DAVID LUCAS

RTS ORLANDO: THE LUCAS CAMPUS
by Lynne Wingard

IMMIGRATION and THE KINGDOM OF GOD
by Dr. Scott Redd

RETAINING ITS VALUE
The Old Testament is more relevant today than ever.
by Dr. Michael Kruger

POETRY in MOTION
Interview with Preston Perry and Jackie Hill-Perry
STAFF
Publisher Dr. Ligon Duncan
Editor in Chief Phillip Holmes
Managing Editor Paul Schwarz
Art Direction Jonathan Shull Design
Photography Director Matt McQuade
Editorial Assistants Tiffany Bryson, Abby Wood

WHO WE ARE
Reformed Theological Seminary exists to glorify the Triune God and to serve His church in all branches of evangelical Christianity, especially Presbyterian and Reformed churches, by providing Reformed graduate theological education that is globally accessible. RTS equips its students for ministry, primarily through pastoral preparation, to be servant leaders marked by “A Mind for Truth, A Heart for God.”

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

© 2019 Reformed Theological Seminary.
All rights reserved. For reprint permission, please call 601-923-1600 or email communications@rts.edu
All Scripture references from the English Standard Version except where noted.
Read the digital version of the magazine at www.rts.edu/MandL.
Reformed Theological Seminary
Jackson Houston
Orlando Dallas
Charlotte New York City
Washington D.C. Memphis
Atlanta Global
communications@rts.edu • www.rts.edu

CONTENTS
SPRING 2019

04 CHANCELLOR’S MESSAGE
Dr. Ligon Duncan posts some thoughts about social media.

06 NEWS
Learn about RTS Orlando’s tribute to David Lucas and other happenings across the seminary.

16 RETAINING ITS VALUE
The Old Testament is more relevant today than ever.
by Dr. Michael Kruger

20 IMMIGRATION AND THE KINGDOM OF GOD
by Dr. Scott Redd

28 POETRY IN MOTION
Interview with Preston Perry and Jackie Hill-Perry

36 A NEW LEGACY
Zach and Heather Hubbs follow in a long line of giving back to Christian education.

38 REFLECTIONS FROM RETIREMENT
An early RTS alumnus looks back on his life and ministry.

46 CALLED TO ACTION
Justin Giboney advocates a biblical approach to engaging politics.

50 RTS AT WORK

FOLLOW US
@REFORMTHEOSEM
ITUNES.RTS.EDU
@REFORMEDSEMINARY
REFORMEDSEMINARY
REFORMED THEOLOGICAL SEMINARY
The liabilities and misuses of social media (Facebook, Twitter, Instagram, etc.) have been the subjects of a good bit of recent attention. Twitter, a social media platform that allows users to post and read 280-character comments about anything and everything, especially has been in for loud criticism. It seems to specialize as an avenue for the expression of outrage and slander.

In the wake of its use to spread a misleading narrative about a controversy related to a recent pro-life march in Washington, D.C., many journalists and public figures have apologized for their errant “hot takes”. Others have said that they were going to shut down their accounts, or curtail or change their usage of the medium; while still others have spoken in detail about what they think it is good, and not good, at communicating.

All this reminds us that the Bible is way ahead of addressing the latest controversies of the day. Two thousand years ago, James warned us that “the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire! And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race. But no one can tame the tongue; it is a restless evil and full of deadly poison. With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God; from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way” (3:5-10, NASB).
It turns out social media simply is another way of exercising our tongues, either for good or for ill. Social media amplifies the reach of our tongues. It lets our private thoughts circle the globe and brings into public discussion conversations and statements that once would have been contained in a small circle of friends bantering in a coffee shop. That means it has huge potential for evil, because we are sinners, and as James reminds us, the tongue is hard to tame.

And yet there are many things about social media that are incredibly positive and helpful. I use social media to keep track of family, friends and colleagues in ways I simply couldn’t have just 15 years ago. I use it to get an idea of the pulse of “what’s going on” and people’s attitudes and opinions about the various issues of the day. I use it to alert me to news events and stories, and especially to lead me to good reading. I also use it for accountability to RTS — to let the people I serve know what I am doing in fulfillment of my responsibilities (where I am speaking and what I am writing, reading, learning or doing). I also use it to promote the ministry and mission of RTS, and to extend the influence of my colleagues.

In light of all this, I’ve tried to adopt some guidelines for my personal usage of social media. One thing I want to do is to be as positive and constructive as possible. I try to remain in the posture of commending Christ, the truth and the gospel.

I want to relentlessly encourage, edify and inform, even though the most popular clickbait is usually negative, critical, controversial and polemical. I also make a studied practice of ignoring social media users who attempt to foment strife (“trolls”), who deal in untruths, mock others or seek to harm the reputations of honorable people. One thing I ask myself is, “How much responsibility does this person who is saying something on social media have in the rest of his life?” I deliberately don’t give inordinate attention to people whose only “platform” is social media and who elsewhere have little accountability or responsibility.

A significant service I want to provide is to point people to wise and sound people and resources. Social media is not conducive to serious thought, debate or discussion because it has a hard time with context, and lacks the constraints that come with personal interaction (people will say things while alone populating social media with their opinions that they would lack the courage to say to a person face to face). In fact, all of us ought to aim to treat people on social media like we would treat them in person, being and speaking the same way on social media that we do in the context of life, family, church and ministry. We should deliberately aim to be the same person online and offline.

Above all, I want to exalt Christ, the Scriptures, God’s grace and truth, and the gospel in what I say and how I say it.

I hope this will help you as you think through how to use social media.
David Lucas is a builder. He has spent most of his life building — his family, his career, his community and his Savior’s kingdom. His devotion to RTS has helped build an institution whose core commitment is to equip and enrich the church. Last October, the RTS Board of Trustees honored him during a special chapel service, renaming RTS Orlando as The Lucas Campus.

He has faithfully served the seminary for over 30 years, overseeing many changes and developments. In 1993 he joined the steering committee to move the Orlando campus from Maitland, Fla., and to develop a new, 65-acre campus in Oviedo. David joined the RTS Board of Trustees in 1998 and has served on its executive committee since 2002. During his time on the board, David has been instrumental in the expansion of other campuses and long-term strategic planning.

Born in Pittsburgh, David earned a B.S. in industrial management from Purdue University and an M.B.A. from Harvard Business School. Married to his wife, Linda, since 1969, they moved to southwest Florida in 1985 to manage the estate of Linda’s father, who was a land developer in Bonita Springs. David became the chairman of Bonita Bay Properties (now the Bonita Bay Group) and built a company distinguished by a corporate culture of integrity, innovation, environmentally responsible development and relational investment in the community.

“David’s influence on RTS has been deep and wide,” says RTS chancellor emeritus Dr. Ric Cannada. “His wisdom, counsel and financial support were crucial in the establishment of RTS in Orlando. As a resident of Florida, David’s interest and involvement in RTS Orlando naturally has been deep and significant. David’s influence on RTS, however, has also been wide, since he has always cared about the overall ministry and growth of RTS. As a board member and later
as a member of the board’s executive committee, David has been concerned that every campus in the RTS system, and especially the new campuses, be very carefully considered and well planned.”

Drawn to the purpose statement of the seminary and its commitment to ‘biblical fidelity, confessional integrity and academic excellence,’ David says it’s “the reason I’m involved with RTS. I can’t think of a better way to spend my money and my time than by supporting this organization. I think it’s the tip of the spear in the fight between good and evil. I’ve been involved with the seminary for over 30 years. I have come to realize that it is a powerful force for good in this world. The thing I like the most about RTS is its leverage. By that I mean the seminary can take one individual and train them to be effective in preaching and teaching. They can then go on to influence thousands of people for Christ during their careers.

“During the many years I have been involved with RTS, it has seen its ups and downs. But throughout that time, the seminary has remained faithful to its founding concepts, and the Lord has blessed its work.”

In addition to his service on the board, David and Linda have served the seminary with their exceedingly generous financial support. David expressed their philosophy of giving in an address given at Covenant College: “Stewardship involves the realization that your money, possessions, and talents are not your own, but are ultimately owned by God — who owns everything.”

The chapel service and campus dedication were a special time of celebration to give thanks to God and to commend His servant. “David Lucas is, by the grace of God, a man of extraordinary wisdom, patience, perseverance, generosity and humility,” remarked Dr. Ligon Duncan, RTS chancellor and CEO. “I could expound at length on each of these qualities. Even more, he is a friend, a friend to RTS, and a friend to me. He was on the search committee that called me to RTS and recommended me to the board as Chancellor, and he has been an invaluable counselor to me ever since. He loves RTS as much as I do, and no one has been more strategic in the advancement of our mission or in the health of our institution. My admiration for him, and appreciation of him, are hard for me even to begin to express.

I am grateful to God for David. I’m thankful for his example to me of living a life of trust in Christ. I am excited to see the fruits of his devotion, partnership, and investment in the mission of RTS, now and in the days ahead.”

“One of the sweetest blessings in my life has been to serve alongside David Lucas on the RTS board and executive committee,” added Richard Ridgway, RTS board chairman. “David’s intellect is sharp, his wisdom is rich, his humility is sweet, truth rings when he speaks, and his love has been lavished upon all of RTS, which all stems from his dear love for our Savior. Friends like David are rare and they are gifts. I know of no single man who has had a more profound impact upon the Lord’s work at RTS than David Lucas. I am ever thankful for him. He is a brother to us all.”
David’s outstanding community service, charitable giving, civic leadership, and ethical business practices are all consequences of his faith in Christ. David describes all his endeavors in service to others as an effort to “lead my life where I am an instrument of God’s will.” Those who know him attest that David is a talented and humble leader, a man of strong spirit and fortitude, and a servant who loves and serves the Lord. David and Linda still reside in southwest Florida, and are blessed by their three children and seven grandchildren.

Having spent his life building to the glory of God, David’s contributions of leadership, talent, and resources have helped to make RTS the seminary it is today.

Lynne Wingard is a teacher and writer, and the wife of RTS Jackson associate professor and dean of students Dr. Charlie Wingard. She serves as a communications consultant for RTS.
Karen Ellis has been appointed director of the Center for the Study of the Bible & Ethnicity (CSBE) at RTS Atlanta. Currently a Ph.D. candidate in virtue ethics at the Oxford Center for Mission Studies, she has worked since 2003 as an advocate for the global persecuted Church raising awareness and promoting indigenous leadership in countries where Christianity is restricted or repressed. Her current research explores the relationship between the African-American Christian experience and those of others around the world experiencing religious marginalization.

“As I travel, I’ve witnessed Christians of all stripes discussing what it means not merely to be counter-cultural or engaged politically, but to be ‘other-cultural’ and ‘other-political’ — reflecting something completely foreign to what the rest of the world offers,” says Karen, wife of Dr. Carl Ellis, provost’s professor of theology and culture at RTS. “Some are asking what it means to be defined by ‘faithful obedience’ in places where it’s difficult and costly to be a Christian, whether those places be global or on our own domestic margins. In history and today, we find those for whom ‘minority status’ has been defined primarily by a transformed life in Christ that impacts their surrounding society. How have these biblically sound Christians lived ‘in the world but not of it,’ and what can we learn from them?

 “[RTS Atlanta executive director] Dr. [Guy] Richard has prioritized this conversation at a critical time in church history, and the lens of Christ’s work in redemptive history will serve these discussions well. I’m humbled to be involved with the CSBE, and to explore how God moves through these oft-overlooked voices.”

The CSBE seeks to accomplish its mission by offering special classes throughout the academic year and by organizing certain co-curricular events (like conferences, formal discussion groups, etc.) that will complement those classes. It is also expected that informal discussions between professors and students and between the students themselves will be fostered by the CSBE and will play an important role in the culture it creates on campus.

To learn more about the CSBE, contact Pascuel Thedford, RTS Atlanta director of admissions, at pthedford@rts.edu.
IN MEMORIAM

DR. SAMUEL LARSEN

The RTS family suffered a profound loss this past October 10 when Dr. Samuel Larsen, professor of missions emeritus, went home to be with the Lord Jesus after a short battle with cancer. Dr. Larsen, an RTS alumnus (Doctor of Ministry degree), served at the Jackson and Atlanta campuses before his retirement, and during his professorship he was part of the advisory committee for Ministry & Leadership.

Before coming to RTS, Dr. Larsen had distinguished careers in military and missionary service. He graduated from the U.S. Naval Academy in 1969, after which he rose to the rank of commander in the U.S. Navy in a 30-year career that included active and reserve duty as a surface warfare officer (including a combat tour in Vietnam) and a chaplain.

Dr. Larsen’s missionary service took him to Kenya (where his youngest son was born) and later Australia. With these experiences in mind, along with the fact that his wife, Louise, was born in India, he liked to identify himself as “an American who married an Indian, fathered an African and became Australian.”

“I owe my own training and pastoral ministry to Sam’s efforts in the theological college, along with his personal encouragement and tutoring. We have lost a good brother who fought the fight, ran the race and kept the faith.”

Dr. Larsen devoted his retirement years to caring for his wife in her own declining health, and he is also survived by their three children — Eric, Kristen and Hans — along with their spouses, as well as 11 grandchildren and one grandchild-in-law. Eric is a PCA Mission to the World youth ministry leader.

Those interested in donating in Dr. Larsen’s memory are encouraged to visit www.mtw.org/missionaries/details/eric-and-rebecca-larsen.
NEW ONLINE COURSE

GLOBAL

RTS Global & Distance Education will launch a new version of the online course ST502, Introduction to Pastoral and Theological Studies, with Dr. James Anderson, Carl W. McMurray professor of theology and philosophy at RTS Charlotte. This is a survey course on the basic tenets of Reformed theology that developed during the time of Reformation. Specifically, the course will focus on the Reformation “Solas” and the five points of Calvinism, and their impact on Christian living and pastoral ministry. Dr. Gabriel N.E. Fluhrer, minister of discipleship at First Presbyterian Church in Columbia, S.C., will serve as professor of record for the course.

HOLMES, VELDKAMP APPOINTED VPS

RTS has appointed two new vice presidents, as Phillip Holmes has been installed as vice president for institutional communications and David Veldkamp as vice president for enrollment management.

David (left) is an RTS alumnus who earned a Master of Divinity degree in 2017. Prior to his current position, he served as vice president of administration at RTS Orlando and as director of admissions for the campus.

Phillip (right) previously served as director of marketing and communications at RTS. His responsibilities include the editor in chief role for Ministry & Leadership.

To learn more, contact Brittain Brewer, Global director of admissions, at bbrewer@rts.edu.
“He will not only teach our students to have a mind for truth and a heart for God, but he will also model it.”

Dr. Michael Kruger about William Ross

**WILLIAM ROSS**
**NEW PROFESSOR / CHARLOTTE**

William Ross has been appointed assistant professor of Old Testament at RTS Charlotte. He comes to RTS from the University of Cambridge, where he was a Cambridge Trust Scholar and Ph.D. candidate in Old Testament. His work there focused on Septuagint lexicography under leading scholar Dr. James K. Aitken. Having earned his bachelor’s degree from Grove City College, Ross also earned a Master of Divinity degree from Westminster Theological Seminary in Philadelphia. During his doctoral work he has been actively involved in scholarship. Ross is finishing a three-year term as chair of the Septuagint Studies consultation at the annual meeting of the Evangelical Theological Society, and is currently a member of a biblical research project based in Spain. He has been published in several leading academic journals and recently co-authored *Septuaginta: A Reader’s Edition* with Dr. Gregory Lanier of RTS Orlando.

Along with his scholarship, Ross has been active in ministry, having preached stateside and in the United Kingdom, and is pursuing ordination within the Presbyterian Church in America. For several years he was responsible for the young adult ministry at Cresheim Valley Church in Philadelphia, where he also taught adult and children’s Sunday school. Ross also occasionally contributes articles to The Gospel Coalition blog. He is married to Kelli, who has a degree in biblical counseling, and they have three boys: Amos, Lucas and Samuel.

“Having already distinguished himself as an excellent Old Testament scholar,” says Dr. Michael Kruger, RTS Charlotte president, “Will also brings a deep commitment to Reformed theology and a love for the church that will be a great blessing to our students. He will not only teach our students to have a mind for truth and a heart for God, but he will also model it.”

For more information about RTS Charlotte, visit www.rts.edu/Charlotte.
William Wood has been appointed assistant professor of Old Testament at RTS Atlanta.

Having earned his bachelor’s degree from West Texas A&M University (with a 4.0 GPA) and a Master of Divinity from Westminster Theological Seminary in Philadelphia (where he received the Bivins Scholar Award each year), he is currently a Ph.D. candidate in Old Testament at Westminster. In his Ph.D. program Wood is studying the use of the Old Testament in the Book of Zephaniah, and has received the Edward J. Young Old Testament Research Fellowship each of the last two years.

“Will is a bright young man with a tremendous future ahead of him,” says Dr. Guy Richard, executive director of RTS Atlanta. “He has distinguished himself as an up-and-coming scholar with an enormous heart for ministry, and has already served in various ministry positions both inside and outside the church. In this way, Will not only embodies the RTS motto, ‘a mind for truth and a heart for God,’ but he also weds this to a thoroughgoing commitment to give his life in ministry.”

More information about RTS Atlanta may be found at www.rts.edu/Atlanta.

**William Wood**

**NEW PROFESSOR / / ATLANTA**

Fall and Spring Reading Groups in Over Ten Cities with Classics by:

- Gregory the Great (The Book of Pastoral Rule)
- Martin Bucer (Concerning the Care of Souls)

Annual Conference RTS Orlando

January 9-10, 2020 with:

- Sinclair Ferguson
- Scott Redd
- Michael Allen

**PAIDEIA CENTER**

FOR THEOLOGICAL DISCIPLESHIP

2019-2020 THEME: “SOUL CARE”

LEARN MORE: PAIDEIACENTER.COM
ELIZABETH PENNOCK NEW PROFESSOR / / ORLANDO

Elizabeth Pennock has been appointed assistant professor of counseling at RTS Orlando.

She received her bachelor’s degree summa cum laude from Furman University, after which she served on the mission field with Pioneers for six years in Bosnia-Herzegovina and Montenegro. Pennock then enrolled and excelled in the Master of Arts in Counseling program at RTS Orlando, graduating in 2011. She served as a private counselor in the Orlando area, worked in missionary member care for Pioneers in Orlando, and contributed to the RTS Orlando MAC program as a supervisor and guest faculty member.

Pennock is a Ph.D. candidate in counselor education at the University of Central Florida, nationally ranked as one of the top programs in the field. Her research focuses on trauma care in Christian ministry settings, and her dissertation title is “Personal, Theological and Professional Factors Influencing the Trauma-Related Attitudes and Beliefs of Christian Clergy in the State of Florida.”

“Elizabeth’s addition to the faculty of RTS Orlando further strengthens the seminary’s capacity for providing the best biblical, theological and practical training for future pastors, counselors, teachers and missionaries,” says Dr. Scott Swain, RTS Orlando president.

“Along with her distinguished academic and professional qualifications, she brings a wealth of missionary experience and a commitment to serving the church of Jesus Christ that are sure to enrich our seminary community.”

Learn more about RTS Orlando at www.rts.edu/Orlando.
This spring, RTS Washington D.C. is moving to a new location in Tysons Corner, Va. The new space will be less than three miles away from the current Tysons Corner location.

“The new space will allow us to offer more classes and more research capability,” says Dr. Scott Redd, RTS Washington D.C. president, “which will, in turn, enable us to serve our students and ultimately the church in a greater way.”

The D.C. campus, which began offering classes in 1995, started out in a trailer at Fourth Presbyterian Church in Bethesda, Md., moved later to a lodge behind McLean (Va.) Presbyterian Church, and now enjoys half a floor of an office building in Tysons Corner. The new location will be more than double the size of the current space.

For more information about RTS Washington D.C., visit www.rts.edu/campuses/washington-dc.
One of the most challenging questions Christians face is how to understand the role of the Old Testament for believers in Jesus. Is it still applicable to the life of the Christian? Should it be completely discarded as obsolete? How is it still relevant to us today?

In recent years, questions about the role of the OT have become even more heightened. Our culture asks why we should consider sexual norms of the OT binding if other parts are not binding. Some OT scholars have raised new questions about the historicity and morality of the OT. And even some Christian pastors have begun to question whether the OT should be used at all.

Although a brief article such as this one cannot address all these issues, here are some reasons why the OT is still important and relevant for Christians today.
The Old Testament is the Framework of the Work of Christ

The fundamental reason the OT still matters is because we cannot properly understand the work of Christ without it. What Christ came to do is intelligible only if the OT background and foundation is properly laid.

Consider, for example, the most foundational claim that Christ shed His blood for our sins. We use this statement, and proclaim it to others, without always recognizing that it only makes sense in light of OT categories.

The statement presumes the definition of sin (breaking God’s law), the seriousness of sin (God is holy), a penalty for sin (blood must be shed) and a substitute for sin (the death of a pure sacrifice in our place). All these categories come from, and are defined by, the OT.

For this reason, New Testament authors are often keen to set the story of Jesus within the larger story of OT Israel. The latter is the basis for the former. Thus, Matthew, the first book of our New Testament, begins his Gospel in a classically OT manner: with a genealogy (1:1-17). In essence, Matthew is telling us that the story of Jesus begins in the OT with Abraham, with David, with the story of Israel.

That means the story of Jesus is not so much a new story but the ending of an older one. It is the last act of a larger play that began long ago. One of the reasons people don’t understand the message of the NT is that they don’t understand the message of the OT.

But we must remember that the OT does not merely anticipate Christ. On the contrary, Christ is actually present in the OT itself, visible in the types and shadows therein. Christ is not just the main subject of the NT; he is also the main subject of the OT! Thus, Jesus could say, “Everything that was written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled” (Luke 24:44).

This is the fundamental reason why Christians should preach from the OT. If they preach from the OT, they will be preaching Christ.

The Old Testament is the Framework for Our Identity as Believers

The OT is relevant not only because it explains who Christ is (and why he came), but it also explains who we are. The OT lays out critical categories for understanding our identity as followers of the God of Israel.

Unfortunately, this is often missed. With the influence of dispensational theology in modern evangelicalism, a sharp separation is often made between Israel and the church. Thus, Christians rarely view their identity in OT categories.
But the NT writers saw a deep connection between what God started with Israel and what He continued in the church. Indeed, the NT writers repeatedly identify Christ-followers as those who are the true Israel.

Take, for example, Paul’s remarkable statement in Galatians 3:29, “And if you are Christ’s, then you are Abraham’s offspring, heirs according to the promise.” For many first-century Jews, you were only the offspring of Abraham if you were physically/genetically related to him. In contrast, Paul’s statement lays out the mind-blowing truth that the true “offspring” of Abraham are followers of Jesus.

And this is not the only place he does so. Elsewhere, Paul defines Christians in the most OT of categories, namely as the “circumcised” ones: “For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh” (Philippians 3:3).

The apostle Peter does the same thing. He describes Christians in categories typically used for OT Israel: “But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession” (1 Peter 2:9).

This pattern reminds us that we need the OT to understand our identity as believers. By faith, we have been “grafted in” (Romans 11:17) to the Abrahamic tree and are counted among God’s true Israel.

**THE OLD TESTAMENT IS A GUIDE FOR THE CHRISTIAN LIFE**

The third and final reason the OT still matters is how it functions as a guide for the Christian life. The NT writers continually draw upon the OT as an abiding authority for believers in Jesus.

The Ten Commandments, for example, are regularly cited and applied to new-covenant believers (e.g., Romans 13:9; Ephesians 6:1-3; James 2:11). Wisdom books like Psalms and Proverbs are repeatedly utilized (e.g., Romans 13:20; 1 Corinthians 3:19-20; James 4:6). And, of course, the countless stories of OT figures are laid forth as examples to emulate (Hebrews 11:1-40) or avoid (Romans 10:6).

The fact that the OT is still profitable to new-covenant believers can be seen perhaps most clearly by Paul’s statement that “all Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness” (2 Timothy 3:16). When Paul described “Scripture” in this way, he had in mind the Old Testament!

Of course, this does not mean all portions of the OT still apply under the new covenant. The entire cultic system — animal sacrifices, temple worship, purity laws — is completed and fulfilled by Christ. Likewise, civil laws that governed Israel during its tenure as a geopolitical nation are no longer binding given the nature of the new-covenant church.

But even the abrogated portions of the OT can still have an abiding relevance. Even though we (obviously) do not offer animal sacrifices today, we can still see how the animal sacrifices prefigured Christ and pointed toward His redemptive work. In that sense, these portions are still important for the church to know and understand.
CONCLUSION

We can all acknowledge that the OT can be difficult to understand sometimes. There are portions that are confusing and maybe even troubling. As a result, we may be tempted to think the church would just be better off without it.

In the second century, there was an early Christian teacher who thought precisely this way. He was convinced the OT was the problem. So he insisted that in order to keep Christianity pure, we should jettison the OT and leave behind everything associated with it. That teacher’s name was Marcion.

Thankfully, the wider church did not agree; Marcion and his teachings were roundly condemned. Christians in his time rightly insisted that the OT was too foundational, too important to be set aside.

In the midst of all the attacks on the OT today, this lesson from Marcion must be remembered. The OT lays the foundation for Christ’s work, shapes our identity as believers, and is a faithful guide to the Christian life.

We should remember the words of Jesus about the OT Scriptures: “Until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished” (Matthew 5:18). □

One of the reasons people don’t understand the message of the New Testament is that they don’t understand the message of the Old Testament.

Dr. Kruger is the president of RTS Charlotte, where he also serves as Samuel C. Patterson Professor of New Testament and Early Christianity. His blog, Canon Fodder, can be found at www.michaeljkruger.com, and follow him on Twitter @michaeljkruger.
IMMIGRATION AND THE KINGDOM OF GOD

THE BIBLE OFFERS PRINCIPLES TO INFORM OUR APPROACH TO, AND BRING UNITY IN, THIS DIVISIVE SUBJECT.

by Dr. Scott Redd
s the Constitution declares, the United States is a nation “of the people,” and the people love to argue about politics. If you have ever experienced or read about life in a dictatorship, you quickly learn that political debate, much less discussion, about current affairs is discouraged.

In America, however, political opining is as much a natural right as any.

Furthermore, with the advent of social media, it has become every American’s hard-won duty to feel deeply about issues in the public square, even if they know very little of the details about the issues they feel deeply about.

Even still, few political debates ignite as much of a visceral reaction as the one centering on the immigration issue in the United States. Few issues inspire more anger against the other side. Depending on your perspective, it might be hard to separate the immigration debate from the vivid caricatures that often attend to controversial public conversations in our country.

Here’s the rub for Christians who are trying to think about immigration in a manner informed by Scripture. First of all, we have to acknowledge that the Bible does not speak clearly about the details of U.S. immigration policy. For every passage about the sojourner or the nations or Jesus’ family seeking refuge in Egypt when being hunted by Herod, there is another passage about the impurity of the nations, about the evils of intermarrying with foreigners, and about explicitly building a wall to keep people out. Even more frightened is a good discussion of how to apply biblical teaching about the people of God to the government policy of a secular nation. Old Testament Israel is not the U.S., but neither is Old Testament Israel completely unrelated to the situation in the U.S.

I do not mean to imply that the Bible does not speak to contemporary issues — it surely does — but there is an all-too-common practice in which a person starts with a political opinion and then mines Scripture for verses that corroborate the foregone conclusion. Not only is this approach unhelpful, but it is sinful, because it places the reader in a position of authority over the divinely inspired text.
“There is an all-too-common practice in which a person starts with a political opinion and then mines Scripture for verses that corroborate the foregone conclusion.”
Several foundational points from Scripture should undergird our thinking about the issue of immigration. While these points may not tell us exact details about a proper policy (and we should not expect them to — beware overly precise interpretation!), certain principles and parameters gleaned from Scripture should guide us in policy decisions that affect very real individuals and families caught up in U.S. immigration policy.

**God Loves and Cares for the Immigrant**

It is commonly understood that God is concerned for those in need, but sometimes we might miss how prevalent this teaching is in Scripture. Throughout redemptive history God calls to Himself those who are poor, afflicted and oppressed. Israel is explicitly chosen not because it is the greatest nation, but rather because it is the least (Deuteronomy 7:7), and God establishes Israel in the Promised Land only after its enslavement and deliverance from Egypt. And this collective history is to form one of the key aspects of their collective identity (Deuteronomy 6:21-25). Likewise, Jesus Christ claims that he does not come for the healthy but rather for the sick (Matthew 9:12), and the apostle Paul affirms this teaching that the church is made up of the outcasts, “not many wise, not many powerful, not many of noble birth” (1 Corinthians 1:26-31).

Like their God who loved them, believers ought to have a special, irrepressible desire for the poor and the outcasts of this world. This logic is worked out in redemptive history whenever God calls His people to care for the poor and disenfranchised. In the Old Testament these come in the form of the orphan, the widow and the sojourner (Exodus 22:22; Deuteronomy 10:18; Psalm 94:6; Isaiah 1:17), and in the New Testament the kingdom of Jesus Christ itself is presented to us in the form of those who are sick, naked, hungry and homeless (Matthew 25:31-46).
This is not a peripheral aspect of God’s character, rather being reiterated over and over again as a central aspect to His redemptive kingdom. As a result, the citizens of this kingdom ought to love the poor and oppressed in a manner fitting for followers of the King.

**Those in Need of Care Are All Around Us**

The U.S. is the No. 1 destination country for immigration around the world, with 46.6 million immigrants, or 14.5 percent of the national population in 2016. Though facing very real problems of poverty and unemployment in its current population, a large percentage of the U.S. population is above the poverty line (around 87 percent in 2016), which of course is the reason why so many people want to live here. We should give thanks for the successes of the U.S. people while also looking for ways in which we can wisely and lovingly improve the situation of the 13 percent below the poverty line.

In short, Christians should be as concerned with improving the situation within the borders of the United States as much as we are with welcoming those in need outside our borders. Such a balance is not a cold calculus of “us and them,” but rather a recognition that we are responsible for those near us as much as we are for those who are far away. The Good Samaritan is not faulted for all the needy people whom he never encountered, but he shows that he is a loving neighbor by the way he treats the one he encounters on the road (Luke 10:25-37).

In other words, as we consider the immigration crisis, we need to consider how our decisions at the border will affect other realities for the poor in our own society, many of whom are themselves immigrants. The issues are related. For instance, decreased border security would have a significant effect on our nation’s social safety net and would make other programs like health care, labor policy and, yes, national security much more difficult to maintain. Most voters on both sides of the aisle would agree we should pursue solutions that would help those in need within our borders even as we incline ourselves toward those outside our borders.
Just Societies Require Just Laws

All nations are called to pursue justice. Whether they acknowledge it or not, all governments are established by God (Daniel 2:21). They are given authority to govern rightly (Romans 13), and they will be judged accordingly (Isaiah 13-23; Jeremiah 18; Ezekiel 14:13-18). This is true for Israel in the Old Testament, and it is true for the other nations of the world.

Christians who have the right to vote in a country have a share in that civic responsibility; they are, as it were, tiny but meaningful actors in the work of governance. As such, they should apply biblical wisdom to our public discourse and decision-making when it comes to immigration policy, but we must also be mindful of basic biblical commitments. God has saved His people from sin and made them citizens in His “Jerusalem above” (Galatians 4:26), even grafting Gentiles into a nation that was not ours previously (Romans 11:19).

Our hearts should be inclined toward immigrants as they are toward impoverished children and those in need in our own towns, but our laws should be just, not giving prestige to one form of poverty and need over another. A just law is one that is fairly applied and establishes systems and structures that nurture flourishing.

These are general principles for approaching the immigration crisis in the U.S. and abroad. They barely begin to lead us toward a detailed solution that will accommodate all of the idiosyncrasies of a particular border situation, but they do give us much-needed starting points as we begin to work through the “realities on the ground.”

In closing, let me posit one other paradigm from the Bible that I believe helps us in our thinking about this matter. We can be assured that one day, immigration will be finished. Every knee will bow and every tongue will confess the name of Jesus Christ, and one last emigration from the present age to the age to come will be accomplished. For followers of Jesus Christ, we are already breathing the fresh air of the new heavens and new earth because the Spirit of God dwells within us, making us a “new creation” (2 Corinthians 5:17).

As emissaries from that beautiful country, we can become frustrated with issues like immigration, issues for which there seem to be no end in sight. Let us not be frustrated, but let us also not assume that the new heavens and new earth have already come. We live in a wonderful moment, but it is a wonderfully mismatched moment, a time after the resurrection of Jesus Christ and the outpouring of the Spirit, but before the second coming of Christ and consummation of His kingdom. We taste glory, but we are surrounded by obstacles. That is why we do best when we remember how Jesus loved the poor, the needy, the immigrant, while never forgetting that His work always pointed us further to another goal: a world without borders, where every tear is wiped away (Revelation 21:5). That’s where we are going too, but we are not there yet.

Dr. Redd is president of RTS Washington D.C., where he also serves as associate professor of Old Testament. An archive of his video commentaries can be found at www.rts.edu/resource_authors/dr-scott-redd.
EARN YOUR COUNSELING DEGREE WITHOUT RELOCATING

THE NEW SUMMER/WINTER MACC PROGRAM AT RTS CHARLOTTE

- STUDY FOR 2 WEEKS IN CHARLOTTE EACH SUMMER AND WINTER
- TAKE FLEXIBLE DISTANCE COURSEWORK OVER FALL AND SPRING
- 50% SCHOLARSHIP FOR RTS ALUMNI
- EARN YOUR DEGREE IN 3 1/2 YEARS STUDYING PART-TIME
More than 1500 resources.

Search by topic, scripture, series, and author.

No email or password required.

rts.edu/resource-library
POETRY IN MOTION

INTERVIEW WITH
PRESTON PERRY AND
JACKIE HILL-PERRY,
SPOKEN-WORD ARTISTS

Interview by Phillip Holmes
Photos by Andrew Welch
MANY CONSIDER PRESTON PERRY AND JACKIE HILL-PERRY A “POWER COUPLE.” BOTH NATIONALLY KNOWN AND RESPECTED FOR THEIR CRAFT, THE PERRYS REGULARLY PERFORM AND SPEAK ACROSS THE COUNTRY. PRESTON DESCRIPTION HIMSELF AS A SPEAKER, POET AND APOLOGIST, WHILE JACKIE DESCRIBES HERSELF AS A RAPPER, WRITER, TEACHER AND POET.
PRESTON RECENTLY FINISHED THE NATIONAL POETS IN AUTUMN TOUR, WHICH “FEATURES THE TOP CHRISTIAN SPOKEN WORD ARTISTS IN THE NATION.” HE ALSO STARTED A NEW YOUTUBE CHANNEL, BOLD TV, TO ANSWER DIFFICULT QUESTIONS ABOUT THE CHRISTIAN FAITH AND INSPIRE OTHER CHRISTIANS TO LOVE APOLOGETICS AND LEARN MORE ABOUT THE SUBJECT.

Both of you speak and perform frequently in front of large audiences. What motivates the two of you to pursue theological education?

**PRESTON:** We take God’s warning in James 3:1 very seriously. When you have people that not only listen to what you say but that also believe what you say, it makes being theologically accurate even more important. We both believe that growing in our understanding of the Scriptures will help us better serve the people with which God has given us influence.

**JACKIE:** Primarily, the recent addition of the Ellises to the RTS faculty. [Editor’s Note: Learn more about Karen Ellis on page 9 and about Dr. Carl Ellis by reading his article “Minstrels or Messengers?” in the Spring 2018 *M&L.*]
When were you exposed to Reformed theology?

**JACKIE:** I started interacting with Reformed theology when, as a new believer in 2009, I stumbled onto Romans 9. It took me a while to come to terms with it all, but over time, with more study and having plenty of wise believers to ask bunches of questions, I saw that to believe God was sovereign over everything, including salvation, was to believe the Bible.

**PRESTON:** I was exposed to it in 2009 while attending the Legacy Conference in Chicago.

What classes have most piqued your interest and why?

**JACKIE:** I’m interested in Covenant Theology with Ligon Duncan because I love the covenants and what they can teach us about God.

**PRESTON:** Any class dealing with apologetics.

How do you envision what you learn influencing your ministry — poetry, hip-hop, teaching, writing and parenting?

**JACKIE:** I’d imagine that it would place more Scripture in my heart, which would and should help me see God better and thus transform how I live holistically. Artistically, I expect it will give me more theological depth.

**PRESTON:** I think it will make me more knowledgeable in the field of apologetics and a better teacher of God’s Word.

Jackie, you recently wrote the book *Gay Girl, Good God*. What motivated you to write the book and what do you hope it will accomplish?

**JACKIE:** I had many motivations, but the primary one being similar to the woman at the well who, after meeting Jesus, couldn’t help but point other people to Him. God saved me so I could talk about Him, and *Gay Girl, Good God* was one way I was able to do that. I hope it will spark more compassion and love in the church for the gay community and a turning toward God in faith for those in the gay community.
Do you intend to write more in the future? If so, what topics would you like to explore?


Preston, where did your passion for apologetics begin?

It started with a college friendship. My friend was a Jehovah’s Witness and I had a genuine love for him that went beyond winning arguments.
What have you learned over the last few years studying and teaching on this topic?

**PRESTON:** Apologetics is not mainly an intellectual issue but a heart issue. It should always be done in love for the person and not out of the pride of knowing more. As for teaching apologetics, I’m learning how to communicate really complicated themes and information in a way anyone can understand.

Is there a particular niche of apologetics you enjoy focusing on?

**PRESTON:** I’m particularly interested in defending the gospel against other religions. So far, my field of study has focused on Jehovah’s Witness, Hebrew Israelites and Mormons.

“I HOPE GAY GIRL, GOOD GOD WILL SPARK MORE COMPASSION AND LOVE IN THE CHURCH FOR THE GAY COMMUNITY AND A TURNING TOWARD GOD IN FAITH FOR THOSE IN THE GAY COMMUNITY.”

— JACkIE HIll-PERRY
A New Legacy

Zach and Heather Hubbs follow in a long line of giving back to Christian education.

Zach and Heather Hubbs enjoy a rich heritage in gospel-centered education. It begins with Heather’s side of the family, as her grandfather served on the board of a theological seminary, her father serves on the board of Covenant College (from which Zach and Heather graduated), and her mother is a board member at the local Christian school that Heather and her brother attended and where the Hubbess’ sons attend.

“Education has been a part of our lives,” says Zach with some understatement. And when Zach and Heather became familiar with RTS while in college, it started a progression that eventually led them to give financially to the seminary.

Zach and Heather live in Fort Myers, Fla., where Zach works with Heather’s father in his lumber business. Before that, Zach developed, patented and marketed a cleaning product that he still sells. A ruling elder in the PCA denomination, Zach was also clerk of the session at the Hubbess’ church in Chattanooga before they moved to southwest Florida nearly three years ago.

It was in the Chattanooga area, while attending Covenant College, where Zach and Heather first became aware of RTS. “Obviously the people who graduated with us went in a variety of directions,” Heather explains, “but several of them went on to RTS at different campus locations and have gone on into ministry since then.”

The connection grew when Heather worked at the college in the admissions office and met current RTS vice presidents Dave Veldkamp (see page 11) and Matthew Bryant (Zach’s admissions counselor at Covenant).

More recently, their current pastor in the Fort Myers area, Brent Lauder, is working toward a Doctor of Ministry degree at RTS Orlando. “Brent is, I would dare say, maybe the best preacher of the Word we’ve ever heard,” Zach declares. “We just love him, and we appreciate what RTS has invested in him and his life, and how it’s affected him in a positive way.”

by Paul Schwarz
With those layers of influence, Zach and Heather have caught a vision for the seminary. "The mission of RTS makes us excited," Zach continues, "because even compared to a college, where you’re training undergrads to go out into the world, RTS is training pastors to minister the gospel very clearly and directly."

For the Hubbses, the joy of giving motivates them to invest in the ministry of RTS. "My family — my parents and grandparents — have been big givers," Heather explains, "and they’ve set an example for me for that. Now it’s our turn to be able to give. And what really solidified our love of RTS was hearing about the mission of RTS and meeting leaders from the different campuses and meeting the professors.”

"There is no more clearly directed calling in Scripture than supporting the purity and the growth of the church, and RTS is clearly and directly doing that," Zach adds. "It’s exciting to be part of what the Lord is doing, wherever that is, and in this case through RTS."

As Zach and Heather show, new generations of believers are being raised up to help support educational ministries like RTS.

To learn more about the various ways to give to RTS, visit rts.edu/development/give. The story of the development of Zach’s cleaning product can be found at www.getpeachyclean.com/our-story.

"There is no more clearly directed calling in Scripture than supporting the purity and the growth of the church, and RTS is clearly and directly doing that.”
— Zach Hubbs —
is 84-year-old, 6-foot 4-inch frame doesn’t move like it used to. In fact, Bernie Kuiper is relearning how to walk — a double knee replacement can have that effect on even the sturdiest of preachers. The open-heart surgery he had three years ago doesn’t help either. But though his physical health may be failing him, Dr. Kuiper continues, even in retirement from pastoral ministry, to set an example in spiritual health.
of the first international students to graduate from RTS in the seminary’s early days, Augustus Bernard Kuiper, a native of The Netherlands, came to the United States by way of Australia and then England. Dr. Kuiper lived Down Under until his early 20s, and it was in a British bookstore, of all places, that the pastoral hopeful learned about RTS through reading about the historic Coral Ridge Presbyterian Church and its renowned pastor, D. James Kennedy.

“It was the toughest thing I’ve ever been through,” Dr. Kuiper says about his RTS experience. “I was the first foreign student. In moving from Holland to Australia, I never had one hour of English studies — all my English was self-taught, so I had my hands full.”

At this point he relates a now-amusing story about trying to drop a course with the intent of picking it up the next year. “Nobody told me that you had to tell the professor,” Dr. Kuiper shares. “So I didn’t sit for the last exam. The professor said, ‘Where were you for the last exam?’ And I said I was going to take the class next year. He said, ‘Well, no, you’re not.’ I said, ‘Go easy on me; I’m a foreign student and I don’t know how all this works.’ [It all was worked out in the end, but] anyway, I certainly wasn’t the prize student.”

In his early years of ministry, though, Dr. Kuiper could have won a prize for standing against racism. He left the first pastorate he took when he found out that
the deacons had refused to allow four African-American women to enter the church. “I told them I couldn’t accept that — Christianity is not a white man’s religion,” he says. God honored his obedience by opening up for him, just two weeks later, an opportunity as an assistant pastor in Tennessee.

The heart of Dr. Kuiper’s pastoral ministry took place in Colorado Springs, Colo., where he spent 18 years in the pulpit at Village Seven Presbyterian Church. During his pastorate Village Seven grew exponentially, eventually becoming large enough to host a PCA General Assembly. Dr. Kuiper considers his time in Colorado to be the highlight of his 40-plus years of pastoral ministry.

“Then I almost fell on a Sunday morning,” he recalls. “My knees started bothering me, which made it difficult to get up and down steps.” Sensing the need to slow down, Dr. Kuiper began a transition into a series of interim pastorates, eventually landing in Tupelo, Miss., where his son Mark, a PCA church planter, took a pastorate. Dr. Kuiper and his wife, Noelene, stayed in

Dr. Kuiper and August Bernhard Kuiper
“IT WAS THE TOUGHEST THING I’VE EVER BEEN THROUGH.”

Bernie Kuiper,
about his studies at RTS
Tupelo after Mark and his family moved elsewhere. In the past few years, the transition changed from interim pastorates to formal retirement.

The Kuipers, who have been married 60 years, may be retired from pastoral ministry, but not from devotion to their Lord. “Every morning,” Dr. Kuiper explains, “the first thing my wife and I do is read, pray and sing a hymn. So we have a worship service every day. We never miss that. We can’t get to church, and I can’t walk yet, so we have our worship service right there every day.”

Even in advancing age, declining health and formal retirement from pastoral ministry, Dr. Kuiper stands tall on the Word of God.

“The first thing my wife and I do is read, pray and sing a hymn.”

— Dr. Kuiper —
True pastoral ministry involves obeying the gospel imperative to break down of the dividing walls of hostility between people who have been unified with Christ by faith. This sharpening of my view of ministry was a direct result of my training at RTS Washington. I am glad that God had the right seminary at the right place at the right time for me. It has equipped me in a substantive way to pursue what God has called me to do.
CALLED TO ACTION

JUSTIN GIBONEY ADVOCATES A BIBLICAL APPROACH TO ENGAGING POLITICS.

by Paul Schwarz
Justin Giboney was under conviction. As part of a state delegation to a national political convention, the attorney and campaign strategist (and RTS Atlanta student) participated in a voice vote on whether to remove “God-given” from the phrase “God-given rights” in the party platform. He observed that those calling for its removal spoke more powerfully than those who wanted it to remain.

That epiphany launched Justin on a journey toward fundamental change in the way Christians interact with politics, with biblical values, not partisanship, informing their political involvement. In 2016 Justin formalized this growing conviction by leaving behind his law practice and co-founding the And Campaign.

The campaign’s stated goal is to promote biblical values and social justice, emphasizing that the two are not mutually exclusive. Justin’s first forays into political action came while working at a law firm in Atlanta with friends, but never really got involved. Then a mayoral race here in Atlanta was about to start, and I said to my friends,
‘Let’s stop being so academic about it — how about we get into the fray?’ So we researched the candidates, and one of them really stuck out to us. We went to him and asked if we could help, and we were with him throughout his campaign beginning when nobody knew him.”

When the candidate ended up winning the election, it started Justin on a new path. “I started managing campaigns,” he says, “working on any campaign I could get, trying to learn as much as I could.”

At the time, though, Justin was estranged from the church, having turned away from his upbringing. When he went to Vanderbilt University on a football scholarship (he played safety for the Commodores), he “fell away a little bit. I bought into the secular gospel, so to speak. In academia, my first religious studies course was about deconstructing everything I believed, and unfortunately at the time I didn’t really have an apologetic to combat it. Anyway, that point of view was convenient for me because it allowed me to do whatever I wanted.”

Later in life, after graduating from law school and finding success first in practicing law and then as a political strategist, Justin found himself struggling internally. “God brought me low,” he confesses. “I had the career I thought I wanted, and I was in the social circles I wanted, but there was just something missing.”

As Justin grew in his renewed faith in Christ, it eventually influenced his approach to political action. “I began to understand that I needed to do something to help Christians be more faithful in the public square,” he explains. “From a biblical standpoint, righteousness and justice go together, but a lot of people say you have to choose one or the other. So some like-minded friends and I created the And Campaign as a response to that.”
According to Justin, the campaign is intended to “get Christians to engage in politics more faithfully, to think about righteousness, but also about justice, not creating a false dichotomy between the two. Christians should engage in politics because it’s a tool for loving our neighbor, for advocating for ‘the least of these,’ for the people who don’t have a voice. When we get into politics, we have to maintain our identity, and not get pulled too far to the left or to the right. Most [Christians] want to do that, but they don’t have a model for it, so we’re trying to create that framework.”

The campaign serves an educational purpose, working to raise civic literacy, so as Christians engage in politics, they do so in a more informed, effective manner. Another purpose is to build coalitions among like-minded believers, even if they don’t agree on every issue.

“If you can get urban Christians, black Christians and white evangelicals to find common ground on issues that are clearly biblical,” Justin explains, “then you have a coalition that you just don’t see on the political landscape, one that could really disrupt that landscape for the better. Christians need not to leave their party, but subordinate partisanship and ideology.”

This past year, RTS Atlanta has been part of the process by which Justin is equipped to fulfill his calling to help transform the political arena. He found out about the seminary from some friends who recommended it and has begun work toward an eventual Master of Divinity degree.

“I don’t consider myself an academic,” Justin acknowledges, “but I think you need a seminary background, and my experience has been helpful — I enjoy the classes. It’s a different context for me, a different point of view, because I come from a traditional black church. [In the And Campaign] I’m trying to communicate to a lot of different groups, so to get not only a biblical perspective but a different context within that biblical perspective is extremely helpful.”

“From a biblical standpoint, righteousness and justice go together.”

Justin Giboney

Justin, who says “I’m very much a family man,” being married for six years and having two sons (and a third on the way), finds the support of his family extremely helpful as well, in that he left the practice of law to pursue the And Campaign full time.

 “[There have been] a lot of different changes, and things have been crazy,” Justin adds, “so I’m thankful for God’s grace and the support I have, because I know I want to make the best of it.”

Thanks to him, believers in Christ are becoming better equipped to make the best of their God-given political platform.

For more information about the And Campaign, visit www.andcampaign.org. Learn more about RTS Atlanta at www.rts.edu/campuses/atlanta.
## TRAVELING AND SPEAKING

### DR. LIGON DUNCAN

- Ligonier National Conference, Orlando, March 14-16
- Westminster Theological Seminary Gaffin Lecture, Philadelphia, March 20
- Tenth Presbyterian Church, Boice Lecture Series, Philadelphia, March 22-24
- The Gospel Coalition National Conference, Indianapolis, Apr. 1-3
- Park Cities Presbyterian Church, Dallas, Apr. 7
- Central Florida PCA Presbytery, Orlando, Apr. 9
- The Village Church, Race Forum, Mound, TX, Apr. 11
- Grace Pres Missions Conference, Starkville, MS, Apr. 14
- PRTS Commencement, Grand Rapids, MI, May 10
- Heritage Reformed Congregation, Grand Rapids, MI, May 12
- Westminster Seminary California Commencement, Escondido, CA, June 1
- New Life PCA, Escondido, CA, June 2
- PCA General Assembly Dallas, June 25-28
- World Reformed Fellowship General Assembly, Jakarta, Indonesia, Aug. 8-12
- Cutting It Straight Expository Preaching Conference, Jacksonville, FL, Sept. 17-19
- ERLC National Conference, Dallas, Oct. 3-5

### DR. JAMES ANDERSON

- Speaking at the Worldview Conference, Sovereign Grace Church, Apex, NC, July 19-21.
- Speaking at the NPGA Expo Prayer Breakfast, Atlanta, April 14.
- Speaking at The Fellow Initiative Directors Retreat, Gatlinburg, TN, June 3-5.

### DR. WILLIAM FULLILOVE

- Speaking at the NPGA Expo Prayer Breakfast, Atlanta, April 14.
- Speaking at The Fellow Initiative Directors Retreat, Gatlinburg, TN, June 3-5.

### DR. CHARLES HILL

- Teaching an adult education class on the covenants of Scripture at Reformation OPC, Oviedo, FL, Feb.-Apr.

### DR. MICHAEL KRUGER

- Keynote speaker for the Fall Conference at Chestnut Mountain Church, GA, Sept. 14-15.
- Delivering the paper “Christ as the Head of the Church” to the Westminster Society at the General Assembly of the Evangelical Presbyterian Church, Englewood, CO, June.

### DR. SCOTT REDD

- Speaking at the Men’s Retreat for Christ Community Church, Kennesaw, GA, March 15-16.
- Speaking at the Men’s Conference at McLean (VA) Presbyterian Church, April 26-28.

### DR. GUY RICHARD
TRAVELING AND SPEAKING

DR. GUY RICHARDSON

- Teaching a class on pastoral leadership for the joint D.Min. program between RTS and the Andrew Jumper Graduate Theological Center at MacKenzie University, Sao Paulo, Brazil, Aug. 5-9.

DR. SCOTT SWAIN

- Presenting a lecture on the Holy Trinity at Southeastern Baptist Theological Seminary’s annual PhD Colloquium in March.
- Delivering the Robert L. Saucy Lecture Series at Talbot School of Theology, Biola University, March.
- Teaching a core Systematic Theology course at RTS Washington DC, March 18-22.
- Featured speaker at the International Presbyterian Church Catalyst Conference, London, June.

DR. CHARLIE WINGARD

- Teaching the Doctor of Ministry course Theology of Ministry at the Andrew Jumper Center at MacKenzie University, Sao Paulo, Brazil, March 25-29

ANNOUNCEMENTS

ORLANDO

A special class, “Abuse and the Church,” with Dr. Justin Holcomb will be held July 5-6. This course will explore how to recognize, prevent, and respond to sexual and domestic abuse. Specifically, it will focus on how to minister to victims of abuse, how to respond to perpetrators of abuse, how to respond in crisis, and how to build a healthy church culture before a particular crisis.

ATLANTA

Karen Ellis was appointed director for the Center of the Study of the Bible and Ethnicity, effective Jan. 1 (see page 9).

William Wood was appointed assistant professor of Old Testament effective Jan. 1 (see page 13).
## PUBLICATIONS

<table>
<thead>
<tr>
<th>DR. MICHAEL ALLEN</th>
<th>DR. CHARLES HILL</th>
<th>DR. PETER LEE</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Disputation for Scholastic Theology” for <em>Themelios</em> (spring — also inaugural lecture as John Dyer Trimble Professor of Systematic Theology at RTS Orlando)</td>
<td>Beginning work on <em>The First Chapters: Dividing the Text of Scripture in Codex, Vaticanus and Its Predecessors</em> (tentative title, Oxford University Press)</td>
<td>Joy Unspeakable (Wipf &amp; Stock, forthcoming)</td>
</tr>
<tr>
<td>“Into the Family of God: Covenant and the Genesis of Life with God” for <em>Trinity Journal</em> (presented last year as a Scripture and Ministry lecture for the Creation Project of the Henry Center for Theological Understanding at Trinity Evangelical Divinity School)</td>
<td></td>
<td>Reviewed Bryan Estelle’s <em>Echoes of Exodus</em> for the <em>Westminster Theological Journal</em> (forthcoming)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DR. ROBERT CARA</th>
<th>DR. SCOTT REDD</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Setting the Record Straight: Second Temple Judaism and Work-Righteousness” for <em>In the Doctrine of Which the Church Stands or Falls</em> (Crossway, forthcoming)</td>
<td>“The Earth is the Lord’s: A Biblical Theology of Religious Liberty” for a collection of essays as part of a collaboration with the Institute of Faith, Work and Economics and the Templeton Project on Religious Freedom (summer)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DR. BEN DUNSON</th>
<th>DR. GUY RICHARD</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Biblical Words and Theological Meanings: Sanctification as Consecration for Transformation” for <em>Themelios</em></td>
<td><em>Baptism: Answers to Common Questions</em> (Reformation Trust Publishing, 2019)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DR. WILLIAM FULLILOVE</th>
<th>DR. PAUL JEON</th>
<th>DR. GUY WATERS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>“Federal Headship” for <em>Tabletalk</em> (April)</td>
</tr>
</tbody>
</table>
JACKSON

- Biblical Theology Conference, March 20-21, with Dr. Brandon Crowe
- Missions Conference, Sept. 10-11 (speaker: Dr. Ayman Ibrahim)

ATLANTA

- The second Grimke Series is continuing in connection with the Center for the Study of Bible and Ethnicity. There are four talks in this series, with one given each month on campus during the spring term. Each talk will be posted on the RTS Mobile App, and the first Grimke Series has already been posted.

HOUlTON

- Spring Banquet with Dr. Ligon Duncan, March 28
- Spring student picnic, April 20

WASHINGTON D.C.

- Representation at the Blue Ridge Bible Conference, March 29-30
- Representation at the Philadelphia Conference on Reformed Theology, April 26-28

CHARLOTTE

- EQUIP workshop with Dr. Dave Harvey, “When Sinners Say ‘I Do’,” March 26, RTS Charlotte Chapel
- Center for Church Planting Workshop, April 25 (speaker: Randy Pope, lead teaching pastor at Perimeter Church, GA)

DALLAS

- June 18-21, Dr. Irwin Ince will be visiting RTS Dallas campus to teach a class on Leadership

RTS PRESENCE AT GENERAL ASSEMBLIES

- OPC GA: June 6-11, RTS gathering, details TBD
- ARP Synod: RTS Alumni & Friends Breakfast, June 12, time TBD, Benedum Room, Geneva College, Beaver Falls, PA
- EPC GA: June 18-21, RTS gathering, details TBD
- PCA GA: RTS Alumni & Friends Luncheon, June 26, noon, Richardson, TX

For more information about the ARP event, contact Stephane Jeanrenaud at 704-366-5066 ext. 4224 or sjeanrenaud@rts.edu. More information about the other events is available by contacting Dave Veldkamp at 407-278-4484 or dveldkamp@rts.edu.
CONVOCATIONS, COMMENCEMENTS, PREVIEW DAYS

JACKSON

• Commencement: May 18, First Presbyterian Church, Jackson, with Rev. Elbert McGowan
• Convocation: August 28, 2019

ORLANDO

• Commencement: May 24, St. Andrew’s Chapel, with Dr. Liam Goligher speaking
• Convocation: Aug. 28

CHARLOTTE

• Commencement: May 24, Christ Covenant Church, Matthews, NC, with speaker Rev. Andy Lewis, lead teaching pastor, Mitchell Road Presbyterian Church
• Convocation: Aug. 27, campus chapel, with Dr. James Anderson giving inaugural lecture as the Carl W. McMurray Prof of Theology & Philosophy

WASHINGTON D.C.

• Commencement: May 24, McLean (VA) Presbyterian Church

ATLANTA

• Commencement: May 18, on RTS Atlanta campus, with speaker John Onwuchekwa, pastor of Cornerstone Church in Atlanta, GA.

DALLAS

• Preview Day: March 21
• Commencement: May 18, Highland Presbyterian Church with speaker Dr. Jordan Stone.

NEW YORK CITY

• Convocation and Commencement: Sept. 6, West 83rd Ministry Center

IN MEMORIAM

ATLANTA

• Mary Sue Finch: Aug. 17, 1949–Oct. 9, 2018
RTS GLOBAL IS READY. ARE YOU?

MABS
Master of Arts
(Biblical Studies)

MATS
Master of Arts
(Theological Studies)

MAR
Master of Arts
(Religion)

PREPARING IN ALL SEASONS FOR THE MISSION NOW AND THE MISSION AHEAD. REFORMED, BIBLICAL TRAINING FOR YOU, RIGHT WHERE YOU ARE.

RTS GLOBAL IS READY. ARE YOU?
Over half the funds it takes to accomplish our mission comes from the generosity of donors like you and help us:

**Offer Financial Aid**

**Hire Stellar Faculty**

**Provide a Positive Experience**

You help us ensure the future of the church is tended by the best and brightest leaders. These are the pastors, counselors, missionaries, and educators who will teach you, your children, and your grandchildren. You’re not just helping our students; you are sowing seeds in all the lives they’ll one day serve.