

RTS REFORMED

Fall 2005

A MIND FOR TRUTH, A HEART FOR GOD **Quarterly**

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Chancellor's Message



Dr. Robert C. Cannada Jr.

How will you be remembered by family and friends? As a servant of Christ? An encourager of others? One who builds up people in the faith? What will be your spiritual legacy?

We hear much about “legacy” today, often referring to financial stewardship—leaving a significant portion of one’s estate for the benefit of others. This is an important consideration; you can make a significant impact on the world through such gifts.

But what about your personal spiritual legacy? It would serve us well to spend as much time planning how we can personally influence the spiritual development of the people God has put in our lives as we do in planning our estate distributions before our homegoing.

At RTS we are concerned with our students’ spiritual legacy. We desire that each one not only grow in their knowledge of the Bible but also leave a legacy of God-honoring ministry. We desire for students to develop a zeal for winning people for Christ and nurturing them in their faith. A godly spiritual legacy, as we like to say, requires a mind for truth

and a heart for God.

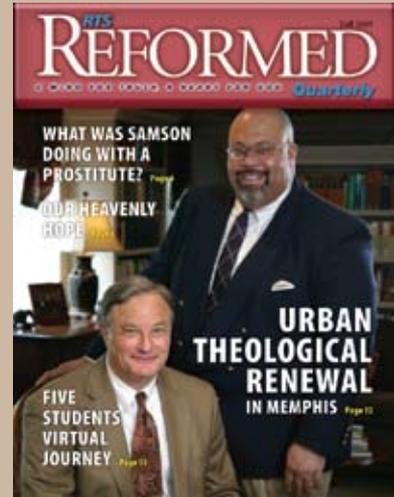
These words, though, are more than a mission statement; they are a way of life. Our sovereign God graciously allows us to train His church leaders who are literally circling the globe with biblical truth and leaving a spiritual legacy wherever they serve. Whether a homemaker teaching Sunday school to Canadian women or a translator of Christian materials in Belarus, RTS students have an influence that transcends classroom walls, creating a lasting legacy of God’s grace.

An increasing number of our students receive biblical and theological instruction while remaining rooted in the mission fields to which God has called them. The students mentioned above have participated in the RTS Virtual Campus (see page 10). Through this unique program, a student can complete 90 percent of the requirements toward a master’s degree in religion entirely online.

We also creatively offer seminary education in new places in other ways. In Tennessee, the Memphis Center for Urban Theological Studies, co-founded by local pastor Sandy Willson (see page 12), brings accredited, Reformed theological training to the inner city. We at RTS are pleased to be one of the academic partners for MCUTS, with RTS adjunct professor Tim Russell serving as its president.

As technology enables communication to cross previously impenetrable borders, and as the resulting interaction between previously isolated people requires a new level of cooperation within the body of Christ, ministries like RTS must meet the subsequent challenges. If we are serious about making Reformed theological education available, accessible and flexible, then we must make ourselves available, accessible and flexible to God’s kingdom around the world.

May this be our legacy: making ministry preparation available to everyone through various means so as to be faithful to God’s Word and a witness of His presence in our lives, resulting in each RTS student being remembered for having a mind for truth and a heart for God—a faithful spiritual legacy. ♦



On the Cover: Sandy Willson (seated) and Tim Russell serve inner-city churches through the Memphis Center for Urban Theological Studies (see page 12 for an interview with Dr. Willson).

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RTS at Work ...

PUBLICATIONS

- » **Dr. Robert Cara**, professor of New Testament, RTS-Charlotte, and chief academic officer for RTS, wrote a review of Colin R. Nicholl's book *From Hope to Despair in Thessalonica: Situating 1 and 2 Thessalonians*, published in *Themelios* 30 (2005): 93.
- » **Dr. John Frame**, professor of systematic theology and philosophy, RTS-Orlando, reviewed Brian McLaren's article "A Generous Orthodoxy," which will be published in *Reformation and Revival Journal* later this year.
- » **Dr. Charles E. (Chuck) Hill**, professor of New Testament, RTS-Orlando, reviewed Brian E. Daley's "The Hope of the Early Church: A Handbook of Patristic Eschatology" for the *Journal of Ecclesiastical History* 56 (2005) 123. His book *The Johannine Corpus in the Early Church* (Oxford University Press, 2004), was the featured book in the May 2005 issue of *The Expository Time*.
- » **Dr. Frank A. James III**, president and professor of historical theology, RTS-Orlando, wrote an article titled "Pietro Martire Vermigli," in *Dizionario Di Teologia Evangelica* (eds. Pietro Bolognesi, Leonardo De Chirico and Andrea Ferrari; Padova: Caltanissetta), scheduled for publication in 2006.
- » **Dr. David H. Jussely**, associate professor of practical theology, RTS-Jackson, wrote an article titled "Lectio Continua: The Best Way to Teach and Preach the Bible," published in the *Banner of Truth Magazine* (April 2005). This article was also published in a festschrift titled *Interpreting & Teaching the Word of Hope: Essays in Honor of Jack Brown Scott* (Presbyterian Press, 2005).
- » **Dr. Reggie Kidd**, professor of New Testament, RTS-Orlando, has completed the four-volume set *The Heart of Paul's Theology* (Third Millennium, summer 2005), by finishing volume 3 ("Paul and the Thessalonians") and volume 4 ("Paul and the Corinthians"). A new five-part series, *Paul's Prison Epistles*, is in production. Dr. Kidd wrote an article titled "Getting Perspective on Justification," published



in *By Faith* (Presbyterian Church in America), May/June 2005.

- » **Dr. Simon Kistemaker**, professor emeritus of New Testament, RTS-Orlando, has written an article titled "Jesus as Story Teller: Literary Perspectives on the Parables," published in *The Master's Seminary Journal* (Spring 2005).
- » **Dr. Samuel H. Larsen**, academic dean and vice president for international doctoral programs, RTS-Jackson, wrote an article titled, "A Christocentric Understanding of Linguistic Diversity: Implications for Missions in a Pluralistic Era," to be published soon in the *Occasional Bulletin* of the Evangelical Missiological Society.

CAMPUS EVENTS



RTS-Charlotte

- » Starting in September, campus president Frank Reich will host informal lunch meetings on campus for RTS friends every second Thursday. For more information, contact Aynn Gehron at (704) 366-5066 or agehron@rts.edu.
- » On Sept. 13, Dr. Carl Ellis, African-American PCA pastor, will speak on "Islam in America."
- » Sept. 27-30: A "Christian Character Tour" will be offered. For more information, contact Luther Bigby at (704) 366-5066 or lbigby@rts.edu.
- » Oct. 20: The annual Friends of RTS dinner will be held. For more information, contact Charlie Dunn at (704) 366-5066 or cdunn@rts.edu.



RTS-Jackson

- » Sept. 13-15: Missions Conference with Dr. Roger Greenway, professor emeritus of world missions, Calvin Theological Seminary.
- » Nov. 3: John Reed Miller Lectures and Pastor's Day with Dr. Sinclair Ferguson, professor of systematic theology, Westminster Theological Seminary, Dallas.

RTS-Orlando

- » Beginning in the fall, the campus library will sponsor a "One School, One Book" program. The seminary community will read a book and reflect on it corporately throughout the semester, both in the classroom and beyond. This fall's book is *Truth in All Its Glory* (P&R Publishing, 2004), by Dr. William Edgar, professor of apologetics at Westminster Seminary, Philadelphia. Dr. Edgar will discuss his book at a lunch and dessert Nov. 4. For more information, e-mail Keely Leim at kleim@rts.edu.
- » Sept. 14-16: The Spiritual Life Conference, co-hosted with Chosen People Ministries, will feature various speakers addressing the subject "Jewish Evangelism." Topics include "The Historical Involvement of the Presbyterian Church in Jewish Evangelism," "Practical Application of Messianic Prophecy in Jewish Evangelism," and "Evangelizing and Discipling Jewish People Through Your Local Church."
- » Nov. 11-12: Synergy 2005—sponsored by RTS, Whitby Forum and Campus Crusade for Christ. Synergy is a national forum where evangelical women can network, share resources, and hone leadership and ministry skills. For more information, visit <http://synergy.rts.edu>.

RTS AT WORK CONTINUED ON PAGE 15

JUDGING SAMSON

by Miles Van Pelt

Of all the judges in the Book of Judges, Samson is perhaps the most memorable. Who can forget his miraculous birth, long hair, feats of strength, his Philistine bride, the prostitute in Gaza, or Delilah? Undoubtedly, young children are mesmerized by his strength—how many people have killed a thousand aggravated warriors with the jawbone of a donkey?

Most of us, however, remember Samson because we identify with him: “Samson was a sinner, and so am I; if God can use Samson, then surely God can use me.” In fact, we are probably drawn to Samson because we believe he sinned in ways greater than most of us. After all, he tried to marry the enemy—a Philistine! He killed hundreds and thousands of men for what sometimes merely amounted to a lost wager and the mistreatment of his fiancée. He “slept” with a prostitute and destroyed public property. Let’s face it—this type of drama only exists in R-rated movies. So we reason that if God can love and use someone as “sinful” as Samson, then maybe He can love and use us.

I wonder, however, if this interpretation is correct. Does Samson’s story exist only to make us feel better about ourselves, or is there more to it? Did the author of Hebrews include Samson in the “Hall of Faith” (Hebrews 11:32,33) for our self-esteem or for the faithful execution of his judgeship?

To demonstrate this, consider one of Samson’s so-called less-than-kosher episodes: his night with a prostitute in Judges 16:1-3. In this short, enigmatic account, Samson travels to Gaza, spends half the night with a prostitute, steals the city gates, and then travels with them on

his back for some 40 miles to Hebron. Was this a night of frustrated passion culminating in an act of rage, as some commentators suggest? Perhaps, but probably not.

What in the world was he doing with a prostitute?

Samson’s visit to Gaza introduces us to the second part of his life and his well-known encounter with Delilah. It is, therefore, no accident that Samson visited a prostitute in Gaza in 16:1-3. This is the same Philistine town to which he will be taken captive (16:21) and in which he will kill more Philistines in death than in life (16:30). In other words, Judges 16 is about Samson’s overthrow of the Philistine stronghold in Gaza by way of his associations with two women of questionable character.

How, then, does this episode with a prostitute set us up for the rest of the chapter? How does Samson’s so-called “evening of indiscretion” relate to the eventual overthrow of Gaza? To answer these questions, we must ask two others: What was Samson doing with a prostitute, and did Samson have sex with her?

Let’s begin with the second question, which focuses us on verse 1. Most com-

mentators say Samson did engage in illicit sexual activity, and most translations leave little doubt. However, the Hebrew text is ambiguous and does not necessarily imply this. Verse 1 states that “Samson went to Gaza, saw a prostitute there, and he came to her.” The last part of this verse, two Hebrew words literally rendered “and he came to her,” is translated differently by modern translations. The NIV says “he went in to spend the night with her,” and the ESV and NASB go even further, saying “and he went into her.” These euphemistic translations imply that Samson had sex with the prostitute. Such renderings are certainly possible, and this expression does constitute one of the ways the Hebrew language speaks of sexual activity (Genesis 38:18; Ezekiel 23:44; 2 Samuel 12:24).

This Hebrew expression, however, does not always carry the nuance of sexual innuendo. A prime example appears in Judges 4:22, where Barak enters the tent of Jael in pursuit of Sisera, the commander of the Canaanite army. The exact same expression in 16:1 also appears in 4:22. But notice how the translations handle 4:22. The ESV says “So he went in to her tent,” and the NASB “and he entered with her.” The NIV reads “so he went in with her.” Thus, various translations render the same expression differently depending on the context. The Judges 16 text is translated with the nuance of sexual innuendo because of the presence of a prostitute and what we have been taught to expect of Samson. In Judges 4, however, the relationship between Barak and Jael appears not to warrant this interpretation. Understanding context leads us to our second question: What was Samson doing with

the prostitute?

This might seem naïvely obvious, but think about it from another perspective. If traveling in the ancient world, you may have stopped at night in a city. Upon entering, you would sit in the town square and, if you were lucky, an upstanding citizen would invite you into his home for the evening (Judges 19:11-21). Your presence would thus become immediately clear. If, however, you wanted to enter a town undetected, a good strategy would have been to stay with a prostitute to mask your true intent.

If you think this is a stretch, consider Joshua 2. When Joshua sent spies to Jericho, where did they stay? With Rahab, the prostitute! In fact, many elements connect their activities with those of Samson in Gaza. First, the designation for a female prostitute is the same (Joshua 2:1; Judges 16:1). Second, the men “enter” or “go in,” and stay with the prostitute (same verbs). No one suspects the spies in Joshua 2 of engaging in illicit sexual activity, but we all suspect Samson of doing so.

Also, the inhabitants of Jericho and Gaza discover the presence and intent of the spies, and plan their demise (Joshua 2:2; Judges 16:2). Finally, the spies and Samson escape in dramatic, memorable ways. The spies are hidden by Rahab and escape through her window during the night (Joshua 2:15). Samson also escaped during the night and took with him the city gates (Judges 16:3). The emerging relationship between Joshua 2 and Judges 16 suggests that Samson’s night in Gaza is a way of preparing us for the eventual destruction of that town. We know that the Israelite spies stayed with a prostitute in Jericho in preparation to destroy the town. Giv-

en the larger context of Judges 16, Samson appears to be doing the same thing. Samson is not in Gaza to have a good time; rather, he is readying the city’s destruction. This is also why Samson took the gates with him.

In biblical antiquity, city gates were crucial for self-defense. Their destruction symbolized the city’s destruction.

edly fail to do for themselves—possess the land and all of God’s good promises.

It now seems less reasonable to consider the events of Judges 16:1-3 as a one-night stand in the adventurous life of Samson. Rather, we see God fulfilling His promises despite Israel’s disobedience. Samson goes to Gaza to correct Israel’s failure to possess the promised land and eliminate its pagan inhabitants. Additionally, like all the judges, Samson prepares us for the coming of a king. In fact, Samson is David’s John the Baptist. Many things connect Samson and John the Baptist: Both are born to older, barren parents; both are Nazirites; and both are betrayed unto death by less-than-virtuous women. Most importantly, however, both men prepare for the arrival of a great king. In the final battle with the Philistines, Samson begins what David completes when slaying Goliath (1 Samuel 17) and eliminating the Philistines from the land.

If, therefore, we look at Samson and see only ourselves, then we have missed something. If we look at Samson and delight in what we wrongly think are among his shortcomings, then we have misunderstood the text. With Samson, God does not repair our culturally deflated self-esteem. Rather, God shows us the beauty of His kingdom, demonstrating that we can believe His promises, and, like Samson, “gain a better resurrection” (Hebrews 11:35) and so “be made perfect” (Hebrews 11:40).

Miles Van Pelt, one of the newest additions to the RTS faculty, is assistant professor of Old Testament at RTS-Jackson. He lives in nearby Clinton, Miss., with his wife, Laurie, and their four young children—Ben, Kacie, Madie and Max.



MARTIN FRENCH

Recall how Jeremiah lamented the fall of Jerusalem in Lamentations 2:9: “Her gates have sunk into the ground; their bars he has broken and destroyed” (emphasis added). But the real significance of the gates in this text is that God, through Samson, continues keeping His promises to the patriarchs. In Genesis 22:17, God promises Abraham, “I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies” (emphasis added). Thus, Samson depicts God’s faithfulness to do for His covenant people what they repeat-

Writing in a day in which pain and hardship

were much more prevalent than in our own, the puritan Richard Baxter recognized the value of meditating on life, death and the after-life. Even when departure is unavoidable, he noted, attachment to this world can be so intense that we need forceful help “to conquer our natural unwillingness to die.” The ravages of injury, illness and aging make “the senses and appetite languish and decay.” By God’s grace, our sufferings can help draw the mind away from earthly matters and provide a “spe-

cial help” in preparing for the inevitable (*Christian Directory*, p. 527). For those who are in Christ Jesus, this most certainly includes heaven itself.

Whether because of the sad loss of loved ones, or because of our own frustrating limitations, it is wise and beneficial to contemplate the hope of heaven: “Since you have been raised with Christ, keep seeking the things above, where Christ is, seated at the right hand of God” (Colossians 3:1). What a blessing it is that heavenly-mindedness gives perspective and meaning to earthly pursuits!

Our Heavenly Hope is a Great Comfort and an Incomprehensible Reality

For the believer, the familiar message of John 3:16, “For God so loved the world, that He gave His only begotten Son, that all who believe in Him shall not perish, but have eternal life,” communicates hope not just for this life, but supremely, into all eternity.

As Christians, we are directed to “comfort one another with these words”

OUR HEAVENLY HOPE

For the believer in Christ, death is only temporary.

that announce our heavenly hope: “The Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, *and thus we shall always be with the Lord*” (1 Thessalonians 4:16-18, emphasis added).

Christ’s people earnestly long for this. Overshadowing the hardships, frailties, disappointments and pains associated with living in this fallen world, heaven promises unending peace and joy. The place to which Jesus has gone in preparation for receiving His bride (John 14:2,3) is a home in which death will be totally powerless to interrupt our joy, and where tears, pain and darkness shall not exist: “He shall wipe away every tear from their eyes, and there shall no longer be any death, there shall no longer be any mourning, or crying, or pain” (Revelation 21:4). Darkness shall permanently give way to the light of the glorious Lord: “The Lord God will give

them light, and they will reign for ever and ever” (Revelation 22:5). The present deep shadows of our iniquity will give way to eternal purity, for “... nothing unclean ... shall ever come into it ...” (Revelation 21:27). Our prayers that God would “deliver us from evil” will be answered once and for all. Along with all saints, our garments shall be washed white in the blood of the Lamb (Revelation 7:14). Our Lord Jesus will bring His faithful followers—His bride—into His heaven as “the church in all her glory, having no spot or wrinkle or any such thing” (Ephesians 5:27).

Heaven is desirable above all else. Understanding that “to live is Christ and to die is gain” (Philippians 1:21), the apostle Paul expressed his passionate yearning for heaven – his “desire to depart” – because being with Christ far surpasses anything that this earth can offer (Philippians 1:23). The purity, joy, rest and beauty of heaven will overwhelm all who enter its gates – but there is more ... much more!

Our Union With Jesus Christ Is Our Heavenly Hope

In his helpful book *Heaven and Hell*, Edward Donnelly observes that “... the New Testament nowhere speaks of believers going ‘to heaven’ when they die. Instead, they go to be ‘with Christ’” (p. 81).

All cultures and religions anticipate some sort of afterlife. The Scriptures teach that God “has set eternity in the human heart” (Ecclesiastes 3:11). Lacking knowledge of the Bible’s teaching on the subject, many speak of heaven

as a certainty for all. Even those who steadfastly reject the Lord Jesus Christ almost universally gravitate toward a belief in an after-life, or paradise. But heaven is the place of rest and delight only for those who belong to our blessed Savior. Only believers yearn to be forever with Jesus, and they alone will share heaven as an eternal inheritance.

On Calvary, between the two criminals, it was only to the thief who worshiped Jesus that our Lord declared, “Today you will be with Me in paradise” (Luke 23:43). Because being “absent from the body” is synonymous with

being “at home with the Lord” (2 Corinthians 5:8), believers take heart in knowing that absence from this life equates with being “with Christ, which is far better” (Philippians 1:23).

Jesus prayed that this would be so. “Father, I want those You have given Me to be with me where I am, and to see My glory, the glory you have given Me” (John 17:24). Moreover, He guaranteed it by His resurrection: “I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also” (John 14:3).

The Glory of God Is Our Heavenly Hope

By unreservedly conquering death, our Lord enables His followers’ victorious entrance into “... the city of the living God, the heavenly Jerusalem,” and “to God the Judge of all, to the spirits of just men made perfect, and to Jesus” (Hebrews 12:22-24). Christ’s glory illumines that Heavenly City—“the glory of God gives it light, and the Lamb is its



lamp” (Revelation 21:23).

In our sin-ridden mortality, His glory and holiness are far too magnificent for us to behold: “... no one may see Me and live” (Exodus 33:20). Though now “we see but a dim reflection,” later “we shall see face-to-face” (1 Corinthians 13:12). By his sacrifice, our Lord has made it possible for us to behold God’s brilliant and magnificent glory. Around His throne are innumerable worshipers who continuously exclaim, “Worthy is the Lamb who was slain, to receive power and riches and wisdom and might and honor and glory and praise” (Revelation 5:11,12).

Christ’s holy magnificence is beyond description. Consider Donnelly’s observation from Revelation 1:17 that “John was the beloved disciple, Jesus’ closest earthly friend. He knew his Lord well, ... confided in him without reserve. Yet when he saw his master in heaven, he ‘fell at his feet as dead’” (*Heaven and Hell*, p. 85). Yet in his epistle, the aged patriarch was able to write with great anticipation that “... we shall see Him as He is” (1 John 3:2). Take heart that at this

very moment, your departed Christian loved ones, in perfect holiness, are in God’s presence, knowing Him in the fullness of His glory!

Redemption is the triumph of God’s great plan, and heaven is the eternal celebration of our Redeemer. The Scriptures say it best: “God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus, in order that in the coming ages He might show the incomparable riches of His grace, expressed in His kindness to us in Christ Jesus” (Ephesians 2:5-7). This is who our loving Savior is: grace beyond comparison and kindness beyond

comprehension. Death’s sting lasts but for a night. Heaven’s hope—resurrection hope—reunion hope—will be a wonderfully unending day.

Come, Lord Jesus!

**“Even as I already now
experience in my heart
the beginning of eternal joy,
so after this life I will have
perfect blessedness such as
no eye has seen,
no ear has heard,
no man has ever imagined;
a blessedness in which to praise God
eternally.”**

The Heidelberg Catechism Number 58

John Sowell, MAR, M.Div., is vice president of RTS-Atlanta. He and his family are members of the Church of the Apostles in Atlanta.



Partners in the Harvest

Jason and Susie Sterling return to a familiar ministry field: the university where they first met.

It's been said "you can't go home again." Jason and Susie Sterling are defying that dubious adage.

The couple met at Samford University in Birmingham, Ala., in 1996, and after their respective graduations and eventual marriage, they studied at RTS-Orlando. Now, reminiscent of the classic television sitcom character Mr. Kotter, who returned to his old high school as a teacher, the Sterlings are responding to God's pull back to their alma mater—this time with Jason as campus minister with Reformed University Fellowship.



Jason says, "and I would say, 'Man, we just love what we're doing; we love college students, don't we?'" Providentially, an RUF ministry position at Samford opened up right when Jason attended a conference where he essentially declared his interest in joining RUF full time after Jason's graduation from RTS.



United They Stand

Jason's and Susie's ministry partnership extended to the classroom, where they sometimes took RTS classes together. The opportunity for Susie to attend for free while Jason attended full time, and later vice versa, made RTS especially attractive to them. In fact, they decided to both attend full time their first year there. Jason and Susie embarked on a grueling odyssey in which they both worked part time while carrying full course loads. Susie cleaned houses and did other various odd jobs, while Jason worked at the call center for a locally based national ministry, asking for donations.

"It was kind of crazy," says Jason, with considerable understatement. "At the end of that year we were exhausted, and I didn't know if I could go on at that pace. So I told Susie, 'You really have a heart for this; I want you to get your M.A. in biblical studies. I'm willing to stop and slow down and work full time to allow you to finish. And then maybe you can work and help me through.'"

Jason chuckles at that last recollection, but the Sterlings' seminary experience taught them some serious lessons that prepared them for ministry. "Coming in, I didn't really have a category for the church and its role in the world," Jason

give up," he says, laughing. "There's a Spurgeon quote that says something like, 'If you can do anything else but ministry, do it.' I tried. I felt like I was successful; it wasn't like I was running from something; it was God who had a hold of me until I said, 'Whatever you want, Lord, I'll do it.'"

During these years, Jason and Susie made a way to continue dating each other, albeit from a distance because Susie was still finishing up at Samford. After her graduation in 2000, they married that July. They made plans to attend seminary in 2001 to avoid subjecting their newlywed year to the rigors of seminary life.

Susie views their mutual calling to ministry as an extension of their marriage. "We've partnered in our daily lives wherever the Lord has us," she explains, "at church or in whatever ministry we've been involved in. So it seemed like a natural thing in both our hearts." In fact, that sense of partnership also played a role in their specific calling to campus ministry. Upon moving to Orlando in the fall of 2001 to attend RTS, the Sterlings eventually began a Sunday-school class for college students at St. Paul's Presbyterian Church in the Orlando area. "Susie and I would be sitting in the car on Sundays,"



"Lord, I Give Up"

Ironically, neither Jason nor Susie originally hails from Birmingham. Jason was born and reared in Owensboro, Ky., while Susie grew up in South Carolina. They met during Jason's senior year at Samford, when Susie was a freshman—"I robbed the cradle, but I robbed a good one," Jason jokes. Their return to Samford comes after a time of trial and error in which Jason in particular sought to find God's niche in ministry.

"The pastor [of my home church in Owensboro] allowed me to do many things," he recalls, referring to being back in Kentucky after graduating from Samford in 1997. "I got to preach, serve in a lot of different ministries, and test my gifts. Through that I got a lot of outward confirmation of my gifts for ministry." One of Jason's roles in Owensboro, where he worked for a pharmaceutical company, involved teaching Sunday school to college students. This is when Jason began to sense a pull on his heart.

"I remember saying one day, 'Lord, I

acknowledges. “That’s something I’ve become passionate about. [With RUF] there’s a big emphasis on the church, which is God’s ordained means of furthering His kingdom. The church is the context where evangelism and discipleship are to take place. The church isn’t perfect—it’s full of sinners—but it’s still the bride of Christ, and it’s His ordained means of accomplishing the Great Commission.”

This perspective serves them well in preparation for their place in the Great Commission. “I’ve been given a framework for thinking and for viewing the Scriptures,” Jason says, “as well as looking at our [ministry] situation and applying God’s Word to it.”



Home-Field Advantage

Susie sees home and family life as being an integral part of that application; the Sterlings’ first child, Katherine, arrived on July 28, just before this article went to print. “It’s going to be interesting because it’s definitely going to be new ground for me as far as my role [in ministry] and how that will play out,” Susie says. “I definitely want to be on campus with Jason as much as I can, at least for the weekly meetings at night. But having students in our home will be one of the main roles, whether it’s having girls over for lunch or for dinner, or just having people over to see our lives. We want to open up who we are to them and have an ‘organic’ ministry, letting students have a window into our family life.”

According to Jason, who worked in the RTS-Orlando admissions office and chipped away at his degree program while Susie finished hers full time, this aspect of their ministry at Samford will have practical benefits. “Even a Christian liberal-arts school like Samford attracts all kinds of people,” he explains. “So we can assume, if the statistics hold, that about 50 percent of the students either come from broken homes and didn’t have both parents, or if they did, chances are they have not seen a good marriage modeled in front of them. Many of them have probably never had a parent sit down and talk to them about a godly



view of sex and dating and those kinds of things.”

With today’s students being hungrier than ever to see authentic expressions of faith, the Sterlings are well equipped and well positioned to influence the next generation with the truth of the gospel and of Scripture. And despite the fact that Jason and Susie are respectively only eight and five years removed from the college scene, the campus culture changes more rapidly with each passing year, so it’s truly cross-generational ministry for them. “I’m sure that’ll be a challenge for me,” Jason acknowledges. “But I’m motivated about reaching out to college students because of their place in life. I’m looking forward to having a part in raising up the next generation of leaders of the church—future ministers, elders, and lay people in the workplace. That excites me.

“I have the opportunity to help them develop a biblical world and life view so they can know what it means to live all

of life under the lordship of Christ. And since a lot of people find their mate in college, it’s a crucial time for influencing the kingdom as they [eventually] have children and raise godly families. And in college, people often make decisions about whether they’re going to walk with Christ for a lifetime. I’m not saying you can’t do so afterward, or go into college with those things already set in place, but college students face a lot of competing ideologies, whether in the classroom or in the world in general. So it’s a rubber-meets-the-road time: ‘Who am I?’ ‘Am I going to live for Christ?’ and those kinds of questions.”

As the road upon which God has taken Jason and Susie Sterling leads them back to Samford, they have returned to a place where they will help a new generation of students answer those questions with biblical truth.



VIRTUAL REALITY

Five students who have brought the RTS experience to themselves without leaving home.

It was once said that with a bat and a ball and an imagination, a child is a complete baseball team; through the RTS Virtual Campus, with a calling, an Internet connection, and a willingness to learn, a student is close to being a complete seminary. Begun in 1998, RTS-Virtual offers a Master of Arts in Religion degree accessed mostly via distance education. What was once a four-year

pilot project is now fully accredited. In fact, RTS-Virtual is the first seminary program to offer a master's degree almost entirely from a distance (the actual amount is 90 percent; Virtual students do visit the residential campuses to fulfill certain requirements). RTS faculty currently teach more than 500 students via audio recordings, online discussion boards and webconferencing, with a complete set of courses in biblical studies, systematic theology and church his-

tory. All an RTS-Virtual student needs is a simple Internet browser to access live and recorded RTS classes anywhere on the earth.

That "anywhere" includes places like Lethbridge, Alberta, and Minsk, Belarus. These far-flung locales are among those that have hosted the classrooms of five RTS-Virtual students. They tell how the ability to bring the seminary to their place of residence has helped equip them to fulfill their diverse ministry callings.

MATT IRVINE

Missionary
London

My wife and I are doing church planting, but not with English people; we work with Muslims and Hindus from India and Pakistan, of which there's a huge population here. The blessing of RTS-Virtual dates back to when I first went to the mission field seven years ago. I came to London initially for two years to mentor with an experienced church planter. After that I planned to return stateside for seminary training. But as I made friends with so many Muslims and Hindus, trying to figure out how to start a culturally understandable church in this environment, I saw myself being so challenged by their questions that in studying the Scriptures informally, I thought, *What's the best environment for me to further my training?* I began to think about combining formal training with staying in this cross-cultural, multiethnic environment in London.

I started taking distance classes with RTS-Orlando before Virtual even offered a program, switching over when it did become available. The immediate application is wonderful; I love being in the classroom one day and then talking to Hindus and Muslims the next. Right after I took Revelation with Dr. [Simon] Kistemaker, [RTS-Orlando professor emeritus,] I taught a Bible study with Hindus. I had to think through how Revelation fits the mindset of Hindus and other unbelievers who would come. The RTS study enriches that process.

Also, the Virtual program provides a model for my Asian ministry leaders. We're urging one of them not to go away for seminary training but to stay here in this context. There are so few believers from a Hindu background that to leave for three or four years would be devastating to the work, I think, as well as hurt their ability to relate to the environment. I want to tell other people that I'm



modeling the same thing myself for us Western missionaries. I hope that other young men and women can get over the stereotype that you have to go to a specific place to get a quality theological education.

MIKE MUÑOZ

Fire-department captain
Phoenix, Ariz.

In my early years of involvement in high-school ministry, I put my share of students to sleep and made many mistakes in public presentations. But making those mistakes finally brought me to the realization that if I was going to attempt to teach, preach, explain and defend the Bible, I needed to begin some type of systematic study of it.

I started studying systematic theology and found a friend who agreed to tutor me in Greek. For two years I took correspondence courses that gave me college credit in the subject. At the time I was already married and working as a firefighter in Peoria, Ariz., eventually being promoted to captain. Because of my situation in life and my ignorance of academic opportunities, I assumed I would not be able to receive higher-level theological education. So I resigned myself to doing the next best thing: reading books written by Bible scholars and seminary professors.

My call to Christian service came simultaneous with my conversion; the desire to serve the Lord swelled within me. More specifically, though, I later felt the Lord calling me to full-time ministry. At the time I applied to RTS-Virtual, I had a little over six years left before being able to retire from the fire department with full benefits and pension. I sought the counsel of several godly pastors, and amazingly, every one of them had the same advice for me: finish my career with the fire department, but concentrate on my theological education. Because of my plan to work in the fire department as well as the lack of seminary opportunities in Phoenix, I was



forced to look for a nontraditional course of study. This led me to RTS-Virtual, which equipped me to accurately handle the Word of God as an elder and teacher, for which I have become ordained since my graduation from RTS-Virtual.

LINDA STROMSMOE

Homemaker
Lethbridge, Alberta

To give you some perspective, Lethbridge is about one hour north of the Canadian border with Montana. If you draw a line straight north from Great Falls, Mont., it would pass through Lethbridge.

Having an undergraduate degree from the University of Calgary, I have always been drawn to adult education. Several years ago I started teaching a women's Bible-study class as part of our church's Christian-education program. The responsibilities of teaching compelled me to a more thorough, systematic knowledge of His Word, so as to teach it honorably and apply it correctly. As the church's Christian-ed department



grows, I would like to become an educated contributor.

I was introduced to RTS and Reformed theology by a friend and associate pastor of our church who left Canada to study for his Master of Divinity degree at RTS-Orlando and who is now a church planter in California. Through RTS and the Virtual Campus, I have been able to pursue an accredited seminary education when it would have been otherwise impossible. I have appreciated the staff and faculty pushing the technological envelope and bringing the online Centra courses to us. And I have appreciated the quality of instruction I have received from the professors at RTS. As a woman in the local church, I desire to honor the Lord through my teaching, and to do so with godly humility.

CONTINUED ON PAGE 14



Sandy Willson

Memphis, Tennessee, is known as the “River City,” due to its location on the Mississippi. Traditionally, in this particular River City, some have had trouble gaining access to formal biblical and theological educational opportunities. However, men like Sandy Willson have done something about that.

Dr. Willson, senior minister at Second Presbyterian Church in Memphis, is one of the founders of the Memphis Center for Urban Theological Studies. Through its partners, MCUTS provides biblical and theological education for the inner city of Memphis. The ministry was born out of a shared vision to serve the needs of under-resourced churches. The ministry partners comprising MCUTS work together to offer affordable formal degree programs.

RQ managing editor Paul Schwarz interviewed Dr. Willson about MCUTS and its vision for influencing Christendom.

Q&A

On the M-Cutting Edge

Sandy Willson, Memphis Center for Urban Theological Studies



HOW DID MCUTS GET STARTED?

One day I was visiting Joanne Ballard, president of Neighborhood Christian Centers, a holistic ministry to the poor here in Memphis and other Southern cities. I asked Joanne, “What’s the biggest need among the people you serve?” She replied, “They need leaders with Bible and theology training.” So I talked to my friend Larry Lloyd, a gifted ministry entrepreneur who is now the president of Crichton College in Memphis.

Larry arranged a series of meetings with pastors of some large African-American churches in the city. We discovered that while there were many informal mentoring and training systems, and even some Bible colleges, no one was offering any formally accredited programs. So Larry and I asked these pastors what they thought about trying to find a way to offer access to accredited programs, and we received general support. Of course, the students we primarily serve are not in the relatively more prosperous large churches; we are most interested in those in smaller, under-resourced churches.

So Larry and I put together a steering committee of interested people. We were joined by Howard Eddings of the Memphis Leadership Foundation; Joanne Ballard; Eli Morris, senior associate minister of Hope Presbyterian Church; our

chairman, Frank Jemison, an elder from Second Presbyterian Church; Frank Anderson and Bob Brian from Crichton College; and others. Every one of them was a crucial part of making MCUTS a reality.



WHO COMPRISES MCUTS?

At Second Presbyterian we have a ministry partnership with about 50 different agencies and institutions in Memphis. MCUTS was constructed and is intended to be the theological-education center for all our partners. We believe that everyone in ministry needs to be continually renewed theologically, and MCUTS is meant to be that instrument.



WHAT MAKES MCUTS DISTINCT?

MCUTS is carefully guided by people who know the poor and are deeply involved in ministering to them. And we have involved some of the major evangelical leaders of the area.

Second, while some of the MCUTS partners are not in Reformed churches, they’ve graciously allowed us to build our programs from a Reformed commitment and confession. Our new president, Tim Russell, is an adjunct professor at RTS and a Ph.D. candidate at Westminster. We are confident he will carry the program forward in a Reformed tradition, while respecting other traditions and stressing that we are primarily bibli-

cal and evangelical.

Thirdly, we have outstanding academic partners. You couldn't choose a college better suited than Crichton for the undergraduate accreditation, nor any seminary better able than RTS for the graduate level. They've both gone the extra mile to help develop the program. Fourthly, we're "local." Our desire is that all the funding for MCUTS comes from Memphis rather than from outside the area or from our academic partners. Finally, MCUTS is distinctive because it serves a majority African-American city. It's going to be a ministry that not only makes a difference in Memphis but also, we hope, in other cities.

Q WHAT IS THE BIBLICAL AND THEOLOGICAL FOUNDATION FOR YOUR EDUCATIONAL PROGRAMS?

We begin with the life and the heart of Jesus Christ. He makes it clear that He invites the weary and burdened to come to Him. He had no place to lay His head, and He made Himself poor so we might become rich. That motivates us above everything else. We have said from the beginning that our *raison d'être* in this enterprise is to help the poorest of the poor. We've resisted the temptation to build our ministry quickly in the suburbs, where we could serve as many students as we want. We've said all along, "We're going to stay in the city and serve the poor, though we will invite the privileged and the over-resourced to come join us downtown." So MCUTS simply is modeled from the life of Christ.

Therefore, we care about Memphis. We know this city needs many things—good jobs, excellent schools and healthy churches. But the heart of it all is theological renewal. None of that's going to happen in a healthy way unless it's built on a solid foundation and a love for Christ.

Q WHAT LESSONS ARE YOU LEARNING AS YOU WATCH MCUTS DEVELOP?

We're finding that people who love Christ are eager for theological and biblical education. We have grown dramatically on a shoestring budget in our first few years, simply because the folks we serve are so hungry for solid education. Secondly, we've learned that important

things cannot be done alone; you really have to form partnerships with others. I don't think any of the partners in MCUTS could have done this by themselves.

Thirdly, our Reformed churches in the suburbs can make a difference in the city and among the poor if they will build relationships. Sometimes it seems that Reformed Christians think that because they're Reformed, they will be discounted. That's the first impression you get when going into the city. But after building relationships, you begin to learn that God really can use us for ministry in the city.

Q HOW ARE THOSE RELATIONSHIPS BUILT?

They need to be relationships without a strict agenda. When suburban evangelicals want to build relationships in the city with a set ministry agenda from the beginning, some people will almost inevitably feel used. But if we go simply to find out about the people and how we can serve them, keeping our agenda flexible, people are normally eager to work with us. We also realize that we may get something started, but its continuing success depends upon local ownership. So our chairman, Frank Jemison, knows that all of us on the MCUTS steering committee are ready to resign from formal leadership when God raises up solid urban leaders to govern MCUTS.

Q WHAT IMPLICATIONS ARE THERE FOR MCUTS IN INFLUENCING ITS PARTNER CHURCHES, THE COLLEGE AND THE SEMINARY?

We at Second Presbyterian are learning a ton through this process, and I think that RTS and our other partners are happily learning a lot as well. For example, I think that African-American and Hispanic communities in particular have a lot to teach Anglos about ministry. But until we get into a classroom and into church with them and see how they do ministry, we are not going to learn as we ought.

Secondly, I think that evangelical seminaries in general

and Reformed seminaries in particular have been largely focused on the Anglo community, and sadly, we are not going to have the influence we ought to have in our culture until we aggressively engage all ethnic groups. In a very few years, Anglos will be a new minority in the U.S. So I'm excited about RTS being involved with us, not only for our benefit, which is substantial in itself, but also for RTS' benefit.

Q HOW WOULD YOU DESCRIBE MCUTS' LONG-TERM VISION?

Ours vision is to serve Memphis in such a way that we will find healthy local churches in every community, with men and women trained in a Reformed and evangelical context. I'm also enthusiastic about our ability to accomplish our vision because of Tim Russell, our new president. Tim is a bright, winsome Reformed theologian.

We also know that every urban area needs a ministry like MCUTS. A few cities already have it, but we long for the day when every major urban area will provide biblical and theological education for those who have not been able to afford it. We're enthusiastic about this vision because of what we've seen in our own students. They are hard-working, intelligent, focused people who have not had this opportunity until now, and they are eating it up. So I'm convinced that all across the country, if those of us who have the resources will provide them, there will be an enormous response. ♦

For more information about MCUTS, contact Tim Russell at (901) 725-3128 or tim@mlfonline.org.



TAKING CENTRA STAGE

Churches host many different kinds of events; weddings, memorial services and blood drives immediately come to mind. You can now add RTS classes to the list.

Through its Centra program, the RTS Virtual Campus forms partnerships with churches interested in hosting RTS classes. As is the case for individual RTS-Virtual students, Centra classes simply require a room with an Internet connection. Students gather for lectures delivered by an RTS professor via web-conference; a pastoral facilitator leads the group through discussions of the lectures, augmented by course materials provided by RTS.

Earlier this year, using the Centra format, six members of the First Baptist Church of Bossier City, La., took an RTS course titled "Educational Ministry of the Church," taught by Andy Peterson, president of RTS-Virtual. "I did not realize that so many actually have considered taking seminary courses," says Ky Faciane, an RTS-Virtual student who is pastor at First Baptist Bossier. "I figured the response would be overwhelming disinterest. However, I found that the oppor-

tunity met a desire in our leadership that had been brewing for a long time."

The unexpectedly interested parties taking the class included a computer technician and two nurses. They and the others met in a church conference room. The class did have to overcome some initial obstacles, such as troubleshooting technical glitches and simply getting used to the webconference atmosphere. However, for First Baptist Bossier, the benefits appear to far outweigh the challenges.

"I am attending RTS-Virtual in order to be more fully equipped to teach, lead and feed the church," says Pastor Faciane. "The wonderful thing [about Centra] is that I do not have to wait until I am finished with the degree program for these benefits to bless the church. [With Centra], I saw the chance not only for me to take the classes required for my degree program, but also to allow others in the church to benefit from them at the same time."

For more information about the Centra program, visit www.rtsvirtual.org or call 1-800-227-2013.

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SAM MASTERS

Missionary
Córdoba, Argentina

I'm an independent Baptist missionary planting churches in Argentina. RTS' Master of Arts distance program has been a huge blessing to me and to my ministry. I've really enjoyed the chance to study online—being able to read theologians like Calvin and applying the things I'm learning to my ministry. I know it's had great impact on my preaching and on the ministry I'm developing with our people.

I've also enjoyed being part of an online community—being able to meet people and have fellowship with them, chatting back and forth with them. I think for me it's been a solution to the problem of ministry isolation, which missionaries in foreign lands often have to deal with. Another great blessing has come in the process of developing a Bible institute program and actually beginning the first classes in April with about 20 students; the RTS program has provided something of a model for this.



SLAVA VIAZOVSKI

Translator
Minsk, Belarus

I was born near the Black Sea in Russia in 1977, later moving to Belarus with my parents. I am Russian but feel as if I had been born in Belarus and lived here all my life. This is my country and these people are my people. I desire to spend all my life here for its spiritual awakening and for its turning from atheism to Christianity. After my conversion I organized a Bible-study group in my school; one of the first students converted is now my wife, Anya. Then I entered the university and continued the student outreach, starting another Bible study and editing a small evangelistic magazine intended primarily for my friends but also used at other universities in our city as well.

My greatest ambition is to preach the gospel. I know I am called to this ministry, and if the Lord gives me strength to preach 10 times a week, I would do so with great joy. I want to see people converted and churches established. For



this end I have two means: books and preaching, using both of them as much as possible. Praise to God, who I believe is using me as His vessel to spread His words to our people, who have not heard about Jesus for more than 70 years.

I completed my Master of Arts in Religion degree from RTS last year. I studied with RTS to deepen and enhance my knowledge in theology and church history. Under the tutelage of RTS teachers, I systematized the biblical knowledge I had already acquired. I also desire to teach in a seminary here in Minsk, if the Lord will provide such an opportunity, but in order to be a seminary teacher I needed a degree in theology. I don't know if seminary teaching is part of my calling, but whatever the calling, I want to serve the Lord as practically as possible. I want to see people converted and the Lord glorified through their salvation, and if teaching in the seminary can help me achieve this, I will do it with great joy. The Virtual campus enabled me to continue putting energy into the building up of our church, instead of spending several years away from home on a residential campus.

For more information about the RTS Virtual Campus, visit www.rtsvirtual.org or call 1-800-227-2013.



Dec. 8: The third annual Christmas concert in the Robert B. and Katherine Pamplin Chapel, presenting combined choirs from the RTS student body, Covenant Presbyterian Church and Orangewood Presbyterian Church.

OTHER RTS NEWS

» RTS has finalized a partnership with FamilyLife, a ministry of Campus Crusade, through which professors teach courses for FamilyLife staff members, who then earn RTS graduate credit. RTS has a similar new partnership with Campus Crusade in East Asia.

TRAVEL

» **Dr. Robert Cara**, professor of New Testament, RTS-Charlotte, and chief academic officer for RTS, will teach "Greek Exegesis" in Kiev, Ukraine, Oct. 10-14, 2005.

» **Dr. Steve Childers**, associate professor of practical theology and director of the Doctor of Ministry program, RTS-Orlando, spoke on "The Missio Dei in the Lord's Prayer," at Trinity Evangelical Divinity School, Deerfield, Ill. While in the Chicago area, Dr. Childers consulted with the Evangelical Free Church in America regarding the development of regional church-planting networks.

» **Dr. Allen D. Curry**, Reaves professor of Christian education, RTS-Jackson, taught a D.Min. course, "Theology of Ministry," in Bangkok, Thailand, June 23-July 1, and in Sao Paulo, Brazil, July 29-Aug. 5. He presented "Educational Ministry in a Changing Culture" at a symposium at Chongshin Seminary in Seoul, South Korea, July 5. Dr. Curry will be in Clarksdale, Miss., Aug. 27, speaking on "Teaching the Bible to Adults," at the Equipping the Saints Conference.

» **Dr. John Frame**, RTS-Orlando, lectured at Blackstone Fellowship, Phoenix, June 9, on "Loving God with Your Mind." Blackstone is a program for first-year law students who wish to make an impact for Christ in their profession. He also lectured on "Church Music in Worship," June 11 at Christ the King Church, Santa Cruz, Calif.

» **Dr. Mark D. Futato**, academic dean and professor of Old Testament, RTS-Orlando, taught "Seeing the Psalms," for Campus Outreach staff train-

ing in Panama City, Fla, June 20-24, and the Campus Crusade for Christ School of Leadership in Fort Collins, Colo., July 4-15. For the School of Leadership he also taught two Old Testament Survey classes.

» **Mr. Joel Harlow**, instructor for online Greek and Hebrew, will present two papers in November at the 125th annual meeting of the Society of Biblical Literature, Philadelphia: "Successfully Teaching the Biblical Languages Online" and "Principles of Adult Learning as Guides for the Successful Design and Delivery of First-Year Hebrew."

» **Dr. Frank James III**, RTS-Orlando, gave a lecture, "John Calvin: The Untold Story," during the July 16, 2005, PCA Pre-Assembly Annual Conference in Chattanooga, Tenn. July 5-7 in St. Louis, he participated in the National Pastoral Cohort at The Pastor's Summit, presenting the "Sustaining Pastoral Excellence" program, sponsored by a Lilly Foundation grant.

» **Dr. David H. Jussely**, RTS-Jackson, traveled to Ramstein, Germany, May 19-June 12, where he spoke at Trinity Reformed Presbyterian Church (PCA) and to military personnel at Ramstein Air Force Base.

» **Dr. Reggie M. Kidd**, RTS-Orlando, team-taught with Dr. Carla Waterman, chaplain of Northern Seminary, "Sacred Actions and Pastoral Ministries," June 8-15, as part of the Doctor of Worship Studies curriculum for Dr. Robert Webber's Institute for Worship Studies in Jacksonville, Fla.

» **Dr. Simon Kistemaker**, RTS-Orlando, will teach "The Gospels and Acts," in November and December at the Baltic States Theological Seminary in Riga, Latvia.

» **Dr. Samuel H. Larsen**, RTS-Jackson, taught "Research Design" at Mackenzie University in Brazil. September 23-30, he will participate in the commencement ceremony for RTS D.Min. students at Highland Theological College in Edinburgh, Scotland. In November, Dr. Larsen travels to Korea to teach Ph.D. seminars, and to Japan to teach Japanese pastors with Church Revitalization International. He will present his paper, "First Century Asian Christianity's Encounter with Buddhism," at the annual meeting of the Evangelical Theological Society, Nov. 16, Valley Forge, Pa.

» **Dr. Andrew Peterson**, president, RTS-Virtual, taught the first online-only version of CE514, "Educational Ministries of the Church," to students from around the United States and three other countries, April 2005.

» **Mr. Frank Reich**, president, RTS-Charlotte, is scheduled to speak Aug. 25 at the Biltmore Baptist Christian Business Luncheon, Asheville, N.C.; Sept. 29 at Grove City College, Pittsburgh; Oct. 22 at the Central Carolina Presbytery, Charlotte; Nov. 16 at A Gathering of Men, Baton Rouge, La; and Nov. 17 at the Young Business Leaders Banquet, Birmingham, Ala.

» **Dr. Guy L. Richardson**, president, RTS-Jackson, traveled to England the week of July 4 to attend, along with other evangelical seminary presidents, the Cambridge Roundtable Conference. He participated in and contributed to a discussion called "Transformation in the Academy."

APPOINTMENTS HONORS/AWARDS

» **Dr. Rod Culbertson Jr.**, RTS-Charlotte, has been elected to the chairmanship of the statewide committee of Reformed University Fellowship in Florida. Dr. Culbertson currently serves on the RUF permanent committee of the PCA General Assembly.

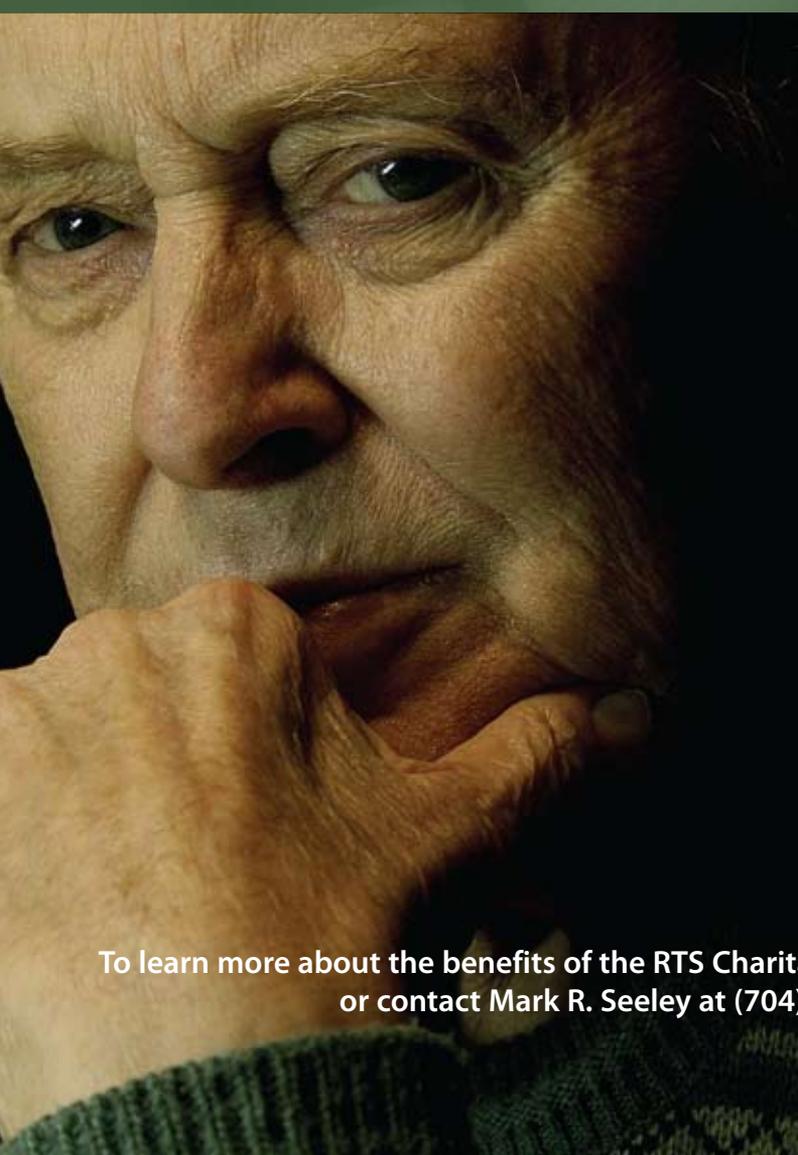
» **Alice Fulghum**, RTS-Jackson, is the new 2006-2007 president elect of the Mississippi Association of Marriage and Family Therapy.

» **Dr. Mark Futato** was recently appointed academic dean for RTS-Orlando effective Aug. 2005.

» **Dr. Robert Cara**, RTS-Charlotte, was recently appointed as chief academic officer for RTS and as professor of New Testament at RTS-Charlotte.

» **Dr. Mike Kruger**, RTS-Charlotte, was recently appointed as both academic dean and associate professor of New Testament for RTS-Charlotte.

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