Also in This Issue:

Dr. Carl Ellis on Cultural Captivity • Dr. Mark McDowell on Ezekiel 34 • Nancy Guthrie: Hope Restored

THE REASON WE SING

Interview With Keith Getty, Modern Hymn Writer
5 Chancellor’s Message
Dr. Ligon Duncan gives seven reasons why to sing the Psalms.

8 News
Learn about the inauguration of Dr. Scott Swain in Orlando and other happenings across RTS.

15 Fear and Groaning in the People of God
by Dr. Mark McDowell

20 Minstrels or Messengers?
by Dr. Carl Ellis

24 Restoring Hope
Nancy Guthrie carries out a public ministry born in family tragedy.

28 Fishing for Souls
Robbie Hughes invests in the kingdom of God through the endowment of an RTS scholarship.

31 The Reason We Sing
Interview with Keith Getty

37 “Dr. K”: 1930-2017
The RTS family loses Dr. Simon Kistemaker, one of its historic professors.

40 RTS at Work
WHO WE ARE

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

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.
Seven Reasons to Sing the Psalms

This September, RTS friends Keith and Kristyn Getty are hosting another Sing! conference in Nashville (find out more on pages 31-36 and at gettymusicworshipconference.com). I will have the privilege of joining a number of other speakers at the gathering, which “exists to help pastors, musicians, and leaders build a biblical understanding and creative vision for congregational singing in their churches.” Keith and Kristyn explain five goals for this conference:

- Teach everyone why and how we sing.
- Build deep believers through what we sing.
- Strengthen and encourage families to sing together.
- Build churches by singing together and to each other.
- Witness to our wider communities by our singing.

This year’s conference will focus on the Psalms in our congregational singing. I am thrilled that Keith and Kristyn would address this, because for most of Christian history, most Christians have primarily sung the Psalms. Only in the last hundred years or so have the Psalms largely disappeared from public worship in the various Protestant traditions. Presbyterians especially, alongside biblical and theologically rich hymns and songs, have always loved and sung the Psalms. But even in the Bible-believing Presbyterian world, the Psalms have become increasingly overlooked and unfamiliar in public worship. This is one reason that Terry Johnson says, “The Psalms are the sleeping giant of evangelical public worship.”

Why should we sing the Psalms? There are many reasons; here are a few.

1. The Psalms are the best Christian devotional book ever written, and we need to sing them to get them into our hearts. Matthew Henry (the wonderful Bible commentator) once said that no one book of Scripture is more helpful to the devotions of the saints than the Psalms.

2. The Psalms give us a wonderful summary of Christian doctrine in lyrical form. Martin Luther called the Psalter a “little Bible” or a “short Bible,” because in it we find a beautiful abstract of the whole. In fact, the early church father Athanasius said that the Psalms are the “epitome of the whole Scriptures.”
3 The Psalms are full of Christ. Tim and Kathy Keller recently wrote a devotional book on the Psalms and called it, appropriately, *The Songs of Jesus*. The Psalms not only prophesy of the life, ministry, death and resurrection of our Savior, Jesus the Messiah, but Jesus himself uses the Psalms to explain and express His own redemptive work and suffering.

4 The Psalms give voice to Christian experience. Luther once said that the Psalms supply appropriate words for whatever kind of life situation the Christian finds himself in. Calvin called the Psalms “the anatomy of all the parts of the soul.” Just as Jesus used the Psalms to express His own experience, so also we believers will find the Psalms to give us the words we need to express and understand our own experiences in life.

5 When we sing the Psalms, we are joining our hearts and voices with the saints in all ages. Obviously, the Psalms were sung by Old Testament saints, but they also formed the core of the praises sung by the New Testament church. From the earliest days of Christianity down through the centuries, the Psalms have been on the tongues of believers, in their hearts, and sung in their assemblies. The late Alec Motyer (who once taught a course on Isaiah at RTS Jackson) said, “From earliest times the Psalter has been both the hymn book and the prayer book of the Christian church.” Singing the Psalms is one important way to join in the great communion of the saints.

6 Singing the Psalms is a wonderful way to memorize them. I have often been struck by how much of the Psalter my Scottish Presbyterian friends can sing. Why? Because from a young age they sing the Psalms in home and church. Their words and phrases naturally roll off their tongues in conversation and prayer. Perhaps you know this experience from singing favorite hymns and songs over and over. Well, what better way to memorize God’s Word than to sing it! And what more appropriate part of God’s Word to memorize by singing than a portion that was explicitly composed to be sung!

7 I am struck by how much of the Psalms are meant for our sanctification. The Psalms serve to show us the way of godliness, motivate us by God’s mercy, urge us to build life on God’s Word, believe His prom-
The Psalms are designed to help us live the Christian life, grow in grace and come to maturity.

For these and many other reasons, the Psalms ought not to be neglected. I love great hymns. I love singing gospel songs. I love spirituals. I really enjoy Reformed University Fellowship songs and the new hymns that the Gettys, Stuart Townend, Matt Boswell, Bob Kauflin, Matt Merker and others are writing. I hope you do too! But don’t forget the Psalms. They should be an essential part of the Christian’s praise.

Read the old Scottish metrical Psalms at hymnary.org/hymnal/SPAP1800 and a newer version of the Psalter at freechurch.org/resources/praise/sing-psalms. Good editions of the Scottish Psalter are available on Kindle and other e-book platforms, as well as in print. Great Commission Publications has also published The Trinity Psalter with all the Psalms set to familiar hymn tunes.
DOWNLOAD THE 
RTS MOBILE APP

REFORMED THEOLOGICAL SEMINARY
www.rts.edu/mobileapp

SEMINARY LECTURES
CHAPEL MESSAGES
BIBLE READING PLAN

Download on the App Store
Available on Amazon.com
Get it on Google Play
Download from Windows Store
On September 20, 2017, Dr. Scott Swain was formally inaugurated as the fifth president of RTS Orlando. Dr. Kevin Vanhoozer of Trinity Evangelical Divinity School delivered the keynote address, and Andrew Peterson provided music.

Dr. Swain has served on the RTS faculty since 2006 and was named academic dean at RTS Orlando in 2012. In January 2017 he was appointed campus president as well as James Woodrow Hassell Professor of Systematic Theology.

REMEMBERING DR. R.C. SPROUL

When Dr. R.C. Sproul went home to be with the Lord on December 14, this world lost a historic stalwart of the Reformed faith.

Dr. Scott Swain, RTS Orlando president (left), wrote this remembrance of the former RTS professor.
The RTS family joins the broader Reformed and evangelical world in mourning the loss of Dr. R.C. Sproul. Dr. Sproul was known and loved as a pastor, teacher and colleague to many in the RTS Orlando community. His relationship with RTS began with a week of special lectures on the Jackson campus in the spring of 1978. Later that year he was appointed adjunct professor of systematic theology, while continuing to direct the Ligonier Valley Study Center in western Pennsylvania. In 1982 his role at RTS expanded with his appointment as professor of systematic theology, teaching each spring semester.

Ligonier Ministries’ relocation to central Florida preceded RTS Orlando, which opened in Maitland in 1989. Dr. Sproul was a leader among the founding faculty of the Orlando campus, and he served a brief tenure as academic dean. So instrumental was he in establishing the campus that some friends of the seminary on occasion would mistakenly refer to RTS as “RCS.” Ligonier National Conferences in Orlando became important recruiting opportunities for the school, and Ligonier Ministries employed many students and their spouses. As general editor of the New Geneva Study Bible (published in 1995), Dr. Sproul worked in collaboration with many RTS faculty members.

To countless others, including me, he was a doorway to Reformed theology and piety. I was raised in a Bible-believing church committed to teaching the whole counsel of God in the pulpit, the Sunday school classroom and the home. I sensed a call to gospel ministry during my junior year of college and, following the counsel of my pastors, enrolled in seminary immediately upon graduation. In my first semester of seminary, I heard about something called “Reformed” theology. I was initially quite skeptical of this...
strange, new (to me!) teaching, partly due to widely popularized caricatures, and partly because it seemed to contradict other beliefs I cherished. I knew from my upbringing, however, that I needed to test all doctrinal viewpoints by the standard of Holy Scripture.

To this end, I entered Christmas break after my first semester of seminary with a used copy of John Calvin’s *Institutes of the Christian Religion* in hand, determined to follow the Berean example of “examining the Scriptures ... to see if these things were so” (Acts 17:11). During Christmas break, I also picked up Dr. Sproul’s *Chosen by God* from our church bookstore.

As I searched the Scriptures under the tutelage of Calvin and Dr. Sproul, new vistas were opened to me. I was captivated by a greater sense of God’s majesty and a deeper gratitude for God’s mercy toward miserable sinners. Before long, I was devouring Dr. Sproul’s trilogy devoted to the Trinity: *The Holiness of God, The Glory of Christ and The Mystery of the Holy Spirit*. Along with the training I was receiving in seminary, these books laid the early foundation for what would become my primary focus as a, yes, “Reformed” theologian: the doctrine of the triune God.

Two decades later, I joined the faculty where Dr. Sproul once served. During a short season, my family and I attended Saint Andrew’s Chapel and had the privilege of sitting under Dr. Sproul’s expository sermons from the Gospel of Luke. Week after week, Dr. Sproul proclaimed the glory of Christ’s infinite riches from the text of Holy Scripture and led us in worship characterized by reverence and awe before a thrice-holy God. Here I came to appreciate that Dr. Sproul’s Spirit-empowered pulpit ministry was the source from which the power of his published writings emanated.

We mourn the passing of Dr. Sproul as grateful debtors, committed to honoring his legacy by promoting the grandeur and glory of the Holy Trinity and by preparing the next generation of gospel ministers to lead God’s people in glad, grateful, reverent worship.
Dr. Ben Dunson has been appointed associate professor of New Testament at RTS Dallas. The native Texan and Texas A&M University graduate comes to RTS after having served at Grace Presbyterian Church (PCA) in Stuart, Fla. Dr. Dunson received an M.A.R. (Biblical Studies) and a Th.M. (New Testament) from Westminster Theological Seminary in Philadelphia, and earned his Ph.D. in New Testament from the University of Durham. His teaching experience includes being sessional assistant professor of religion and theology at Redeemer University College in Canada, and assistant professor of New Testament at Reformation Bible College in Sanford, Fla.

“I am absolutely thrilled that Ben is joining us in Dallas,” says Dr. Mark McDowell, executive director and assistant professor of systematic theology at RTS Dallas. “Not only does Ben bring a great deal of teaching experience to us, but he also offers pastoral instincts that will be a tremendous help for our students. He is a New Testament professor with keen theological sensibilities, and so embodies the rich legacy of biblical studies professors at RTS. This is a wonderful appointment, and I am convinced he will be a blessing to our seminary in Dallas.”

Dr. Dunson is married to Martha, whom he met at Texas A&M while they attended the same PCA church. They have four sons.

“...we can’t be everywhere; we can’t do everything — we are finite human beings. Only God is God, and we aren’t Him.”

—Kevin DeYoung, Assistant Professor of Systematic Theology
Along with Dr. Simon Kistemaker (see pages 30-31), the RTS family has lost one of its beloved emeritus professors with the homegoing of Dr. Paul Long Sr. on January 29 at age 95. He served nearly 10 years as a missionary in Africa and almost 20 years in Brazil planting churches throughout the Amazon before making possible the establishment of a strong missions program at RTS. Dr. Long’s rich missionary experience and deep faith have found expression in his book *The Man in the Leather Hat and Other Stories* (see below).

During his RTS years he continued his mission efforts, traveling to all parts of the globe as a missionary consultant and speaker. His colorful life included service with Merrill’s Marauders in Burma during World War II, experiences that provided the backdrop for his book *Citizen Soldiers of World War II: Pacific Theater of Operations* (for more about his influence on the country now known as Myanmar, see page 25 of the Spring 2017 issue of M&L).

To commemorate Dr. Long’s service in advancing the global kingdom of God, here’s an excerpt from *The Man in the Leather Hat*, titled “I Am Your Other Wife,” that originally appeared in the Winter 2005 issue of *Reformed Quarterly*, the predecessor to M&L.

Our first day among the Baluba people of the Kasai in Congo back in 1954 had been a long and difficult one. We had driven over dusty, sandy roads since early morning to reach our new home at the Bibanga mission station, arriving at dusk with three road-weary, dirty and hungry children. The warm welcome by Africans and missionaries was appreciated, as was the bath, the feast of wild guinea, and finally, bed.

The children were safely tucked in with mosquito-net protection, and my wife, Merry, was almost asleep when I started to turn down the kerosene lamp to finally put an end to the long day. Then the back door opened. Bare feet padded along the back hall. Into our dimly lit bedroom moved a graceful old African woman who was to become a powerful influence on our lives.

“Muoyo tatu Kalambai,” she said. (The words meant “Life to you, father Kalambai”; that was my name among the Baluba people.) “I have come to bring you this present.” In her outstretched arms was a small chicken.

Just what I have always needed, I thought, and wondered how Merry would like this one in her bed. But Merry wasn’t a farm girl and had not yet developed sufficient appreciation for my farmer’s humor to receive such a surprise.

The smiling old lady bowed and said, “My name is Tshiela. Your wife is also Tshiela. She is named after me.”

“We are honored, Baba [Baluba for “Madam,” more or less],” I replied, and I thought the deal was closed. Little did I realize the financial implications of having my wife named after this interesting African woman.

“Your wife is Tshiela. I am Tsheila. She is named after me. I am your other wife,” she said with the funny little laugh we would come to know so well. Quickly she turned and gracefully moved out of the room, down the hall, and into the night, leaving the back door open as she left.
“To love and embrace Jesus, we keep His commandments. This isn’t earning our way to Him or living by a standard of perfection. We need to follow Him, listen to Him, submit to Him and His way. We need to put to death our own longings and listen to His Word.”

— Dr. Michael Allen, John Dyer Trimble Professor of Systematic Theology
Dr. Peter Yoder has been appointed director of admissions and lecturer in historical theology at RTS Dallas. The RTS Charlotte alumnus has served in several church contexts, most recently assisting First Presbyterian Church in Rome, Ga., with its college ministry. While in Georgia, Dr. Yoder also served as visiting assistant professor of Christian studies at Berry College. He is married to Mary and they have a daughter, Claire.

In December, RTS Orlando hosted Kevin DeYoung as the first lecturer for the new Hughes Preaching Lecture Series, set to take place every fall semester. The RTS Charlotte assistant professor of systematic theology’s lecture series was called “How Can a Biblical Sermon Be So Boring? Preaching Christ Faithfully and Effectively.” Kevin is also senior pastor at Christ Covenant Church (PCA) in Matthews, N.C., and board chairman for The Gospel Coalition.

The lecture series was established in 2017 in honor of the generous support of Robbie Hughes to RTS via the establishment of the Hughes Institute of Pastoral Excellence. To learn more about the Hughes family and the Hughes Scholarships available to select students, see “Fishing for Souls” starting on page 31.

“God calls us to have a voice not defined by politics, but by the truth of God’s Word.”

— Dr. Carl Ellis, Provost’s Professor of Theology and Culture
Wisdom Wednesday is a weekly series of videos where RTS faculty members and friends of the seminary address relevant matters of the Christian faith with truth, candor and grace.

Check back each week at rts.edu/site/wisdomwednesday
FEAR AND GROANING IN THE PEOPLE OF GOD

Ezekiel 34 foreshadows the Good Shepherd laying down His life for His sheep.

by Dr. Mark McDowell
In 1962, Peter De Vries wrote the novel *The Blood of the Lamb*. This work, born out of personal pain and suffering — the author’s sister and young daughter both died at young ages — tells of the deep, distressful heart-searchings of Don Wanderhope, a figure whose very name reveals his own spiritual existence, and that of the author’s. Yet, rather than wandering in hope, Don discovers, through the passing of his wife and brother, all his worst fears are coming to life. This nightmare becomes even more dark and traumatic as he watches his 11-year-old daughter, Carol, succumb to “the invading germ” of leukemia. Fear and despair soon gives way to a sense of betrayal and rage. As Don watches his beloved Carol suffer and die, he interprets God’s silence and non-intervention as His absence and apathy. Confronted with unspeakable loss and grief, Don’s inner struggle speaks forth accusations of God. His spiritual meandering takes him from a realm of doubt into a space where he actively inverts the central claims of the gospel, and distorts a clear biblical picture of who God is. His troubled vision views God as Herod in the Christmas story, whose sinister plotting seeks the slaughter of the innocent. For Wanderhope, Ralph Wood explains, “It is not Christ who is slain from the foundation of the world for the sins of the world, but little Carol herself who is the innocent creature needlessly destroyed. The fountain filled with blood has been drawn not from Emmanuel’s but from this helpless child’s veins.”

When fears are not stilled and strivings not ceased, it is very possible to find ourselves occupying a position very much like that of Wanderhope (and De Vries). When our fears overtake us, they can
evoke prosecutions of the Prince of Peace. These unchecked fears can becloud our hearts and minds and lead us to imagine our Redeemer less as a friend of sinners but as a foe to saints.

Ezekiel 34 teaches us how to handle unnerving fear. This section of Scripture is one to which many turn to see what a faithful shepherd of God’s people looks like. Yet tucked deeply in the rich dimensions of this passage is a message of profound peace and hope. The backdrop of this message finds the people of God vulnerable and frightened, due in no small part to having been deserted by their leaders. The primary responsibilities of Israel’s leaders — her shepherds — was to secure the welfare and protection of God’s people — the sheep. The reality, however, was one in which the shepherds abused, harmed, manipulated and, in the end, abandoned the sheep.

We see that the dire situation is further aggravated by the threat of “wild beasts.” Not only does the absence and negligence of Israel’s leaders leave the people struggling, but they also are now exposed to external threats. The people not only need a faithful shepherd who will care for them, but they also need a shepherd...
God promises to rescue His people as well as secure their peace. who can protect them against those who would seek their harm. The sheep were skittish and scared.

Following a description of how the shepherds exploited their position for personal gain (vv. 4-6), God announces that He will save his people, not by setting up another leader, but through His own direct involvement: “I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord God” (v. 15). God will tend His flock. He will seek and find the lost; He will bind the wounds of the broken and feed the hungry, and the destitute He will gather up and restore. Before they were lost and scattered “on a day of clouds and thick darkness” (v. 12), a description strongly suggestive of the worst kind of catastrophe that could befall God’s people, a phrase used to portray the events surrounding the fall of Jerusalem in 587 BC (see Ezekiel 30:3 and Zephaniah 1:15). But the horizon of God’s salvation exceeds the limits of our imagination. God promises to rescue His people as well as secure their peace.

God’s compassionate commitment to the wounded of Israel’s pastures is rooted in a defining moment in her history. He calls the collective memory of his flock back to Sinai. A distinct echo of Leviticus 26:6 is heard in the closing verses of Ezekiel 34: “They shall no more be a prey to the nations, nor shall the beasts of the land devour them. They shall dwell securely, and none shall make them afraid” (v. 28). This promise not only points backward to Sinai, but it also casts our attention forward to another moment in the life of God’s people.

In John’s Gospel, Jesus demonstrates His care for the scattered sheep of Israel by feeding the hungry and healing the sick. These concrete acts of mercy are a prelude to His announcement in John 10:11, “I am the good shepherd,” connecting Himself unmistakably yet controversially to the pledge of God in Ezekiel 34:15. Staking claim to the role of restorer and ruler of Israel, Jesus not only shocks His hearers with this proclamation, but He startles them further when, in the very next breath, He expands the definition of what it means to be the shepherd of God’s people by stating, “the good shepherd lays down his life for the sheep.”

This is a truly innovative claim. In the shepherd traditions, the shepherd would frequently risk his life to protect the sheep, but it was unheard-of for a
shepherd to deliberately sacrifice himself for the sheep. In Ezekiel, God shepherds by protecting and providing, by seeking and finding. But here, in the Gospel of John, God shepherds by sacrificing.

It’s important to see that a contradiction does not exist between the two shepherds in view here, but that Ezekiel’s shepherd foreshadows the greater shepherd. The expanded role of the Good Shepherd fulfills the promise contained in Ezekiel (and anchored in Leviticus): Christ delivers peace. This peace, however, was secured for us at great cost. When Christ bowed His head to the thick clouds and dark skies of Golgotha, they engulfed Him. On the cross, the pitch-black darkness descended upon Him so that for the first time, Christ experienced the harrowing absence of His loving Father, expressed in the awful cry of dereliction: “My God, my God, why have you forsaken me?” (Matthew 27:46) The Good Shepherd is abandoned so that each one of the Father’s sheep would never again find themselves entangled in the thicket of their worst fears.

What is more, the Good Shepherd fulfills the promise of peace when He meets the threat of the wild beasts that encircled the sheep pen. The Good Shepherd is not like the hired hand who “sees the wolf coming and flees” (John 10:12), but instead lays down his life for the sheep (10:15). The wolves and wild beasts come for us, and instead of devouring us, Christ gives Himself to them. The shepherd is destroyed so that each one of the Father’s sheep would never live without the security and protection of heaven.

The saints of God are called to be fearless, not because fear is a reality few of us experience or because fear is something we can handle on our own. Rather, we no longer have reason to fear because we have a Good Shepherd who has endured the deepest, darkest fear and has promised that He will never leave us nor forsake us. When we walk through the valley of the shadow of fear and death, we have the Good Shepherd who walks with us — our Immanuel — and because of His commitment to us, our hearts can say, “I will fear no evil, for you are with me.”
Degree Programs
Vary by Campus

Doctor of Ministry | Master of Divinity

Master of Arts
  Biblical Studies
  Theological Studies
  Religion

Master of Arts in
  Christian Counseling
  Counseling
Minstrels or Messengers?

The Christian’s Call to Tell the Whole Truth

“By the rivers of Babylon we sat and wept when we remembered Zion. There on the poplars we hung our harps, for there our captors asked us for songs, our tormentors demanded songs of joy; they said, ‘Sing us one of the songs of Zion!’ How can we sing the songs of YHWH while in a foreign land?”

(Psalm 137:1-4)

by Dr. Carl Ellis
These “songs of Zion” had sprung up among a people who were “wrapped up, tied up and tangled up” in God’s redeeming grace. God had always been faithful to them, but the people of Judah were unfaithful to God. Because of their cavalier attitude toward the terms of the covenant, they neglected “important matters” such as “justice, mercy and faithfulness” (Matthew 23:23). As a result, they were carried away into Babylonian captivity. Yet, God’s grace was still with them because, though they had been wayward, God still called them by His name.

The name of God was far more than a title. It included attributes of His covenant grace toward His people. God articulated His covenantal name before Moses:

“YHWH, YHWH, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished…” (Exodus 34:6b-7b).

David reflects on God’s covenantal name in Psalm 103:8-14:

“YHWH...compassionate and gracious, slow to anger, abounding in love. He will not always accuse, nor will he harbor his anger forever; he does not treat us as our sins deserve or repay us according to our iniquities. For as high as the heavens are above the earth, so great is his love for those who fear him; as far as the east is from the west, so far has he removed our transgressions from us. As a father has compassion on his children, so YHWH has compassion on those who fear him; for he knows how we are formed, he remembers that we are dust” (Psalm 103:8-14).

The people of Judah had the unique privilege of proclaiming this great name among the nations — inviting people into this covenant relationship with God.

In Babylonian captivity, however, Judah’s inspired music was reduced to mere entertainment for a dominant culture that couldn’t care less about covenant grace. To their captors, the significance of being chosen by God Almighty meant nothing. Hence, the people of God were reduced to a marginalized minstrel show.

The response of the Jews was gutsy: “How can we sing the songs of YHWH while in a foreign land?” As the Jewish ensemble faced the jeering, demanding Babylonian crowd, they were saying, “How can we participate in our own marginalization? We are not your Hebrews!”

The body of Christ today is “wrapped up, tied up and tangled up” in God’s redeeming grace. God has always been faithful to us, but have we been faithful to God? If we measure faithfulness by our Reformed confessions and statements of faith, most of us would answer in the affirmative.

But how consistent has our “faithfulness” been? Could we, too, have been cavalier about important covenant obligations — “justice, mercy and faithfulness”? Could this explain how so much of American Christianity has peacefully co-existed with chattel slavery, Jim Crow, racial dis-
We are called to be prophetic messengers who speak truth to power on the left and on the right without being defined by either as political pawns.

God has called us to be a prophetic voice to politicians and sociologists.

Here we are by our 21st-century “rivers of Babylon.” Our onlookers demand that we choose between their non-Christian ideologies. They want to hear the “songs of Zion” on their terms. Like the people of Judah, we must say NO to this. We will only sing the “songs of Zion” on God’s terms.

Our ancestors in faith learned a painful but valuable lesson in Egypt when they put their trust in the Pharaoh who reigned when Joseph brought them there. Eventually, a new Pharaoh came to the throne “who knew not Joseph...” (Exodus 1:8).

Identifying with the right does not mean it will take our core concerns seriously. Furthermore, we will lose our credibility when the left comes to power. Identifying with the left would be no better. Neither side gives a hoot about covenant grace. We are called to be prophetic messengers who speak truth to power on the left and on the right without being defined by either as political pawns.

Yes, we should repent for our past neglect of justice, mercy and faithfulness — the failures that brought on our cultural captivity. But this is not enough. We must repent for allowing ourselves in the present to be defined by non-biblical social and political ideologies — for participating in our own marginalization. Such failures have exacerbated our captivity. It is time to “remember Zion” and “hang our harps on the poplar trees.”
We still have the honor of proclaiming God’s name — of calling people into covenant relationship with Him. But are we known for our prophetic voice or are we seen as a minor-league voting block? Will we “shuffle” for the approval of a covenant-breaking culture, or walk in dignity with Christ? Will we don the blackened faces and painted smiles of a bygone minstrel show, or stand in the unique identity given to us by our covenant-keeping God?

In spite of our wayward ways, God’s grace is still with us. He still calls us by His name — the name we have profaned by our inconsistency and self-marginalization. But God will not let His name be profaned forever. If we dare to be prophetic messengers today, God will demonstrate the magnificence of His grace, not just for our sake, but also for the sake of His great and holy name (Ezekiel 36:16-32).

Dr. Ellis is the recently appointed assistant to the chancellor and provost’s professor of theology and culture.

RTS continually seeks to better prepare gospel ministers in an increasingly ethnically diverse world. With that in mind, the seminary is launching the African American Leadership Scholarship beginning in the 2018-19 academic year. The scholarship will benefit African-American students who have experience in and a heart for ministry in African-American, multiethnic or urban contexts, and will apply to any degree program at any campus.

With the scholarship, RTS is reaching out to a specific ethnic demographic in its various local contexts. The seminary has campuses in cities with substantial African-American populations: Jackson 80%, Memphis 63%, Atlanta 52%, Washington 47% and Charlotte 34%. With this in mind, the scholarship will help RTS accomplish a key component of its Purpose and Vision statement, namely “to serve the church in all branches of evangelical Christianity,” being intentional to make the Reformed tradition and theological education especially accessible to those branches of the church that the seminary has largely failed to reach.

For more information about the scholarship, visit www.rts.edu/site/financialaid/aals.aspx. Those who wish to contribute financially to this initiative may do so through www.rts.edu/give by noting “AALS” in the Special Notes or Instructions field.

AFRICAN AMERICAN LEADERSHIP SCHOLARSHIP
God has been preparing me my whole life for teaching his Word,” says Nancy Guthrie, a well-respected speaker, author and Bible teacher. A big part of that preparation involves the death of two children in infancy. It also includes formal study through the RTS Global campus.

Her godly heritage — she came to faith in Christ at age 8 and was baptized by her grandfather, who was a church planter before the term “church planting” was ever in vogue — also prepared her for her current ministry. After majoring in radio and TV broad-
casting at a Christian college, Nancy went to work for a major Christian publisher. “Immediately out of college, I began working with some of the leading communicators of biblical truth in the world at that time,” she says. “From them, and working with their material, I learned how people handle the Bible and how they did ministry. We learn from both positive or negative examples, and honestly, being so close to so many prominent Bible teachers and authors, I saw things I knew I would never do, as well as things that made me wish I was like that.”

One thing Nancy never expected to do was write a book. “People knew I worked in publishing and they would ask me if I would write a book someday,” she says with a laugh, “and I would always say, ‘I don’t think I’ll ever know enough about one thing to write a book about it.’”

Eventually that changed for Nancy and her husband, David (whom she met at the publishing company). Neither would have expected to become so intimately acquainted with grief and loss.

When their daughter, Hope, was born, Nancy had been studying the Book of Job: “I began to wonder how I would respond if the worst thing that I could imagine ever happened to me.” On her second day of life, Hope was diagnosed with a rare genetic disorder, and the Guthries were told they would have their daughter with them for six months at the most.

“I remember waking up in the hospital and thinking about Job,” Nancy says. “I was about to find out how I would respond if the worst thing I could imagine ever happened to me.”

Providentially, God had been building in Nancy a solid confidence in his sovereignty. “I needed to know that it wasn’t
ommitments to family, church and work make it difficult for many people to attend seminary on a residential campus. RTS Global offers students like Nancy Guthrie (see main article) access to the same high-quality, evangelical, biblically based preparation for which RTS is known around the world. Through online classroom experience, students can now pursue seminary education according to their schedules.

RTS Global presently offers three Master of Arts degrees: Master of Arts (Biblical Studies), Master of Arts (Theological Studies) and Master of Arts (Religion). Each of these degrees is accredited by the Association of Theological Schools (ATS) and can be earned 100 percent online. RTS Global also offers five different Certificate programs that can be earned completely online. In addition to its academic programs, RTS Global also welcomes visiting students from other seminaries as well as special students, who are permitted to take up to 18 hours without declaring a degree.

In addition, RTS Global allows greater freedom for students to learn on their own time, at their own pace. With rolling enrollment, students are not constrained by any periods, terms or semesters. Once accepted, students may enroll in any class at any time and have exactly three months to complete course assignments. With 35-plus classes offered year-round through the RTS Distance Education department, students have more choices and flexibility for their schedule and course study.

To apply, visit rts.edu/onlineapplication. More information can be received by calling 800-227-2013 or emailing global.education@rts.edu.

random,” she confesses, “that this was not out of His control, but that He intended to use this for good in our lives.”

After 199 days of earthly life, Hope was gone. “The grief was overwhelming,” Nancy continues. “When I opened up the Bible, everything sounded different than it did before. I was reading it now through the grid of this loss. Oftentimes when people face problems, it causes them to turn away from God with their questions. For me, it just made me hungrier for Him. I felt like never before that I had to understand more about who He is and how He works in the world.”

A year and a half later, heartbreak happened again. Their son Gabriel was born with the same condition and only lived
for six months. That’s when Nancy started writing a book, based on notes from a talk she gave at her church while Hope was alive.

“I didn’t think anybody would want to publish the book,” Nancy admits. “I had worked in publishing, and I know how many people who have lost children submit manuscripts. I think it was more about me rehearsing biblical truth.” The book, *Holding Onto Hope*, came out on what would have been Gabriel’s first birthday, six months after he died.

Over the past 15-plus years, one published book led to speaking and Bible teaching opportunities, which morphed into a full-fledged ministry. That ministry also includes her and David leading a series of weekend retreats for couples who have lost children. Held at a 12-bedroom lodge outside Nashville, the retreats welcome couples from all over to be with other people who understand their loss and their questions.

“David and I don’t have anything to pull out of our pockets to fix anybody,” Nancy explains. “But we do ask and expect that the Holy Spirit would come and do a work through these weekends. And he does — to see what happens in less than 48 hours as these couples get to talk about their loss and listen to others, and as we hear from God’s Word. That’s the kind of ministry I don’t think that anybody ever asks for, but it’s an incredible privilege to intersect with people in the most painful part of their lives. That they would trust us enough to come is an amazing thing, and we grow to love them, and they grow to love us.”

Since 2014, Nancy’s multifaceted ministry has been informed by RTS Global campus study. “I realized that because I was getting so many opportunities to teach the Bible, I needed to do everything I could to teach the Bible rightly and soundly,” she acknowledges. “For me, that meant I wanted to get more biblical education.”

The flexibility of RTS Global fits well within Nancy’s ministry commitments. “I’m always looking for an opportunity to take another online class,” she says. “I’m very grateful for the professionalism and the ease with which RTS online classes are offered. I’ve taken one class on campus, in Charlotte, but for me in my ministry, it works great for me when I have a window of time, when I don’t have a lot of travel or when I’m not working on a book project, to be able to focus in on a class. I love it that I can sit here at my desk, listen to the lectures, and replay and listen again when I haven’t quite gotten them. The RTS Global way of doing seminary has really been a boon to me.”

Likewise, Nancy has been a boon to others, in and through painful trial.

Learn more about Nancy and her teaching, speaking and writing ministry at [www.nancyguthrie.com](http://www.nancyguthrie.com). A menu of RTS videos featuring Nancy may be found [here](http://www.rts.edu).
Fishing for Souls

ROBBIE HUGHES INVESTS IN THE KINGDOM OF GOD THROUGH THE ENDOWMENT OF AN RTS SCHOLARSHIP.

Robbie Hughes loves to fish. She made her first catch, a 3-pound catfish, at age 8, the same year she professed faith in Christ as her Savior. A 44-pound trophy salmon, which took her an hour and a half to land, is mounted in her Jackson, Miss., home. At one time Robbie and her late husband, Dudley, owned a fishing camp in the Canadian province of Quebec.
But Robbie’s greatest passion is to catch souls for God’s kingdom. That work includes helping equip others for the work of ministry through initiatives such as the Hughes Scholarship for Pastoral Excellence at RTS.

The native Texan married Dudley (who went home to be with the Lord in 2015) in 1951 after an eight-month courtship while he was a student at Texas A&M University. “He wore one of those good-looking uniforms,” remembers Robbie about her husband-to-be, a member of A&M’s prestigious Corps of Cadets. “You couldn’t help but notice him.” More importantly, Dudley possessed the godly qualities Robbie sought in a man.

Robbie and Dudley spent much of their early married life apart, as Dudley served a tour of active duty during the Korean War. There the college geology major displayed his prodigious analytical acumen, earning a Bronze Star for his efforts at devising a way for South Korean troops to fire on the enemy at night.

Upon his return to the States, the acknowledged master at reading geological maps turned his skills to the oil industry, where Dudley earned an earthly fortune drilling wells throughout the South and Southwest. “I had no idea how much we were making in the oil business,” Robbie acknowledges, adding that “it does not take money to make people happy; it takes people to make people happy, and for people to be happy, they need the Lord.”

Likewise, Robbie has always been active in pointing others to her Lord. The mother of two adult daughters, she started teaching Sunday school at age 19, first working with first-graders, then with teenagers and adults, and later with first-graders again. Robbie later started women’s Bible studies in her home and at the Canadian fishing camp she and Dudley owned.

“I don’t think I’ve ever seen God work like he did during this one particular week I was up at the fishing camp and unable to fish,” recalls Robbie, who had suffered a hand injury. She then tells about helping lead one of the camp attendants to faith in Christ and about a “chance” encounter in a supply store that connected her with a believing woman who has continued the Bible study even after Robbie and Dudley sold the camp.

A seasoned investor in the stock market, Robbie considers one of her biggest investments in kingdom work to be the Hughes Scholarship at RTS. Robbie and Dudley first connected with the seminary through Sunday-school teachers at First Presbyte-
**ABOUT THE HUGHES SCHOLARSHIP**

The Hughes Scholarship is part of the Hughes Initiative for Pastoral Excellence. The goal of the scholarship is to gather and help prepare the most promising of those called to pastoral ministry. Through an education designed to shape both mind and character, this scholarship enables life-on-life preparation to equip the next generation for gospel ministry in the church.

A full-tuition scholarship for incoming residential Master of Divinity students, the Hughes scholarship is available at the campuses that offer the M.Div. program: Jackson, Orlando, Charlotte, Atlanta, Washington D.C. and Dallas. The scholarship is only awarded to new students. Distance M.Div. students do not qualify. For new M.Div. students who enrolled in summer and fall 2017, RTS awarded 13 Hughes Scholarships from among 57 applicants. RTS plans to award 11 Hughes Scholarships to new M.Div. students who enroll this summer or fall.

For more information about the Hughes Scholarship, email Brian Gault, RTS director of financial aid, at bgault@rts.edu.

“...” Robbie declares, “because when I’m investing God’s money, I want to be sure it’s going to an entity that’s going to be faithful to the gospel. I’ve vetted the principles and practices of RTS, and I’ve been so satisfied with the goals it has set for itself. I’ve seen people and organizations change, so I wanted to be sure this was a place where the gospel would be preached and honored forever. My main objective in my gift was that people would be won to the Lord long after I’m gone, and come to know the Lord like I’ve come to know Him.”

When it comes to catching souls for God’s kingdom, Robbie Hughes is hooked.

Dr. Guy Richardson, president of RTS Jackson, contributed to the reporting on this article.
INTERVIEW

THE REASON WE SING

Interview With Keith Getty, Modern Hymn Writer
Keith and Kristyn Getty occupy a unique space in the world of music today as preeminent modern hymn writers. In reinventing the traditional hymn form, they have created a catalog of songs teaching Christian doctrine and crossing musical genres. The Northern Ireland natives’ best-known hymn is In Christ Alone, written by Keith and longtime writing partner Stuart Townend.

The Gettys’ Irish Christmas show has featured sold-out performances at Carnegie Hall and other famed concert venues. A related TV special has been featured on PBS, the BBC and other international networks. In September, Keith and Kristyn will hold the second annual Sing! conference (see sidebar on page 39). It helps build a biblical understanding and creative vision for congregational singing in churches.

Keith recently “took five” to answer questions about Sing! as well as the Gettys’ distinct musical calling.

How do we define what constitutes a hymn?
There’s no scientific definition, but the value of traditional hymns has been to help people understand their faith. Martin Luther, when he helped lead the Reformation, talked about the reforming of the church through the preaching and singing of the Word. Pastors explain the Word, and the people carry it out into the world around them through the songs they sing.

So what we sing is hugely important — the first thing about hymns is that people learn about their faith through them, and about God and themselves. The second thing about traditional hymns is that the melody is always one that groups can sing regardless of musical accompaniment. The third thing about traditional hymnbooks is that the measuring stick for a hymnbook has typically been, “Can this be used for the duration of the publication?” So a hymnbook would typically be expected to have a life span of 20 years to 50 years to indefinite.

When I look at those three features, it’s not a sin not to have them, but it’s a huge value. It has inspired us to write modern hymns that can sit alongside the traditional worship songs.

You’ve spoken about having a renewed sense of mission in your musical calling. How did this come about?
I think it’s been a number of things. For one, when you consider why there are less and less missionaries going from the West, some people say it’s because of the increased secularization of the West, lack of depth in the West, or a more traveling culture where people are more prone to be short-term missionaries and not pack up all
their stuff and leave for life. Those are valid reasons, but I’ve realized it’s mostly because we don’t study and believe and sing about the wrath of God anymore. The gospel at the heart of our songs should compel us to mission, but we also need more than that — we need an exhortation to go, which many of our great hymns over the years did. Today, though, with the privatization of faith becoming so common in our culture, it’s just not common to go around telling people about sin and the wrath of God, and the realities of heaven and hell.

The biggest inspiration to us in the whole process was Frank Holton, who originally wrote the hymn *Facing a Task Unfinished* in the 1930s to inspire people to go to China at a point of extraordinary persecution. There is a wonderful story about how that hymn helped bring more than 200 missionaries to the mission field.

We live in a day of an incredible narrative about people becoming Christians around the world today, an extraordinary, inspiring thing we want to be a part of and that inspired us to create a new version of *Facing a Task Unfinished*. It’s important to sing about the gospel, about the realities of heaven and hell, and about wrath and sin, but it’s also important to exhort each other to go. If we don’t sing about it, we’re less likely to pray about it, we’re less likely to think about it, we’re less likely to weep about it, and we’re less likely to go.

Keith and Kristyn created the Getty Music record label, which released a collection of songs and hymns for families in 2016.
How did the Lord call you to serve the church through music?
From my earliest years I was involved in music, and I’ve been involved in church music all my life. My parents were wise in putting me under good influences to inspire my imagination, which was somewhat precocious.

When I was 25, just as our career took off, we started writing *In Christ Alone*. When we started writing hymns, they were protest songs that I didn’t think would be popular. I felt like I had to write them because I was so frustrated with what I was hearing in church. By the time we wrote *In Christ Alone*, we were very conscious that we wanted to use our time wisely, that life is short. It felt like hymn writing was a more useful, more strategic ministry.

How does writing congregational music differ from other genres?
A good song is a good song, regardless of the genre, but the thing about a good congregational song is that a large group of people can sing together. So the melody has to be easy to pick up, but also be fresh enough that large groups of people will want to sing it and can remember it.

Also, I think the onus is on anyone who writes a Christian song, in the same way the onus is on the pastor or on the worship leader who chooses songs, to choose well, because it affects what we sing. It’s important that we write hymns that are rich and filled with truth, but also that are beautiful.

How has engaging the global church affected your perspective on music in the church?
It has refreshed us for a couple of reasons. One is through engaging new music and new people. I forget who said it, but “a mind stretched by a new idea never returns to its original shape.” It’s important for all of us — artists, preachers, theologians, creators, mothers, producers, administrators or whoever — that we find time to be around new things and new people.

Secondly, it increased my sense of urgency, because we live in the most exciting generation in history to be a Christian. There are more Christians in the world than ever before, but in the continents where the church is growing, there is almost no history of hymnody. In one sense that’s fresh and vibrant, but they have no lead, no guide. Even worse, they often look to the West for guidance when there is a vacuum. So the need today around the world to build deep believers singing deep songs is just extraordinary.
What elements distinguish your musical calling?
The key thing is all of God’s people singing together. Not all of us have the skills to play music, but all of us are commanded to at one level or another. Each of us celebrates the grace of God, the gospel of redemption, in different ways, but all of us have to sing about it. So one of our big goals with this whole Sing! movement is to encourage individuals, families, churches and groups to get excited about singing. Each one of us should think about what we are singing and fill our homes with songs of the Lord, whether it’s through our iPhone or our piano.

The question we should ask in church music is “Is there congregational singing?” If people ask what the music is like in your church, the answer should be that the people of God are singing together.

Of course, we’re great believers in music being beautiful and good, and as I read the Bible, I see that it embraces the arts. We’re studying the Psalms this year, and the Psalms embrace beauty, embrace music and embrace arts. These things are important to us, but in terms of music, it begins with God’s people singing.

How did the Irish Christmas Tour come about, and what distinct perspective on Christmas do you seek to convey?
In a way, the tour is just an extension of the hymns. I believe that the greatest hymns in history are the hymns of Christmas, and there’s been a general decrease in Christmas hymns being sung, so we wanted to introduce people to the great Christmas hymns to help people memorize and learn their faith, and share it with others.

As for the tour itself, it was a divine accident, to be honest. The Billy Graham organization asked us to speak at an event and do 45 minutes of music, and it opened up a unique opportunity. We’re so thankful to the Lord to be part of something that has had such a wide reach, and we do hold it lightly for as long as He wants to use it.
Likewise, how did the Sing! conference come about, and how do you see the Lord at work through this effort? I think the most important thing we’re involved with today is the Sing! initiative. It began with a book and a conference last year. The book was written because we wanted to mark the 500th anniversary of the Reformation with some emphasis on congregational singing. Why do we sing, and how does singing affect individuals, families, churches, and our witness in the community and the wider world? In asking those questions, we had a conference, and we realized there needed to be some more progressive learning, so we developed a five-year plan. We’re doing the Psalms this year and the life of Christ next year. The goal is to help people build solid building blocks that really combine the three values of our songs, which are rich theology; vibrant artistry; and getting individuals, families and churches around the world to sing together and sing better.

Learn more about the Gettys at www.gettymusic.com.

ABOUT THE SING! WORSHIP CONFERENCE

The Getty Music Worship Conference – Sing! will take place September 10-12 in Nashville, Tenn. This conference exists to help build a biblical understanding and creative vision for congregational singing in churches. Bringing together speakers (including RTS chancellor and CEO Dr. Ligon Duncan, whose Chancellor’s Message on page 5 is based on the message he will give) and artists from many traditions and walks of life, Keith and Kristyn Getty (see main article) seek to encourage churches toward a deeper, more dynamic view of theology, artistry and mission in congregational singing. Sing! has five urgent goals:

• Teach everyone why and how we sing.
• Build deep believers through what we sing.
• Strengthen and encourage families to sing together.
• Build churches by singing together and to each other.
• Witness to our wider communities by our singing.

To learn more about how to join thousands of church leaders in proclaiming, “This is why we sing!”, visit gettymusicworshipconference.com.
The RTS family loses Dr. Simon Kistemaker, one of its historic professors.

On Saturday, September 23, 2017, Dr. Simon Kistemaker went home to be with the Lord. His teaching ministry at RTS began in 1971 in Jackson and continued there for a quarter century. After “retiring” from RTS-Jackson in 1996, “Dr. K” and his wife, Jean, came to RTS-Orlando, where he taught until his official retirement in 2011.

Dr. K’s scholarly and publishing achievements are well known and widely accessible, but his staff and faculty colleagues will most remember him for his constant cheerfulness, prayerfulness, wisdom and kindness. He daily walked from his nearby home to campus, ate an apple daily for lunch (core included), taught Sunday school at Orange-wood Presbyterian Church, attended Sabbath evening worship at Reformation OPC, and possessed a lifelong intellectual curiosity that led him to learn Coptic (the traditional Egyptian language) in his 80s.

After a brief illness, Dr. K spoke his final “Amen” after hearing Psalm 23 read to him and entered into the joy of his master. Besides Jean, he left behind seven children, 22 grandchildren and 12 great-grandchildren.

Dr. K personified the Apostle Paul’s admonition in 1 Corinthians 15:58: “Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.”

To pay tribute to the impact Dr. K had on his students, here are some testimonies a few of them submitted:

Dr. K has been my mentor since 1976. At first he was kindly and patiently reading and accepting my application letter, written in my awkward English. Studying New Testament and Greek (+Syriac) under him became my main thing in my study at RTS Jackson. His teaching has made the basis of my teaching ministry. He showed a model of faithful service to me. I remember his desk — no work had remained on it when he left seminary every evening. He kindly visited Kobe twice to see ministry by his former student. When he left from Osaka International Airport, I asked him frankly a serious question in my heart: “What
shall I do for my ministry in Japan?” At the last minute before entering into the gate, he left an unforgettable sentence for me: “Train the people.” I have always recalled his voice. Years later, the Lord has allowed and led me to start Kobe Theological Hall, and to teach New Testament and Greek for 22 years to the present. I thank the Lord for providing such a loving, sincere mentor for me.

—Shigeru Takiura, M.Div 1977, Representative and Professor of Exegetical Theology, Kobe Theological Hall, RPCNA Japan Presbytery

My husband and I are both RTS graduates, Twenty-eight years ago, after we had lived/served in Bandung, West Java, Indonesia for about eight months, I was feeling so homesick. My two baby girls were sick (again), language learning was slow and frustrating, and I was going through big time culture shock. I just wanted to go home. I missed my mom and family so much. Every day for a week had been off-and-on tears for me. Then one afternoon there was a knock on the front door. When I opened the door, there stood Dr. Kistemaker, smiling at me. What? “Hi, Kathy,” he said. “Remember me? Simon Kistemaker? I happen to be in the area, so I thought I’d drop in.” My mouth was gaping open in shock as we shook hands. He
only had about an hour before he had to leave, but in that hour he sat in our little, hot living room, holding our baby girls, talking and listening. Mostly listening — that was the important part. Then he prayed with us and left. That gave me just what I needed to keep on going. Thank you, Dr. K — you made such a difference in our lives on that day. When you left, I had a smile I hadn’t had in a while. I will never forget that day.

— Kathy Konieczny, M.Ed. 1987, Malang, East Java, Indonesia

When I first moved back to Oviedo to work at RTS Orlando, I joined Reformation Orthodox Presbyterian Church. I was single at the time and had no family in the area. The Kistemakers worshiped with us on Sunday evenings, and they always sat with me. It is a blessing to have a faithful church to worship with; it is a double blessing to have caring people in that church who make you feel like family. When my first daughter was born, they still faithfully worshipped at Reformation OPC every Sunday evening. Whenever Hannah saw the Kistemakers at church, she would make kissing noises because the name reminded her of the word “kiss,” and I thought that was appropriate for such a loving couple.

— Michael Farrell, M.A.T.S. 1999

One of my favorite Simon Kistemaker memories is actually a humorous anecdote that comes from him teaching the very first Greek class to us incoming juniors in the fall of 1980. The story is best told by means of recounting the conversation between Dr. Kistemaker and one of the students in the class, Rocky McElveen. The interchange went something like this:

Dr. K: “Class, for your homework tonight I would like you to translate the Gospel of John, chapter 1 and verses 1-10” [In the back of the class, a student raises his hand]

“Yes, Rocky … you have a question?”

Rocky: “Yes, Dr. Kistemaker, sir … so let me see if I understand … you want us to translate the Gospel of John, chapter 1 and verses 1-10?”

Dr. K: “Yes, Rocky, that is your assignment for tonight.”

Rocky: “Dr. Kistemaker, you mean you want us to translate from Greek into English John 1:1-10?”

Dr. K: “Yes, Rocky, from the original Greek into English.”

Rocky M: “But Dr. Kistemaker, sir …”

Dr. K: “Yes, Rocky?”

Rocky M: “Hasn’t someone already done that?”

Loud, robust laughter filled the room, led by Dr. Kistemaker himself, who then replied, “Indeed, Rocky, indeed, but the world is still waiting for your translation of John 1:1-10. I’ll look forward to reading your work tomorrow!” A gentleman’s gentleman, a scholar’s scholar and a man with a great heart filled with love and laughter!

— Jim Smith, M.Div. 1984, Butler, Pennsylvania

Editor’s Note: To learn about what Rocky McElveen has gone on to accomplish in ministry, read “Call of the Wild — and the Lord” in the Winter 2008 issue of M&L and visit www.alaskan-adventures.com.

Memorial contributions can be made to the Kistemaker Scholarship Fund at either the Jackson or Orlando campus by visiting rts.edu/give. Read more about Dr. K in “A New Phase for Dr. K” in the Spring 2011 issue of M&L.
Dr. Michael Allen wrote the chapter “The Law in the Reformed Tradition” for God’s Two Words: Law and Gospel in the Lutheran and Reformed Traditions (Eerdmans), the article “Into the Family of God” for the Trinity Journal, and the essay “A Reply to Bruce Marshall” for Pro Ecclesia.

Dr. Rod Culbertson wrote Do I Love God? The Question That Must Be Answered (Wipf and Stock, Aug. 2017) and The “Disciple Investing” Life: Helping Others Grow in Their Relationship With Christ (Wipf and Stock).


Dr. Scott Redd wrote The Wholeness Imperative (Christian Focus, August).
Dr. Sinclair Ferguson wrote *Lessons From the Upper Room* (Ligonier, May 2017) and *Some Pastors and Teachers: Reflecting a Biblical Vision of What Every Minister is Called to Be* (Banner of Truth, Dec. 2017).


Dr. Howard Griffith, Dr. Sean Lucas and Dr. Chad Van Dixhoorn contributed articles to *The Jonathan Edwards Encyclopedia* (Eerdmans, Nov. 2017).


The Association of Certified Biblical Counselors chose Dr. James Newheiser’s book *Marriage, Divorce and Remarriage: Critical Questions and Answers* as its 2017 Biblical Counseling Book of the Year. The winner was selected by a vote of its certified counselors.
**TRAVEL AND SPEAKING**

**Dr. James Anderson** will teach an apologetics course at the Sovereign Grace Pastors College, Louisville, KY, April 3-6, and deliver the Thornwell Lecture at First Presbyterian Church, Columbia, SC, Aug. 5.

**Dr. James Coffield** will teach a pastoral counseling course at RTS Atlanta, March 23-24 and April 20-21, speak at the men’s retreat at Christ Covenant Church (PCA), Knoxville, TN, May 11-12, teach at a parenting seminar at McLean (VA) Presbyterian Church, June 1, speak on relationships and teams at Cru XTRAK, Fort Collins, CO, June 29, speak at the Cru XTRAK singles retreat, June 30-July 2, and teach a Campus Outreach class, Memphis, July 5-7.

**Dr. Ligon Duncan** spoke at The Shepherds’ Conference, Sun Valley, CA, March 7-9. He will be one of the speakers at the Together for the Gospel Reformation pre-conference on church history, sponsored by RTS (T4G will be held in Louisville, KY, April 11-13 — see page 10), preach at the EPC General Assembly evening worship service, Cordova, TN, June 21, preach and present a Thornwell Lecture at First Presbyterian Church, Columbia, SC, July 15, and speak at the Sing! Getty Music Worship Conference, Nashville, TN, Sept. 10-12 (see pages 34-39).

**Dr. William Fullilove** will speak at Prosperity ARP, Taft, TN, July 15-18.

**Rev. Michael Glodo** preached at Reformation Orthodox Presbyterian Church, Oviedo, FL, Jan. 14, preached at Immanuel Presbyterian Church, DeLand, FL, Jan. 21 and Feb. 18, and will preach again at Immanuel Presbyterian, April 22.

**Dr. Robert Cara** will speak at Christian Emphasis Week at The Westminster School, Atlanta, March 26, at the NPGA Prayer Breakfast, Atlanta, Apr. 8, on “Risk Management as a Christian Business Owner,” and at The Fellow Initiative Directors’ Retreat, June 4-5, on “The Role of Desire in Christian Leadership.”

**Dr. Michael Kruger** will speak at Southern Evangelical Seminary’s National Conference at Southern Evangelical Seminary, March 26-27, and at The Shepherds’ Conference, Sun Valley, CA, March 7-9.
TRAVEL AND SPEAKING

Dr. James Newheiser taught at an unregistered seminary in Asia, Jan. 8-19, spoke at a conference at Grace Bible Church, Pleasant Hills, CA, Feb. 9-11, spoke at a one-day conference at Ebenezer ARP, Rock Hill, SC, Feb. 17, spoke at Christ Church of the Carolinas, Feb. 24-25, spoke at a marriage seminar at Hartsville PCA, March 2-3, conducted ACBA training in Huntsville, AL, March 16-17, and spoke at Grace Community Church, Huntsville, AL, March 18. He will speak at a conference at Southwest Hills Church, Beaverton, OR, April 5-7, and speak at the IBCD Conference, San Diego, June 21-23.

Dr. Scott Redd will participate in “CrossTalk: Furthering the Dialogue on Identity, Ethnicity, and Community,” March 17. He preached at Covenant PCA, Culpeper, VA, March 11.

Dr. Nicholas Reid traveled abroad in January to do research at the British Museum and Tyndale House at the University of Cambridge.

Dr. Scott Swain will attend Twin Lakes Fellowship, Jackson, MS, Apr. 2-5, and deliver two talks on the doctrine of God. Concurrent with the PCA General Assembly, Atlanta, June 12-15, he will host an RTS Orlando alumni event. He will also preach at First Presbyterian Church, Orlando, FL, June 10.

Dr. Guy Waters will teach “The Doctrine of the Church” at China Reformed Theological Seminary, Taipei, Taiwan, May 24-31, and deliver the commencement address for the CRTS graduation, May 26. He will also deliver the Thornwell Lecture at First Presbyterian Church, Columbia, SC, June 24. He spoke at the Winter Bible Conference at Hillcrest PCA, Volant, PA, Feb. 9-11, and at the Bible Conference at First Presbyterian Church, Belzoni, MS, Feb. 24-25.
“Prepare to Lead” will be held at RTS Jackson, March 28. This free, one-day event will help attendees understand the key characteristics of leaders, and the opportunities RTS provides to form them.

RTS Orlando will host its Paideia Center Summer Lectures. Dr. Michael Morales will speak on June 25 and Dr. Liam Goligher on July 16.

The RTS Charlotte Center for Church Planting will host a seminar on April 19 with Dr. Harry Reeder speaking on “Principles for a Biblical Healthy Church Plant.” Dr. Reeder was the founding pastor of Christ Covenant Church, Matthews, NC, and is senior pastor of Briarwood Presbyterian Church, Birmingham, AL. To register, contact Tammy Musgrove at tmusgrove@rts.edu.

RTS Jackson will host its Biblical Theology Conference, March 21-22, with Dr. Michael Morales.

RTS will have representation at MLK50, Memphis, TN, April 3-4; Together for the Gospel, Louisville, KY, April 11-13 (see page 14); the PCA General Assembly, Atlanta, June 12-15; The Gospel Coalition Women’s Conference, Indianapolis, June 14-16; the EPC General Assembly, Cordova, TN, June 19-23; and the Sing! Conference, Nashville, TN, Sept. 10-12.

RTS Washington DC hosted Carl Trueman’s “The Road to Nowhere” lecture, Feb. 16, and the Jubilee Coalition for Christian Outreach, Feb. 25-27. The campus will host a Preview Day on May 29, Together for the Gospel events Apr. 11-13, the Philadelphia Conference on Reformed Theology on April 27-29, the Faithful Shepherds pastor’s retreat May 14-16, and a new student orientation kickoff picnic, Aug. 25.

WHERE IN THE WORLD ARE OUR RTS ALUMNI?

It’s never been easier for RTS alumni to stay connected. Update your contact information online at rts.edu/alumni/UpdateUs.aspx and tell us about your job, publications, speaking engagements and ministry work.
EVENTS

COMMENCEMENTS

Jackson, May 19, First Presbyterian Church, Jackson, MS. Speaker: Scott Redd Sr., vice chairman, RTS Board of Trustees, retired U.S. Navy vice admiral.

Atlanta, May 19, RTS Atlanta campus. Speaker: Dr. Stephen Nichols, president, Reformation Bible College, adjunct professor of church history, RTS.

Dallas: May 19.

Orlando, May 25, St. Andrew’s Chapel, Sanford, FL. Speaker: Rev. Chuck Jacob, The Church of the Good Shepherd, Durham, NC.


New York City: Sept. 7, Redeemer Westside, West 83rd Street.

CONVOCATIONS

Jackson, Aug. 29

Orlando, Aug. 29, Pamplin Chapel on campus. Dr. Michael Allen will deliver the address.

PREVIEW DAYS

Orlando, March 7

Washington DC, March 7 and May 29.

GENERAL ASSEMBLIES

ARP General Synod: June 5-7, Flat Rock, NC (World Focus on June 7-8)

OPC: June 11, Wheaton, IL

PCA: June 12-15, Atlanta

EPC: June 19-23, Cordova, TN
THANK YOU FOR PARTNERING WITH US

9
CAMPUSES IN EIGHT STATES ACROSS THE U.S.
37
ONLINE COURSES OFFERED
90%
OF FULL-TIME FACULTY ARE ORDAINED PASTORS
5000+
GRADUATES SERVING WORLDWIDE
$3.7 MILLION
AWARDED TO STUDENTS IN ANNUAL SCHOLARSHIP

Without your generosity, none of this is possible. Your partnership makes rigorous, in-community, theological preparation for ministry possible.

REFORMED THEOLOGICAL SEMINARY

www.rts.edu/give