Word, faith comes to mark our lives. God's Word created all things in the beginning; in the end God's Word will have recreated His people.

The Westminster Shorter Catechism begins famously by pointing to the grand purpose of our lives as glorifying and enjoying God forever. It immediately shifts, though, to note how on earth such heavenly events might occur: "What rule hath God given to direct us how we may glorify and enjoy him? The Word of God, contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him." This question reminds us that God's glory and our good are premised on His Word — the only fully truthful Word — directing our steps.

In this prayer Jesus displays two ways this sanctification takes shape. His followers are shaped by His inerrant Word to participate in his mission: "I have sent them into the world" (John 17:18). While many passions and aspirations may mark men and women who come to Christ, His Word puts to death their self-direction and leads them to service of Christ and His kingdom. Further, Jesus also points and provides for their unity with other believers: "that they may all be one" (John

17:21). Again, market segmentation and personal affinity may lead in many divergent ways, but the Word of God directs us toward closer fellowship and deeper love with other

Christians by giving us shared kingdom purposes and a common anchor in Christ.

We confess the truthfulness of God and the inerrancy of His holy Word for two reasons. This ringing affirmation resounds to His glory, first and foremost, by attesting to His honesty, integrity and wisdom. But this heartfelt profession also roots our flourishing: the sanctification that is ours by His Spirit and, specifically, the mission to which we are called and the unity that is meant to mark our witness. The truthfulness of God's Word makes possible the transformation of men and women into holy, self-sacrificial, unified persons of grace. With the Psalmist we confess, "Strengthen me according to Your Word

... I trust in Your Word ... the sum of Your Word is truth" (119:28, 42, 160). **M**

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Dr. Allen has recently been appointed as an associate professor of systematic and historical theology at RTS-Orlando. Contact him at mallen@rts.edu.

LIVING FOR THE CITY

RTS alumni help lead efforts to plant churches in the major cities of the world.

BY PAUL SCHWARZ

John Hutchinson



JOHN HUTCHINSON'S ministry trajectory has taken him from his hometown of Columbus, Mississippi, near the Alabama border, to the midst of Manhattan. He and fellow RTS alumni Al Barth and Jay Kyle hold key leadership roles in Redeemer City to City, a New York City-based initiative that facilitates the planting of churches in

the largest metropolitan areas of the world.

John has served as the president of City to City since 2012, having previously been the senior pastor at McLean Presbyterian Church, the northern Virginia congregation that was formerly the site of RTS-Washington, D.C. He and Jay attended RTS together in the 1970s as part of their preparation for a lifetime of ministry that has included a great deal of church planting.

"It's been a long and circuitous route from Mississippi to New York, that's for certain," says John, who is based out of City to City's main office, in conjunction with Redeemer Presbyterian Church, which started City to City in 2000 as the Redeemer Church Planting Center. The two ministry entities are separate organizations, though Tim Keller, the acclaimed pastor who founded Redeemer (see page 12), chairs the City to City board, and there are many other interlaps between the two.

What distinguishes City to City, according to John, is its focus on identifying, training and equipping church planters in the largest, most influential cities in the world. "There's an increasing demand exponentially from cities around the world coming to us to ask us to help them plant churches in cities," he explains, "because of the massive migration of humanity to cities. For the first time in history, 50 percent of the world's population live in the great cities of the world, and there's a massive migration at the rate of about 5 million a month. That's like two new Chicagos every month. At that rate, it's projected that by 2050, 75 percent of the world's population will live in cities."

With that in mind, John sees his leadership role with City to City as a strategic investment of his remaining

years of public ministry. "About two years before I left McLean I took a sabbatical and began to ask the Lord to lead me through what the next chapter would look like," explains John, whose early pastoral experiences included planting churches in Florida and the D.C. area. "What made the most sense was to focus on church planting as much as possible. Another way of saying it was I was asking the Lord to enable me to work smarter and not harder, to be more laser-like in my focus. Coming out of that sabbatical I was fully intentioned to spend that last lap at McLean Presbyterian, but the Lord had another idea, and that would be at City to City."

In his role with City to City, John benefits from working alongside men like Al Barth and Jay Kyle, whom he describes as "masters in doing cross-cultural relational leadership." Indeed, Al and Jay possess a wealth of experience in international church planting. In Jay's case, he spent part of his youth on the mission field in the Philippines with his family and eventually served for many years as a field director with Mission to the World, part of the Presbyterian Church in America.

Jay has served with City to City in some capacity since its founding, being currently responsible for the work in Asia and Australia. Noting City to City's humble beginnings, "when I came on, they asked me if I would take Asia, I think because nobody else had lived in Asia," he says with a laugh, observing that City to City is "not that big — we're kind of boutique." But what

may be small in size is large in vision: "Slowly but surely we identified about 60 to 65 global cities that would give us a focus. As of next year, we'll be in all of what I would call the major principal cities in the region of Asia for which I'm responsible."

Al came to City to City from direct involvement in a church planted by Redeemer Presbyterian on Long Island, first coming to the metropolitan New York area in 1995 to pastor the plant. "At that point I was the older guy," he observes, "as there were a lot of younger guys who had begun to plant churches in New York. There were three of us initially who were in the PCA and connected with Redeemer, and two others [from other denominational backgrounds] who

"The city is probably the hardest place on the planet to plant a church, but we think it's the most strategic place on the planet to plant a church."

— John Hutchinson

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Jay Kyle

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had joined a learning group we'd established. Because I was 10 years older than all the other guys, I fell into a kind of a coaching relationship with some of those guys, but also then with new men as they began to get started in New York." In 2001 Al left the church plant he'd established and came on board full time with what is now City to City.

Their paths to service with City to City may be unique, but the three men share a common commitment to the process of identifying, training and equipping church planters in the major world cities. That means looking for a particular kind of person.

"A church planter, to be effective in whatever city he's in, has to love that city and feel like that city is the best city on the planet to live in," John Hutchinson observes. "He has to understand the uniqueness of that city, its character, the culture in and around it, and its particular idolatries. I can attest to this, that the patron idol of Washington, D.C., is power, represented primarily in who you know and the position you hold. If that's the case, some have said that the patron idol of New York is wealth."

John continues by noting that a successful big-city church planter must embrace what he describes as "the density and intensity that goes along with the city. He also has to have a clear understanding of the gospel and must know how to relate the never-changing gospel to the ever-changing culture of that city. The city is probably the hardest place on the planet to plant a church, but we think it's the most strategic place on the planet to plant a church."

Despite all the challenges, the City to City team sees the investment in the cities of the world beginning to bear fruit. From his work in Asia, Jay points in particular to Makoto Fukuda, a young church planter in Tokyo whom he met through Dan Iverson, a fellow RTS alumnus and a longtime Mission to the World missionary in Japan. "I was trying to find a Japanese church planter called to go downtown in Tokyo inside the Yamanote Line," says Jay, referring to the inside train line around central Tokyo where the most influential people in business, government and media live and work. After being trained by City to City, Makoto planted Grace City Church, which now by God's grace has an attendance of about 120 people. That may not sound like much to Americans, but the average church in downtown Tokyo has between 20 and 30 people on a Sunday.

Even more noteworthy, Makoto and that church demonstrate the "kingdom-minded DNA" that Jay identifies as one of City to City's core values. Jay points out that Makoto now reaches out to people from 10 different denominations and groups interested in church planting. Makoto brought one of them on as an intern, while also helping mentor another also trained by City to City who's now planting a church in Tokyo that has an attendance of about 100.

What's happening in Japan is just one example of how City to City helps carry out what John describes as "recognizing leadership, resourcing that leadership without overpowering it, providing invaluable resources without creating dependency, but instead empowering local national indigenous leaders." The network of ministry partnerships that helps facilitate this church planting movement now formally encompasses RTS — the seminary is working together with



Al Barth

City to City to provide theological education for pastors and church planter trainees. Steve Wallace, another RTS classmate of John Hutchinson, is heading up the partnership on the RTS side (see below).

As John, Al and Jay work together with their City to City team and their many ministry partners to fulfill their audacious vision, they trust in the Giver of that vision for the

results. The story of churches being planted in the world's largest cities continues to be written. **M**

For more information about City to City, visit www.redeemercitytocity.com. More information about its partnership with RTS can be found at www.rts.edu/seminary/redeemercontactus.aspx.

PARTNERS IN THE GOSPEL

RTS AND REDEEMER CITY to City have formed a strategic partnership to provide seminary education in New York City. This advances the vision of RTS to provide graduate theological education globally, as well as the vision of Redeemer Presbyterian Church in Manhattan and its founding pastor, Tim Keller (see page 12). Dr. Keller started City to City to prepare ministry leaders, pastors and church

planters for New York and cities internationally.

City to City will work with RTS to provide a program that will prepare ministry leaders “in the city for the city.” The partnership, called the Redeemer City Ministry program, will involve RTS providing a two-year Master of Arts (Biblical Studies) degree, initially delivered 49 percent residually in New York City at a newly approved extension campus. This will be complemented by a subsequent year of practical training provided by City to City.

“RTS is thrilled to collaborate with Redeemer City to City and with Tim Keller to prepare a new generation of ministry leaders and establish an RTS extension in New York,”

says Dr. Ligon Duncan, chancellor and CEO of RTS. “I have known and admired Dr. Keller for many years. I count him as a friend, and I am deeply grateful for his ministry and vision for planting churches in New York and in other major metropolitan centers around the world. The board of RTS and I are pleased to partner with City to City to offer a rigorous program of graduate theological study in New York.”

The application process for the Redeemer City Ministry program is already open, with the program startup scheduled for early fall 2015 in New York.

For more information about the program, visit www.rts.edu/seminary/redeemercontactus.aspx.

NEW YORK STATE OF MIND

by Paul Schwarz

Q How did your heart for the cities of the world develop?

It began when I was in the practical theology department of Westminster Theological Seminary in Philadelphia in the 1980s. Some of my colleagues taught urban ministry courses, and their friendship and writings gave me my initial understanding of the importance of the city.

During that time, I also did a lot of supply preaching at Tenth Presbyterian Church in Philadelphia. I became very involved in a number of ministries there and came to know Dr. James Montgomery Boice. His vision for urban ministry had a great influence on me. Many of the emphases and practices of Redeemer were taken directly from what I saw at Tenth.

After that, it was my actual experience here in Manhattan along with my own biblical research and reading in urban studies that grew my understanding and commitment to city ministry.

In early 1989, a group of 15 people began meeting weekly in an apartment on the Upper East Side of Manhattan. Their purpose: to pray about planting a new church in the heart of Manhattan for professional New Yorkers.

From that humble beginning was birthed Redeemer Presbyterian Church, pastored by Tim Keller, who has become one of America's best-known pastors. The church at large recognizes him best for books like *The Reason for God* and *The Prodigal God*, but as Redeemer has grown to a weekly attendance of over 5,000, Dr. Keller's legacy is also marked by the founding of the Redeemer Church Planting Center in 2001. This entity is now known as Redeemer City to City, of which he is the chairman. City to City, which has entered into a ministry partnership with RTS (see page 11), facilitates the planting of new churches in New York and other global cities, and publishes books and resources for faith in an urban culture.

Dr. Keller's influence on the church and the cities of the world is encapsulated by *Christianity Today*: "Fifty years from now, if evangelical Christians are widely known for their love of cities, their commitment to mercy and justice, and their love of their neighbors, Tim Keller will be remembered as a pioneer of the new urban Christians."

M&L managing editor Paul Schwarz asked Dr. Keller about City to City, its partnership with RTS, and the impact of churches and its members on cities.

Q Why is the theological education of your church planting candidates so important to you?

We are all about church planting in cities, and cities are extremely complex, secular, pluralistic, multi-ethnic places that take a great deal of theological sophistication to navigate.

Q You could have worked with any number of seminaries in this partnership. Why RTS?

We are Reformed, of course — and not all seminaries are committed to the Reformed confessional standards. We want to bring Reformed theological training to our city. But beyond that, RTS's pioneering work in online education through its Global Campus gives us much of the flexibility we need.



Q What do you hope for this partnership to accomplish that you haven't already been able to accomplish?

If someone is preparing to minister in an urban environment, it is best that they get their foundational theological education within that environment, so they can process what they are learning in the midst of actual ministry in the city. It hasn't been possible for us to have prospective leaders become formed in this way.

Q How will this partnership prepare students for ordination even though it does not offer a Master of Divinity degree?

The Master of Arts (Biblical Studies) will be offered in such a way that the biblical, theological and historical studies of the M.Div. will be covered. All the practical theology ordinarily delivered within the M.Div. for academic credit will instead be taught outside any formal academic program by practitioners ministering here in the city in an urban context. We are calling that training the City Ministry Year. So all the bases and topics of the M.Div. are covered.

You could say we are offering more of a British/European model. In Britain, your theological degree covers the academic work, and all the practical training is taken in a non-formal, practical setting. Most places outside of America do it this way, and even in the Presbyterian Church in

America, for example, presbyteries have training standards that ordain candidates without an M.Div. but with an M.A. as long as all the topics and subjects have been taught and learned. Our program in New York will meet those standards.

Q What's the relationship between Redeemer Presbyterian Church and Redeemer City to City?

City to City was birthed out of Redeemer Presbyterian, and though it has its own board, the ties are still quite intimate, with many Redeemer elders on the City to City board.

Q City to City does not itself plant churches but instead trains and equips church planters. What's the distinction?

Well, unlike some church planting movements, we do not see ourselves as a franchise organization. For example, the Vineyard movement planted Vineyard churches that then belonged to the organization. We do not maintain control of the churches we help to start, but rather we support their relationship to other denominations or associations that will be their home.

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Through the Open Door

At a superficial glance the title “emeritus” appears merely ceremonial, evoking images of retirees peacefully living out their final earthly years. But at least in the case of RTS chancellor and CEO emeritus Dr. Ric Cannada, nothing could be further from the truth. Since his retirement as chancellor and CEO in 2012, Dr. Cannada has continued to be an active, official ambassador for RTS. Beyond that, as an extension of his ongoing ministry with the seminary, he has immersed himself in various ministry pursuits, particularly in Indonesia.

In fact, Dr. Cannada has taken on a pastoral role there, currently helping pastor a newly established church near the capital city of Jakarta. Also, RTS alumnus Andrew Matthews assists with the pastoral duties at the church, particularly when Dr. Cannada is back stateside or traveling elsewhere (he now spends approximately three months out of the year in Indonesia).

For Dr. Cannada, his immersion into ministry in the largest Muslim-population country in the world began with a single visit and is a response to the open doors for the gospel there. He first traveled to Indonesia in 2009, and over the past five years has returned more than a dozen times and has witnessed explosive growth in the vitality of the church. “When we hear about Muslim-population countries, we tend to think of closed doors, or they think it’s a terrorist country,” Dr. Cannada explains. “Because of the increasing openness in Indonesia, I want people to see the opportunities for ministry there.”

Part of what distinguishes the spiri-

Chancellor and
CEO emeritus
Dr. Ric Cannada
engages in ministry
in Indonesia.

tual climate in Indonesia is that the country is more moderate politically compared to other Muslim-majority countries. Dr. Cannada refers to the Indonesian national motto, “Bhinneka Tunggal Ika” (“Unity in Diversity” or literally “Many, Yet One”) as an example of how national leaders typically approach different ethnic and religious groups. He notes that localized persecution of ethnic and religious minorities does exist, but “overall they’re moving in a positive direction.”

In one sense, what’s happening in Indonesia marks a return to the country’s roots. Historically speaking, Indonesia was a Dutch colony, and Dutch Reformed missionaries once populated the archipelago (Indonesia consists of

more than 17,000 islands, about 6,000 of which are inhabited). Thus, the Reformed faith and life view resonates with Indonesians — or, as Dr. Cannada puts it, “there’s a residual appreciation for Dutch Calvinism. There’s a receptivity for Reformed theology that you don’t see in a lot of places.”

“We all talk about the Reformed world and life view, and we try to find ways to apply it,” he continues. “But in Indonesia

right now, you see the Reformed world and life view on steroids.”

He refers generally to the presence of Reformed people at high levels of society, including the governor of Jakarta, the capital. More specifically he points to the work of what is known as the Light of Hope Foundation (or YPPH in Bahasa, as the Indonesian language is commonly known). The foundation, begun and operated by prominent Indonesian business leaders, has developed a network of Christian schools and hospitals throughout the country, as well as founded Pelita Harapan University (or UPH) in a suburb of Jakarta.

UPH is where Andrew Matthews, who graduated from RTS-Jackson in 2001, now serves as a theology professor and is the site of the church development project that Dr. Cannada is helping lead. (In deference to cultural sensitivity over Christian jargon, he calls the work “church development” instead of “church planting.”) He is serving as the founding senior pastor until the church calls a permanent pastor, with Andrew helping with pastoral duties along with his professorial re-

by Paul Schwarz



Dr. Cannada’s travels in Indonesia have united him with Indonesian church leaders (above) and taken him and his wife, Rachel, to remote areas of the country via small aircraft (right).

sponsibilities.

The UPH church is in response to the need for strong, Reformed churches in areas where the schools and hospitals are being developed. Though Indonesian church leaders hope the church development project serves as a model for similar projects elsewhere, Dr. Cannada is quick to emphasize that, with the Light of Hope Foundation being a separate entity, “the church development is paralleling what’s happening with the schools and the hospitals and the university — it’s not under the foundation.”

Worship services at the new church take place primarily in English and are geared toward expatriate English speakers from other countries and also toward what are known as “repats.” That’s what Dr. Cannada, describing a burgeoning cultural phenomenon, identifies as “Indonesians who have spent so much time in Eng-



lish-speaking countries that they fit better in that kind of church context.”

On a larger scale, UPH is a microcosm of the astounding growth in the Indonesian church. The university itself

has grown from about 2,500 freshmen last year to about 3,500 this year, and about 4,500 freshmen are projected to

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Three of a Kind

Yohanes Halim, Arif Hijadat and Tezar Putra do gravitate toward one another — after all, they share an Indonesian heritage. But even though they meet together to pray for their native country and though they plan to return to Indonesia for full-time ministry, the three RTS-Orlando students aren't all that alike. "A lot of Americans may not realize just how diverse Indonesia is," Arif explains.

The differences between the three men can be best illustrated by their personal backgrounds. Yohanes grew up in a Christian home in Indonesia and worked in the banking industry there for many years before following a call to ministry. Arif also hails from a godly family, but went to college and worked for a nonprofit agency state-side, returned to Indonesia to teach in a Christian school, and then came back to the U.S. to attend RTS. Tezar comes from a Muslim background, was converted to Christ at the University of Memphis, and then worked in campus ministry before attending seminary.

As diverse as their roads to RTS may be, the three Indonesians share a common calling: to return to their homeland to help fulfill the Great Commission among the largest Muslim population in the world.

Tezar's ministry direction appears to be the most clearly defined among the three. He has been serving as a church-planting intern at an Orlando-area church during his RTS studies and plans to become a church planter back in Indonesia. Part of his preparation as a church planter involves his responsibili-

A group of Indonesians study in Orlando and plan to return to their native country.

ties on campus as chapel coordinator.

"I've been getting experience from the top-down view of looking [at how the weekly [chapel services are] going, if anything needs to change," says Tezar, whose wife, Tatiana, is a student in the counseling program and plans to graduate alongside him in May. "But I also have the bottom-up view of actually doing [the logistics]. So it's good work that I will probably experience when I church-plant."

Arif possesses more of an academic bent ("He's a really smart guy in that way," Tezar observes), and is considering working toward a doctorate so he can become a professor at an Indonesian seminary. "Since I've been here at RTS I've really come to love studying God's Word," says Arif, who met his wife, Amy, when the two taught together at the Christian school in Indonesia. "There's a great need for pastors in Indonesia, but there's also a great need for seminary professors who have been trained well." Arif and Amy have

some time to consider this opportunity, as Arif is not due to graduate until 2016.

Yohanes and Arif are RTS classmates, and as such, they consider themselves to be the tightest pair among the three. "We have become close friends," Arif explains, "and as I've watched him with his wife and children, I see that he's a faithful servant of the Lord." Tezar adds that Yohanes' lack of an American background contributes to the fact that "he's one of those guys who's confident about being Indonesian and not too worried about being American, so people love him for that."

The experience Yohanes gained in the Indonesian business world should serve him well when he and his family return to Indonesia, even though he acknowledges that his specific ministry calling has yet to be defined. He does know, though, that "I want to combine business and theology. I have a degree in business [an MBA earned in Indonesia] and am working on a degree in theology. [It's often said in Indonesia], 'If you have a problem, don't ask for a pastor — they don't understand us; they've never been in our position.' So when I'm back, I want to say, 'I've been in your position before.'"

As distinct as their experiences and callings may be, the three men share a common passion for helping reach Indonesia with the gospel, praying together regularly toward that end. They already see the Lord accomplishing much to bring about spiritual openness in their homeland, especially among the younger generation.

"In the last five to 10 years, I've seen

by Paul Schwarz

a lot of young Christians who have become very excited about their faith, about studying theology and God’s Word,” Arif notes. “But at the same time they also want to become involved in the public sector — in government and education. They want to make Christianity something that’s accepted, something that can flourish, something that can actually influence society instead of always being at odds with society.”

Yohanes concurs, noting that the political climate in much of the predominantly Muslim Indonesia is conducive to the free proclamation of the gospel. “It’s always thought that Indonesia is like the Middle East,” he explains. “But actually we’re not — yes, we are the largest Muslim population, but we are not under Sharia law, so actually we’re not so hostile [to the gospel],” acknowledging that urban areas are more open than rural areas.

“There’s a rise in a desire for good theology, and this need is coming mainly from a third culture in Indonesia,” Tezar adds. “These are young professionals who usually have come back from an education, either a master’s or undergrad, in the West. They’ve been exposed to good theology and what a good, biblical church looks like, and they come back to Indonesia and have a hard time finding that. So there’s this uprising of people wanting an English-speaking Reformed church with a good sense of community. Combine this with the rising middle class in Indonesia, and these are the kind of people who will have much influence in Jakarta, the capital city.

“Jakarta is kind of like Washington and New York combined — it’s both the political and economic center of Indonesia. So it’s a city that the whole country looks to and follows. Having influential people excited about [planting] churches in the city is going to be huge.”

Tezar looks forward to future work



Though they share an Indonesian heritage, Yohanes (top, with his wife), Arif (above) and Tezar (right) did not meet each other until becoming students at RTS-Orlando.

alongside his RTS companions in some fashion. “We don’t know in what way we’ll partner,” he says, “but I’m sure there’ll be something going on, because of our organic connection here at RTS-Orlando, and because there’s such a big need in Indonesia for a coalition between churches to help with church planting and other ministries.”

Perhaps Tezar, Arif and Yohanes’ similarities aren’t so different after all. **M**





CLINICAL TRIAL

A FAMILY HEALTH CRISIS HELPED PREPARE BILL PARDUE FOR PASTORAL MINISTRY.

WHEN BILL PARDUE and his wife, Shana, got in the car for the hour-long return from Atlanta to their home in Rome, Georgia, in the spring of 2010, they faced a grim prognosis. Oncologists at Emory University had given Shana less than a 10 percent chance of survival, as conventional treatments of her cancer had failed. “That was a pretty tough drive,” understatedly recalls Bill, an associate pastor at First Presbyterian Church in Rome and an RTS-Atlanta alumnus.

The previous three years had been a pretty tough drive already for the Pardues, as the young couple with two small children dealt with Shana’s treatments for Hodgkins’ lymphoma and the disappointments of the failure of those treatments. With Shana’s life in the balance, they needed a miracle.

“I kept thinking, *Lord what are You doing?*” says Bill, who had been working toward his Master of Divinity degree from RTS since 2003. “*I know that You’re good and You’re in control, but the trajectory just keeps going down.* Still, we knew that even if she lost

her life, that God was sovereign, that He was good and that His plan was perfect. But we still were praying [for Shana’s healing].”

Provisionally, God supplied their desired miracle in the form of a medical trial, in which Shana was the last person to receive an experimental medication at the University of Alabama at Birmingham. In August 2010, after four rounds of treatment, Shana was declared to be in complete remission. Today, more than four years later, there is no clinical trace of cancer in Shana’s body.

Bill credits the RTS-Atlanta family for helping support him and Shana during their crisis, especially professor Dr. Bruce Lowe. “He was not only a professor to me during that time,” Bill testifies, “but he was a great mentor and friend, a shepherd during that process. He and his wife took me and my wife out to dinner, and kept in touch with our situation.”

Dr. Lowe paid close attention to the Pardues’ response to their trial. “Bill is for me the most wonderful model of faith and faithfulness,” he says. “In the struggles he and Shana faced with her cancer, there

BY PAUL SCHWARZ

Bill and Shana (with Sam and Lizzy) met in high school but didn't start dating until Bill's senior year in college.

was always strong confidence in Jesus, yet with genuineness of honest struggle. It was deeply challenging to me to see how Bill took hold of what he was learning in class and told it to Shana, and then how both of them stood like a rock on the truth of God's Word. I saw what theory looked like in practice, and it was a glorious picture."

From Bill's perspective, his wife's cancer helped prepare him for pastoral ministry. "I don't know if [anything else] can prepare you for the number of people who are suffering," he observes. "I think the Lord was not only drawing Shana and me closer to Him, but also to those who do suffer, with a message of hope. Not necessarily that God's going to heal you, but that there's one who rules over the universe and nothing happens outside His authority and His plan — there's no maverick molecule in the universe."

Bill applies these lessons in his associate pastor role at First Presbyterian in Rome, his hometown. The church comes about as close to being "ancient Rome" as one can get in Georgia, having been founded in 1833. Its historic status also includes a stint as a food storage unit during the Civil War (the pews were actually removed to build horse stalls and a pontoon bridge across a nearby river). More recently, in 1982, FPC Rome became an early member of the Evangelical Presbyterian Church denomination.

In 2002, after graduating from the University of Georgia, Bill joined the FPC Rome staff as director of student ministries. "Every time I've tried to leave [Rome], the Lord seems to have not allowed me to do that," he says with a laugh. Besides occasional preaching duties, his current role on the pastoral staff primarily covers adult discipleship ministries. Before becoming a pastor upon graduating from RTS-Atlanta in 2009, Bill's staff work began with middle school students and eventually included high schoolers.

"Now that I'm in pastoral ministry," he observes, "I have performed a lot of weddings in the last four years because those students have now grown up and gotten married. It's been an incredible privilege to have invested in them not only in their teenage years, but also now as they're young adults."

In describing his role as a pastor, "I'm trying to help people see that the Scriptures are more than just ink on paper, that it really is the living Word of God, that it speaks to us in our life, teaching us great truths about who God is and what He has done. But those truths are meant to meet us where we live, impacting our lives, the values we hold, the decisions we make, our attitudes and actions. So a lot of what I learned in seminary helped prepare me to help people see that God's Word is mighty, magnificent and majestic."

This commitment to helping bring God's Word come alive also takes places in other contexts. For one, Bill serves as a chaplain for athletic teams at Shorter University, a Christian school in Rome that just began competing at the NCAA Di-



Bill officiates a wedding at First Presbyterian Church in Rome, Georgia, where he serves as an associate pastor.

vision II level. As a chaplain, one of his mentoring relationships is with Chad Warner, the head men's basketball coach, who also happens to be Bill's best friend from college. The two came to faith in Christ the same night after attending an evangelistic meeting ("I only went because a really beautiful girl had invited me to go," admits Bill, who started dating Shana later in college).

"Bill's character and wisdom are his ministry," Chad says. "There is no better representation of Christ for me and my team than Bill. We are blessed by his wisdom and presence in our program."

That wisdom has been gained through fiery adversity, from which those who know Bill now benefit. **M**

For more information about FPC Rome, visit www.fpcrome.org.

Inauguration Time

Dr. Ligon Duncan formally becomes the chancellor and CEO of RTS.



Dr. Duncan (center) was joined at the ceremony by two of his predecessors: Dr. Ric Cannada (left) and Dr. Luder Whitlock.

ON OCTOBER 2, the past, present and future of RTS converged at First Presbyterian Church in Jackson as Dr. Ligon Duncan was formally installed as the seminary's chancellor and CEO. Two of Dr. Duncan's predecessors participated in the inauguration service — Dr. Luder Whitlock gave the invocation

and Dr. Ric Cannada delivered the inaugural prayer.

Dr. Albert Mohler, president of The Southern Baptist Theological Seminary and co-founder (with Dr. Duncan and others) of Together for the Gospel and the Gospel Coalition, delivered the inaugural sermon, "Will He Find Faith on the Earth?," from Luke 18:8. In his sermon, Dr. Mohler made an impassioned reminder of the significance of theological education.

Others who participated in the service included David Strain, Dr. Duncan's successor as senior minister at First Presbyterian Church, presenting the call to worship; Richard Ridgway, chairman of the RTS Board of Trustees, giving the vows of installation; and Jemar Tisby, RTS-Jackson student and co-founder of the campus' African American Leadership Initiative, making the announcement of the faculty and giving the word of fellowship. Dr. Bill Wymond directed the full choir of First Presbyterian and an orchestra complete with brass, strings and percussion.

The next morning on the RTS-Jackson campus, Dr. Duncan, Dr. Mohler and RTS-Atlanta professor Dr. Derek Thomas discussed "Direction of and Trends in the American Church." An adaptation of Dr. Duncan's remarks that morning forms the basis for the Chancellor's Message on

page 2. His inaugural address, in which he casts his vision for the future of RTS, has been excerpted and adapted here (for a link to all the inaugural audio, visit www.rts.edu/site/rtsnearyou/jackson/chapel/Inauguration.aspx):

SEMINARY INAUGURALS ARE important, at least to us, because they remind us of things more important than us. These are the important things: God is sovereign, Jesus is the only Savior and Lord, the Bible is totally true, the gospel is the one hope of the world, the church is God's plan, God's mission in the world is imperative, and God's chosen and appointed means for that mission are indispensable. RTS is committed to all these with all our heart, soul, mind and strength. That is what we memorialize and celebrate — not a man or even an office, but something bigger and far more important.

The mission of RTS is simple and timely: It is "to serve the church by preparing its leaders through a program of graduate theological education based upon the authority of the inerrant Word of God and committed to the Reformed faith." Please note five things in that mission statement:

- 1 To serve the church.
The church is God's plan. We are servants to the Lord's people and to the mission of that people.



Dr. Duncan stands behind the pulpit from which he once preached as pastor of First Presbyterian Church in Jackson.

2 To prepare its leaders.

The people of God need pastors today who know more, not less — more Bible and more truth, with better preparation to serve in very interesting and challenging times.

3 A program of graduate theological education.

We offer a rigorous, reverent graduate theological education, committed to high standards of academic excellence.

4 The authority of the inerrant Word of God.

We are unapologetically committed to the plenary verbal inspiration, inerrancy and final authority of the Bible. A high view of Scripture has been the hallmark of RTS from the very beginning.

5 Committed to the Reformed faith.

We are confessional, and our faculty members joyfully subscribe to the Westminster Standards, while teaching students from more than 60 denominations in various evangelical traditions, in a spirit of humility, love, respect and service.

RTS is one seminary with multiple campuses with one faculty dispersed in various locations, all of who share

robust theological commitments and educational aspirations, and a common vision and ethos. From the very beginning it has been the stated purpose of RTS to serve the church in all branches of evangelical Christianity by preparing leaders, with a priority on pastors, but including missionaries, educators, counselors and others. We are firm in what we believe, and we serve the church from a posture of humble, happy, hearty orthodoxy. Our attitude is “How may we serve you?” We also believe that those who serve the churches must be equipped both intellectually and spiritually, and thus our motto: “A Mind for Truth, A Heart for God.”

I have many dreams for RTS. One is that we would remain faithful. We live and minister in a day that is unfriendly to the commitments of confessional Christianity in the setting of higher education. RTS has stood firm in the storms of late modernity, and gospel-believing institutions here and around the world need for us to continue standing firm. I want students who attend here to know that they will hear the truth taught right out of God’s holy, inspired, inerrant Word, and I want churches and fellow evangelical universities and seminaries to know that they can count on us to hold fast our confession and stand on the Word of God.

Secondly, I want RTS to remain missionary in its orientation. Another unofficial motto of RTS is “Standing Firm But Not Standing Still.” One of the things we mean by this is that we’re not just aiming to hang on, but also deploying our resources for the Savior. We want to be outward and forward-looking, being true to the Bible and the Reformed faith as well as obedient to the Great Commission. We want to stand not only for biblical faithfulness in doctrinal adherence, but for missionary boldness.

As we do so, it is clear to all of us who share evangelical commitments that we will be sailing into stiff cultural headwinds. As Calvinists, we are not surprised. After all, we believe in depravity, so people rejecting the truth isn’t shocking to us. At the same time, though, we also believe in God’s sovereignty. So instead of responding to increasing cultural resistance by filling up our moats with alligators and pulling up the drawbridge, we go forth with the blessing of the Father, in the name of Christ and in the strength of the Holy Spirit, expecting the gospel to work because it is the power of God unto salvation.

I could share many other dreams for RTS, but I leave you with words from the founding document of Princeton Theological Seminary. At RTS we want “to form people for the gospel ministry who will truly believe and cordially love the biblical truth of Reformed theology, and who will therefore endeavor to preach, propagate and defend it in all its genuineness and simplicity and fullness, and thus to extend the influence of true evangelical piety and gospel order.” May God bless you all. **M**

Continued from Page 3

Southern Presbyterian theologian Robert Lewis Dabney. See page 4 for an article written by him.

Dr. Bruce Baugus and **Dr. Scott Swain** are now regular contributors to the Reformation21 blog.

CAMPUS EVENTS

Jackson



Dr. Timothy Keller delivered this year's John Reed Miller Lectures on preaching, Nov. 11-13. He answered questions concerning his preaching lectures and his forthcoming book, *Prayer: Experiencing Awe and Intimacy With God*.

The 2015 Spiritual Life Conference is set for Feb. 24 from noon-1 p.m., Feb. 25 from 11 a.m.-noon, and Feb. 26 from noon-1 p.m. Dr. Bill Barclay, senior pastor of Sovereign Grace Presbyterian Church in Charlotte and adjunct professor of New Testament at RTS, will lecture based on his book *The Secret of Contentment*.

Orlando

The OnePassion Preaching Conference (Institute for Expository Preaching) will be Jan 15-16 with Dr. Steve J. Lawson. The topic will be "Faithfully Preaching the Old Testament." There will be a special rate for RTS alumni. Dr. Lawson will also preach at the morning service at Orlando Grace Church, Altamonte Springs, Fla.

Preview Day will be Feb. 18 — e-mail dveldkamp@rts.edu for more information.



Dr. Richard B. Gaffin, distinguished professor of biblical and systematic theology at Westminster Theological Seminary, will be the speaker for the 2015 Kistemaker Lecture Series, March 10-11.

Charlotte

A Faculty Forum (and lunch) will be held Feb. 10 in the campus dining room. Dr. Michael Kruger will speak on "Is Inerrancy the Invention of American Fundamentalism? Why It Still Matters Today." RSVP to twilliamson@rts.edu.



The Harold O.J. Brown Lecture Series will be held March 3 at 11 a.m. and 1 p.m. **Dr. Oliver Crisp** will speak on "God,

Election, and Incarnation." The cost is \$20 (includes lunch) — RSVP to twilliamson@rts.edu.

D.MIN. COURSE CREDIT FOR EMBERS TO A FLAME CONFERENCE

Dr. Harry Reeder, senior pastor of Briarwood Presbyterian Church, Birmingham, Ala., and author of *From Embers to a Flame*, will present a conference on Jan. 22-25 on the biblical importance of increasing spiritual vitality in local churches. This course is offered for credit as part of the RTS-Charlotte D.Min program. For more information, e-mail Dr. Donald Fortson at dfortson@rts.edu.

A FORMER RTS PROFESSOR PASSES AWAY

Dr. Frank E. Farrell, 88, passed away Sept. 25, with the funeral held Oct. 6. He served as visiting professor of church history from 1996-2002. Dr. Farrell was preceded in death by his wife, Marjorie, and by his parents. He is survived by his daughters — Arlene Ruth Winslow (Darryl), Janet Mae Garrison and Nancy Belcher (Del) — and by many grandchildren. RTS-Orlando professor Rev. Michael Glodo's remembrance of Dr. Farrell can be found at www.refmin.wordpress.com/2014/09/29/dr-frank-farrell-true-greatness. If you



would like to write to the family about the influence Dr. Farrell had on your life, send it Dr. Frank E. Farrell c/o Del and Nancy Belcher, 837 Fairway Trails Drive, Brighton, MI, 48116.

DR. JERRY YOUNG: ENVISIONING THE FUTURE

RTS-Jackson alumnus **Dr. Jerry Young** has been elected president of the National Baptist Convention USA, the largest African-American religious organization in the country.

"To all of the fine Christians in Mississippi who haven't been praying, they better start now," Dr. Young laughingly told the Jackson *Clarion-Ledger* after his election to his five-year term as National Baptist Convention president in September at the organization's annual session in New Orleans. His charge to the National Baptists is to "envision the future exceptionally."

Serving as a mentor for RTS-Jackson's African American Leadership Initiative and having been pastor of New Hope Baptist Church in Jackson since 1980,



Dr. Young received both his Master of Divinity and Doctor of Ministry degrees from the Jackson campus.

He became the first Mississippi pastor to be chosen for the National Baptist Convention president position, having previously served for the last 12 years as vice president at large in the organization and as president of the Mississippi National Baptist Convention.

"Jerry is a dear brother in the Lord, a faithful pastor, and an energetic and effective leader," says Dr. Ric Cannada, RTS chancellor emeritus. "I am pleased for Jerry and thrilled for the National Baptists that Jerry will be their president for the next few years."

Interview: Tim Keller

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Q City to City talks about “city-friendly church planting.” What does that mean?

It means first that we use church planting methods that are effective and fruitful in urban contexts. It also means that we plant churches which themselves have a positive view of the city — neither overly romanticizing the city nor being indifferent or hostile to it.

Q You’ve been quoted as saying that one finds four types of people in the city. What are those four people, and what implications does this have on successful church planting in the city?

First there are “commuters,” those who never really put roots down even though they may live here for several years. They neither dislike nor love the city — they are simply using it to get a job credential or degree or something else.

“Consumers” are those who say they love the city — its diversity, its excitement, its energy, its opportunities. But they

mainly love the experience of the city. They don’t put time or effort into its actual life and health, and they largely stay in the more cool, sophisticated parts of it.

“Survivors” are those who generally disdain and roll their eyes at the city. They huddle together with other survivors for warmth and to complain about it until they are able to leave.

None of these are like the native or very long-time city dwellers who don’t romanticize the city, but who also deeply appreciate its peculiar assets and beauties. Yet I see many native New Yorkers who take the city for granted and don’t give themselves to its needs and all its people in service. We would call Christians to be truly “resident aliens” in the city — putting roots down in it, loving the city itself and not just the fun experiences, and especially loving it as a unique place for both Christian witness and loving service. Church planters, obviously, must be in this last category, along with their entire families. **M**

For more information about Dr. Keller, visit www.timothykeller.com.



Dr. Cannada (back, in red shirt) participates in a prayer time at one of the Christian schools founded in Indonesia by the Light of Hope Foundation.

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enroll next year. “It’s staggering — how do you handle that kind of growth?” Dr. Cannada asks rhetorically.

He wastes little time answering his own question. “We need more people,” he says, “including church developers and counselors for the hospital sys-

tem,” which consists of eighteen 350-bed hospitals, with five more due to open during the coming year (the same cultural sensitivity leads to chaplains being called “counselors”). “It’s not just an open door for pastors,” he adds. “There’s also a need for administrators, for people with Ph.D.s to help with the theology department at the university,

for lecturers in the basic Bible and theology courses taken by all the students, for faculty to teach in all academic disciplines, and for deans as well.”

Noting that “the ministry opportunity for Reformed Christians in Indonesia is very broad,” Dr. Cannada is helping form a partnership of churches across Presbyterian and Reformed denominational lines that will offer those churches what he calls “a smorgasbord of ministry opportunities.” These also include administration and teaching positions in K-12 and in any subject in the network of Christian schools, as well as community development work in the poorest areas of the country.

Perhaps at some point Dr. Cannada will sit back and enjoy retirement. But with so much to do to help facilitate the radical growth of the kingdom of God in Indonesia, that can wait a while. **M**

For more information about ministry opportunities in Indonesia, e-mail Dr. Cannada at rcannada@rts.edu.



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