

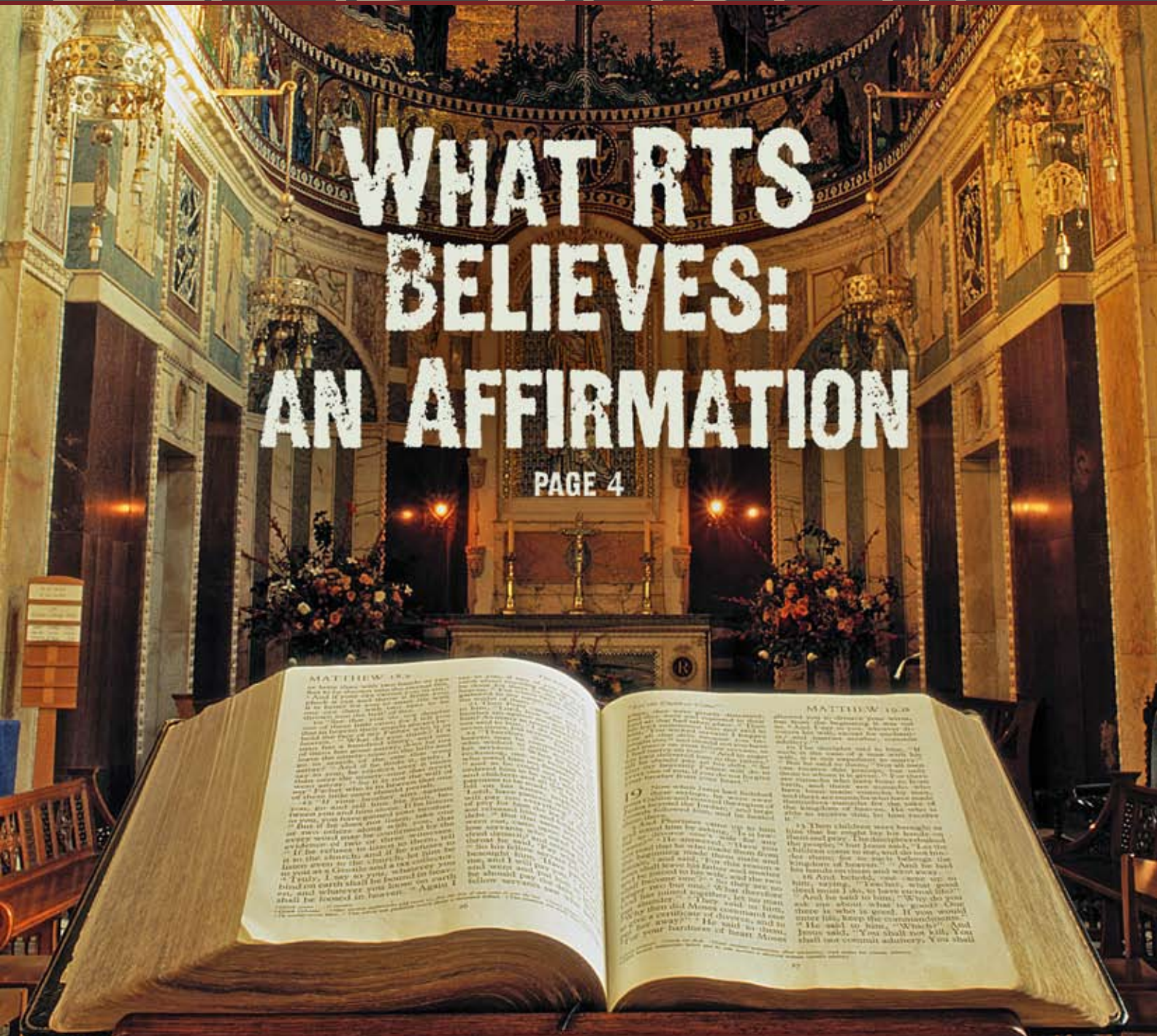
# MINISTRY & LEADERSHIP

REFORMED  THEOLOGICAL SEMINARY

SPRING/SUMMER 2010

## WHAT RTS BELIEVES: AN AFFIRMATION

PAGE 4





# Chancellor's Message



*Robert C. Cannada, Jr.*  
Chancellor and Chief Executive Officer

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### WHO WE ARE

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

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

**T**hroughout history, the church has faced countless challenges to a faithful understanding of the gospel. These attacks on the faith have, on the surface, appeared to take on various forms. In fact, the founding of RTS itself originated in a response to one of these challenges as it emerged within traditionally Reformed circles during the 20th century.

However, what initially appear as a diverse array of attacks on the historic Christian faith show themselves, upon closer inspection, to share a common origin. Ultimately, any challenge to the true gospel of Jesus Christ is, at its foundation, a challenge to the authority of the inerrant Word of God itself. The Enemy has employed the same deceptive strategy ever since the Garden of Eden. The foundation of his temptation of Eve in Genesis 3 lay in his ultimately successful persuasion of Eve to doubt the veracity of God's voice: "Did God actually say . . . ?" (v. 1).

If Satan can successfully sow doubt upon what God has really said on any particular point, then it eventually casts aspersions on the accuracy of the rest of the canonical counsel. For example, if the historical identity of Adam and Eve as the original ancestors of man can be called into question, then any biblical revelation can be similarly questioned. When the dominoes begin to topple in this manner, it ultimately leads to a rejection of the Virgin Birth, the miracles of Jesus and the Resurrec-

tion. The end result is a gospel stripped bare of its essential elements, which leaves, in fact, no gospel at all.

We have seen these trends repeat themselves in an infinite loop throughout the centuries. Here at RTS, though, we resolutely stand firm on the inerrant Scriptures as the only rule for faith and practice. God has provided a general revelation of truth in all disciplines of study, whether in science, history, philosophy or wherever — all truth is His truth. But in the final analysis, a right understanding of the natural world will not contradict God's special revelation of truth in the Bible.

My article in this issue of *Ministry & Leadership*, "What RTS Believes: An Affirmation," explains how the Westminster Standards (the Westminster Confession of Faith, the Westminster Standards Larger Catechism and the Westminster Shorter Catechism) bring focus and clarity to our corporate confession of faith. These statements encapsulate what we as a seminary family affirm to be true about God, His Word and His world.

While we stand firm on the inerrancy of Scripture and on the truth of the gospel it proclaims, let us also recognize that we do not stand still in the battle for the souls of men. We are reminded that the Word of God identifies itself as "the sword of the Spirit" (Ephesians 6:17). That sword spurs us forward as we contend for the faith alongside those featured in the pages of this issue. ♦

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

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## PUBLICATIONS

**Dr. Don Fortson** wrote "Creeds" and "Exaltation of Christ" in *Dictionary of Everyday Theology and Culture* (NavPress).

**Justin Holcomb** (adjunct professor) just signed with Crossway to write *Rid of My Disgrace: Gospel Hope and Healing for Sexual Assault Victims*, due for January 2011 release.

**Dr. Douglas Kelly's** "introduction" to the English translation of Pierre Courthial's *Le Jour des petits recommencements* has been published in *La Revue Reformee* (of the Reformed Seminary at Aix-en-Provence, January). He also wrote the chapter "The Catholicity of Calvin's Theology" in *For a New Reformation: Celebrating the Life and Teaching of John Calvin* (forthcoming), and reviewed *Theology After Darwin* (Fergusson et al., 2009), to be published in *Themelios* this summer.

**Dr. Michael Kruger** just signed a book contract with InterVarsity Press-Academic to write *The Problem of Canon: Challenging Perspectives on the Origins of the New Testament*.



**Dr. Mike Milton** wrote *Small Things, Big Things: Inspiring Stories of God's Everyday Grace*, (P&R, Dec. 2009). In January he wrote the article "Give Us Faith So We'll Be

Safe: A Theological and Pastoral Response to the Tragedy in Haiti" (published on Crosswalk.com, Preaching.com, Thirdmill.org and mikemilton.org, with radio interviews available on WPIT, Family Life Network and WWJC). His sermon "Renewing Your Commitment to Christ's Call, A Sermon on John 21:1-22," will be published in *Preaching* magazine's May-June issue. Dr. Milton's latest book is *Doxology in the Darkness: How God Transforms Our Pain to Praise* (P&R, summer).

**Dr. Derek Thomas** wrote "Speaking Peace in the Twenty-first Century:

Calvin's Doctrine of the Atonement" and "Calvin on Reforming the Church" in *Calvin for Today*, ed. Joel Beeke (Reformation Heritage Press). He also wrote "Spirit Baptism and the Clash of the Celts" in a festschrift in honor of Dr. Donald Macleod, ed. Iain D. Campbell (Mentor, due this fall).

**Dr. Daniel Timmer** is writing a book on biblical theology and Jonah now under contract for IVP, tentatively titled *You Are a Compassionate and Gracious God* and to appear in its New Studies in Biblical Theology series later this year. He taught "Issues in Old Testament Theology" for Th.M. students at Puritan Reformed Theological Seminary, Grand Rapids, Mich., Dec. 15-18, 2009.

**Dr. Miles V. Van Pelt** wrote the book *English Grammar to Ace Biblical Hebrew* (Zondervan, April). He taught a course at RTS-Washington, D.C., titled "Christ, Kingdom and Covenant: The Structure of Biblical Theology," March 17-19.

## MUSIC

**Dr. Mike Milton's** newest CD, *Through the Open Door* (distributed by Music for Missions) is coming this summer.

## ANNOUNCEMENTS



**Tom Nelson**, assistant director of admissions at RTS-Orlando, has been named the director of admissions there. He is originally from Omaha, Neb., and is currently a ruling elder at River Oaks Presbyterian Church, Lake Mary, Fla. Tom and his wife, Nancy, have three children: Julia (20), Laura (15) and David (13). He has a degree in radio and TV from the University of Central Florida, and is just a few hours shy of finishing his M.Div. degree at RTS.



**Matt Koehn** (M.A. '09) has been named director of admissions at RTS-

Atlanta. He graduated from RTS-Jackson and moved back to Georgia, his home state, to start in this newly created position on Feb. 1. Matt was a work-study student in admissions at RTS-Jackson.



**Mike Copenig** has begun working as the full-time RTS director of institutional technology. He has worked in Orlando for two years at TradeWeb, the leading hosting provider nationwide for Christian ministries. At TradeWeb, Mike handled the RTS account. He has a degree in management information systems from UCF.

## TRAVEL

**Dr. Ric Cannada and Dr. Don**

**Sweeting** (new RTS-Orlando president — see page 18) will speak at the RTS Alumni & Friends breakfast for the PCA and EPC general assemblies in June. Dr. Cannada will also present a seminar at the PCA General Assembly titled "Elders as Shepherds: Not Merely Decision Makers."

**Dr. Steve Childers** preached at Bethlehem Baptist Church, Minneapolis, April 10-11, and trained emerging leaders in church planting on April 12-13. He also spoke at the national Exponential Church Planting Conference, Orlando, April 19-22.

**Dr. Mark Futato** will speak at a men's retreat at Redeemer Presbyterian Church, Newport Beach, Calif., May 14-16.

**Dr. Howard Griffith** will teach at RTS-Atlanta in June on "Doctrines of Salvation and Last Things."

**Dr. Douglas Kelly** will preach at the Scottish Highland Games in July at Grandfather Mountain, Linville, N.C.

**Dr. Simon Kistemaker** (professor emeritus) will speak at Sangre de Cristo Seminary, Westcliffe, Colo., July 19-30.

**Dr. Sam Larsen** taught from March 12-14 at the annual missions conference at First Reformed Presbyterian Church, Pittsburgh, where Dr. John Tweeddale (M.Div. '05) is senior pastor.

**Dr. Mike Milton** will preach at an officer's retreat at Potomac Hills Presbyterian Church, Leesburg, Va., June 4-5. He will represent RTS at the Association of Theological Schools/Commission on Accrediting biennial meeting, June 23-25, then preach at the annual training for PCA chaplains at the PCA General Assembly, Nashville, Tenn., June 29, on "This We Will Defend: Essentials of the Reformed Faith for Chaplains Today." Also at the General Assembly on June 30, he will teach the seminar "Great Expectations: The Role Relationship of the Pastor's Wife and the Church." On July 26-27, he will preach at the Cedar Falls Bible Conference in Iowa.

**Dr. Andy Peterson** will speak on "Working in the Public Company in God's World" at the Conference on Christian Business Ethics Today: A Christian Worldview With the Westminster Confession of Faith, at the Union League, Philadelphia, June 11-12. Dr. Mark Futato will also speak at this conference on "Working in the Private Company in God's World."

**Dr. Derek Thomas** will speak at the Ligonier National Conference, Orlando, June 17-19, then at Reformed Presbyterian Theological Seminary, Pittsburgh, June 24, for its bicentennial celebration.

## INTERNATIONAL

**Dr. Steve Childers** will train key indigenous African leaders at the GCA West African leadership summits in Ghana from May 24-28 and Togo from May 29-June 2. In August he will travel to Indonesia to teach for the RTS D.Min. program and meet with key Indonesian church leaders.

**Dr. Douglas Kelly** will teach for a week at WEST (Wales Evangelical School of Theology) later this year.

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## WHAT RTS BELIEVES:

The Westminster Shorter Catechism provides an excellent summary of biblical truth.

**W**hat do we at Reformed Theological Seminary believe? How do we state it clearly? How does it impact our thinking and our lives?

From the foundation of RTS, we have steadfastly affirmed two essentials: the inerrancy of Scripture, and also the Westminster Standards as a faithful, systematic statement of what the Scriptures teach. We believe this passionately, and it is so important to all of us that every member of the Board of Trustees, faculty and senior administration take vows annually affirming that we believe and are committed to an inerrant Bible and to Reformed theology as expressed in the Westminster Confession of Faith and the Larger and Shorter Catechisms.

Are the Westminster Standards above the Bible or even equal with the Bible? Of course not! The Bible is our ultimate authority and our only infallible rule, given to us by God Himself as He inspired the writers of Scripture through the Holy Spirit to write what He wanted written. The Bible is accurate, true, trustworthy and inerrant because it comes from God, who is Truth. This is what is said about the Bible in the first chapter of the Westminster Confession of Faith.

Although secondary and fallible, we love the Westminster Confession of Faith and the associated Westminster Catechisms. Though we do not put them above the Bible in their authority, we love the Westminster Standards because they are a clear, faithful expression of what the Bible teaches.

We especially love the Westminster Shorter Catechism because it is a succinct summary of what is taught in the Bible as well as in the Westminster Confession of Faith and in the Westminster Larger Catechism. The Shorter Catechism is so important that RTS requires all students in the Master of Divinity degree program (our primary degree program for pastoral preparation) to memorize the Shorter Catechism as a graduation requirement.

Are there others, besides pastors, who could benefit from

memorizing the Shorter Catechism? My parents and others in my church led me to memorize the full Shorter Catechism and to answer the questions word-perfectly and completely at one sitting by the time I was 12 years old. I can't tell you how much that has been a blessing to me throughout the years to have those truths embedded in my mind and heart! Yes, many other people would be greatly helped and blessed if they, too, would memorize the Shorter Catechism — elders, deacons, women and men of all ages and life situations. The truths so clearly stated in the Catechism are a faithful guide in all of life.

Because we believe the Shorter Catechism is so important for people to learn and know, we have produced an application for use on iPhones and other devices that will help people memorize the Westminster Shorter Catechism in 90 days (see accompanying sidebar).

One example of how the Shorter Catechism is so clear, helpful and solidly foundational is what it says about creation:

**Q. 9. What is the work of creation? A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.** Among our RTS constituency and also among





# AN AFFIRMATION

RTS faculty members we have different understandings of the length of those “days” and such things as the age of the earth, but everyone at RTS clearly affirms God as Creator and also the special creation and historical reality of Adam and Eve, including their fall into sin that affected us directly as their descendents.

**Q. 16. Did all mankind fall in Adam’s first transgression? A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.**

Another example of the succinct, helpful clarity of the Shorter Catechism is seen in its statements concerning the crucial doctrine of justification, which is being challenged again in our day.

**Q. 33. What is justification?**

**A. Justification is an act of God’s free grace, wherein he pardons all our sins, and accepts us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.**

Grace alone, Christ alone, faith alone! Those are some of the crucial elements of biblical truth that are well placed in this clear statement from the Shorter Catechism.

Do you believe the Westminster Standards as we

## WESTMINSTER SHORTER CATECHISM IPHONE APP

The timeless truths encapsulated in the Westminster Shorter Catechism have now been wedded to the timely technology of the iPhone. An iPhone application now enables users to learn the Shorter Catechism in 90 days. This is especially valuable for RTS Master of Divinity program students working to fulfill their Shorter Catechism memorization requirement, but with the ease by which one can download and use the iPhone app, it has great value for non-seminarians as well.

To download the app, search the iPhone apps for “90 Days” and find “Westminster Shorter Catechism in 90 Days.” Users do need the latest version of the iPhone software (3.1.3), which is a free upgrade for iPhone owners who do not have that version. A Web version of the Shorter Catechism app will be available soon for devices other than the iPhone.



do here at RTS? If so, I hope you will take up the challenge, at any age, to memorize the Shorter Catechism, especially by using our new iPhone application. It will be a blessing to you.

J.A. Froude, in *Short Studies on Great Topics*, Vol. 2, ascribes much of the happiness of the ordinary folk of 19th-century Scotland to their memorization of the Shorter Catechism. Also, in the article “Is the Shorter Catechism Worth While?”, B.B. Warfield said that he could always spot an adult who had been “a Shorter Catechism boy.” May it be true of us all — men, women, boys and girls — that we are noticed because our thoughts and our lives are shaped by the biblical truths embedded in that Catechism knowledge. ♦

## PSALM 1 AND

This well-read passage tells us more about the work of Christ than first meets the eye.

**T**

HE FIRST PSALM OF THE Psalter is an interesting part of God's revelation to us. It has no superscription to tell us who might have authored it, or when; includes no imperatives to obey and does not focus on deliverance as the majority of psalms do;

and at first glance might be thought to say that a successful life can be built on nothing else than Bible study. The psalm's unusual nature is especially clear when viewed in relationship to Christ and His work — apart from seeing Him as the perfect Israelite, does Psalm 1 have anything to say about how God's people live?

I suggest it does, when seen within the context of the rest of Scripture. And, as we will see, its message covers more than the virtues of Bible study.

Psalm 1 begins by describing as "truly happy" or "blessed" the one who does not act in a certain way — three ways, in fact. The description of three different lifestyles, all dead-ends, shows how comprehensive this person's upright behavior is. The variety in terms of movement, as well as the varied identification of the groups named, implies that he or she is careful to live in light of God's self-revelation in every domain of life. This person's character is then described positively in verse 2, but selectively: we are only told that he delights in God's Word and meditates on it ceaselessly. Just as there is care and circumspection in avoiding the sinful behaviors mentioned in verse 1, energy, focus and passion characterize this meditation on God's teaching (the Hebrew word includes more than "law").

When verse 3 tells us that the person who lives this way is like a tree that cannot lack water, bears fruit when expected and lacks any sign of failing, we may begin to wonder if we are missing something. Either we ourselves are not experiencing the abundant life this text seems to promise, or we

are misunderstanding what it says of the one who so treasures God's words.

Upon closer inspection, though, we can at least comfort ourselves that the text doesn't promise abundant wealth, or even health, to those who find guidance and life in and through God's Word. Nowhere does the psalm characterize success in material terms. Just as the teaching that delights and brings life comes from God, so too God determines what con-

stitutes fruit and success, and we need to be careful about letting our own desires set our expectations.

Without promising immediate or material prosperity, however, this tree is a striking image of something *alive*. It is what a tree is supposed to be, and does what a tree is supposed to do. In doing so, moreover, it depends on a source of life located outside itself, and benefits those around it (a tree has yet to eat its own fruit).

The future of the ungodly, described in verses 4 and 5, is precisely the opposite (and in light of verses 1 and 2, we may infer this is because they have not come to know God through His Word). Rather than being verdant like a tree, they are as dry as chaff; rather than contributing good to those around





# THE SAVIOR

them, their work is of no lasting value; and rather than epitomizing enduring life, they disappear and leave no trace.

This psalm pulls no punches! Much like Proverbs, it demands we see life with appropriate seriousness. The journey ends either in life or in death; there is no third destination. And the only way to life is through the God who created it. Indeed, God our Creator and

Redeemer is our life. The presence in the psalm of several images from the Garden of Eden, especially of a tree bearing rich fruit and of abundant water, reminds us that life cannot be found apart from God. This is the closing focus of the psalm as it presents, in absolute terms, what will happen to the righteous and the wicked.

All this seems a long way from simple Bible study, but that's part of the psalm's beauty. Itself God's word to us,

the psalm directs us back to Him. But does it do so in order to motivate us to read our Bibles more assiduously and enthusiastically, or to point us to Christ, the only one able to fulfill God's will perfectly? We should probably respond, "Both!"

On the one hand, Psalm 1 clearly presents those who know God through His Word, and those whom He knows (v. 6), as enjoying life now and remaining always in God's care (notice that the "way of the righteous" does not come to an end, unlike the wicked). But as was the case with the tree, their life comes from outside them, from God Himself. For this reason, translating "God's law" in verse 2 can unintentionally imply that the psalm is just about obedience, when the

Torah most naturally refers to the first five books of the Old Testament taken together.

These books contain law, to be sure, but much more as well — the creation and fall of the first couple (and the death penalty that followed), God's gracious promise to remedy the effects of sin through His redemptive action, and a host of guidelines for how Israelites were to deal with sin through sacrifices and offerings. These laws made clear that God would graciously extend forgiveness to those who exercised repentance and faith in His promise to do so, even as the substitution of an animal life for their own undoubtedly raised questions of how their sins would ultimately be done away with. The person envisaged by Psalm 1, in other words, is happy or blessed not first and foremost because of what he or she has done, but because of what God has done in restoring His broken relationship with them by dealing with their sin.

The resolution of the fractured relationship between Adam's descendants and their holy God is impossible apart from the person and work of Jesus Christ. Apart from His work, which the sacrifices represented under types and shadows, there is no full remedy of the sin problem. The life promised upon perfect obedience in Eden, and represented by the Tree of Life, is offered to sinners like us apart from any prior obedience on our part, solely on the grounds of His perfect obedience. Subsequent to that new life, we who are raised from deadness in sin to newness of life in Christ are, in our innermost being, oriented toward obedience. We know the frustration and unhappiness that characterizes our imperfect progress on this path. Our path, however, goes on, bringing us into full enjoyment of the redemption and life inherited by the children of God.

In light of this psalm's call to live out God's Word in our lives, and to live through Him, we are called to renew our faith in the Savior, who has accomplished salvation for us, and to live out His will in every area of life. May our footsteps be lighter as we make our way, in the light of God's Word and the power of His Spirit, on that path leading to Him. ♦

*Dr. Timmer is an associate professor of Old Testament at RTS-Jackson. Prior to coming to RTS in 2009, he taught Old and New Testament at the Faculté de Théologie Réformée Farel in Montréal and served as a ruling elder in the Reformed Church of Quebec.*



# Majoring in Medical Ethics



**RTS-EDUCATED MEDICAL PROFESSIONALS  
HELP CURRENT AND PROSPECTIVE PASTORS  
NAVIGATE ETHICAL MINEFIELDS.**

BY PAUL SCHWARZ

...  
**DR. SAMUEL HENSLEY CAN'T EVEN GO TO A**  
barbershop these days without being confronted by medical ethics issues. To  
hear the surgical pathologist in Mississippi tell it, "I went to get my hair cut,  
and the woman who's cut my hair for years said, 'You like ethics, don't you?"



What do you think of surrogacy? My niece is carrying a baby for a couple, and when she has it, she's going to give it to them. What do you think of that? I'm thinking, *I can't go anywhere without running into people being affected by new technologies.*"

For Dr. Hensley, though, wrestling with medical ethics issues from a biblical perspective, and helping others do the same, is a way of life. So much so that he periodically serves as a guest lecturer at RTS-Jackson to help prospective pastors understand the intersection between medical ethics and pastoral care. Dr. Hensley is one of a handful of people associated with RTS doing such work.

Dr. Grady Crosland is among the others wearing many hats both inside and outside the medical field. Some days he teaches medical ethics in a small-group setting to second-year medical students in Arkansas. Other days he oversees the work of emergency medicine residents and pediatric emergency medicine and pediatric intensive care fellows during their anesthesiology rotation. Because of Dr. Crosland's many years of emergency room experience, "I know what the [students] need to know," he says. "Their professors tell them to search me out and 'Spend your time with Grady.'" He also works in private practice as an anesthesiologist.

An especially well-fitting hat for Dr. Crosland is as an RTS-Virtual graduate. "What's been fun is what the RTS [degree] has made available for me," he says. "When we're in an anesthesia meeting and everybody says, 'What if we did such and

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Dr. Samuel Hensley is a surgical pathologist as well as a medical ethicist.



Noah and Julie Roberts (right) celebrate their daughter Magdalena's 100th of 167 days of earthly life.

## The Value of a Brief Life

In March 2008, RTS-Jackson student Noah Roberts and his wife, Julie, found out that the child Julie had been carrying for 22 weeks had Trisomy 18, a chromosomal condition also known as Edwards Syndrome. Trisomy 18 causes heart abnormalities and other organ disorders that hinder survival.

More than 90 percent of Trisomy 18 babies do not make it to live birth, and half of those actually born do not survive more than two months outside the womb.

Against these odds, Magdalena Grace Roberts miraculously lived for 167 days before leaving this world on January 13, 2009.

Despite the brevity of Magdalena's earthly life, Noah and Julie testify to the eternal imprint she continues to leave on them and others. They have maintained a blog chronicling their journey. In this edited excerpt of an entry written about six weeks after Magdalena's death, Julie describes the immediate impact of their loss.

**YES, I HAVE BEEN CHANGED IN SO** many ways, and I feel like God has changed me through life's circumstances. I have had a broken heart, lived outside the country, and now I have lost a child. I used to be that person — dramatic. Little things in life seemed to be a huge ordeal. I really noticed this change at work because it would take a meteor to really get me stressed out. Life has put everything in perspective.

I am learning to live in a different way — one where I

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such?’, it’s not uncommon for a senior anesthesiologist to say, ‘Grady, what are the moral and ethical ramifications for this?’ They understand that I have a seminary degree, serve on the hospital’s bioethics committee and remain current in the bioethics literature.”

Dr. Crosland’s seminary degree has also given him entrée to teaching positions. “In the medical community, the initials after your name carry weight,” he explains. “If it says M.D., Ph.D. or even an M.A.R. in theology, people will listen. So it’s not just the education and the foundation [it gave me] to continue to educate myself.” This has opened doors for him to lecture on bioethics to medical students as well as give guest lectures at RTS campuses, including Charlotte and Atlanta.

At one recent RTS guest lecture, Dr. Crosland spoke on hospital visitation and dealing with dying patients. “Few seminary graduates have had extensive experience with hospital visitation,” he says, emphasizing that “hospital visitation is a difficult thing. For example, if you have a 60-year-old woman and you’re a 45-year-old pastor, and you’ve called and said you’re coming, that woman is going to reach in her drawer and brush her hair and put on makeup, and even when she’s felt miserable and sleep-deprived, when you come in and say, ‘How are you?’ she’ll say, ‘Oh, I’m doing fine, pastor!’ She’ll lie through her teeth to you and say, ‘Oh, you shouldn’t have come out,’ but in the back of her mind, if you hadn’t, she’d quit tithing.”

As difficult as hospital visitation can be, medical professionals like Dr. Hensley in Jackson also acknowledge that medical ethics issues themselves can pose a daunting challenge in their obtuseness. “I would love to be able to open up the Bible to Mark chapter 3,010 and find verses where Mark goes into great detail about when it’s permissible to remove ventilatory support or when a person should be kept on a breathing machine,” says the fellow at the Center for Bioethics and Human Dignity. “We obviously don’t have the biblical writers with a medical knowledge of contemporary situations. So we use general biblical principles, whether in the Ten Commandments or the Sermon on the Mount — we have to take each issue and say, ‘Is this life-affirming? Is this biblical?’”

Dr. William Davis concurs with Dr. Hensley’s perspective. The adjunct professor at RTS-Atlanta teaches a master’s-level medical ethics course for nurses in Tennessee, and he also serves on the faculty at Covenant College. “I encourage my students to follow my own advice,” says the clinical ethicist at a Chattanooga hospital and for a retirement and end-of-life care program in the area. “Begin your thinking with the Ten Commandments and then take that as a summary of



Dr. Grady Crosland wears various hats, including as an anesthesiologist and a graduate of the RTS Virtual Campus.

God’s gift to His people.” Dr. Davis also notes that with the explosion of medical technologies that prolong the lives of a rapidly aging population, the command to honor one’s parents also figures prominently in the discussion.

He sees medical ethics issues as a great opportunity for the church to lead the culture. “Because they are political matters, [certain medical ethics issues] get a lot of attention,” Dr. Davis explains. “The other end, and what ought to be [just] as important to the church, is the [medical decisions] made day in and day out by Christians — for example, whether they’re going to seek a fourth chemotherapy after the first three made them sick and made life miserable, or whether they’re going to authorize the medical staff to discontinue aggressive treatment and [instead] focus their energy on comfort rather than cure. Those sorts of decisions are what’s happening in households all over the country, and with almost no direction [from the church]. There’s lots of advice about how to vote, but almost no instruction inside the church about how to decide if it would be permissible to discontinue aggressive treatment or turn machines off.”

Dr. Hensley recognizes his role in helping equip pastors and hospital chaplains to meet real-life challenges like these.



“My job is to prepare them for the ethical dilemmas,” he says. “I don’t talk to them about when it’s appropriate to share Christ and when it isn’t, or how they should relate to the patients — they get that from other training. My warning to them is, ‘You may well be on the hospital ward, and the doctor just told the family that it’s time to stop heroic measures or even to stop providing intravenous food to this patient and move their relative to hospice.’ I’ll bring that up and say, ‘[The family] may turn to you at that point, if you’re their pastor or if you’re a hospital chaplain, and ask, “Is that OK?”’”

In fact, Dr. Davis sees issues like these arising within local churches everywhere. “There are people traveling to other

countries to get stem-cell replacement therapies you can’t get in the U.S.,” he acknowledges. “So what do we think of that? It must be very difficult for elders to tell people, ‘We know it would be legal for you to go to China and get this [therapy], and we know you can afford it, but we don’t think you can trust the source enough to know it would be morally appropriate.’ That’s a rough message to deliver, but that’s what [church] leaders need to be doing.”

Dr. Davis’s comments underscore the proliferation of medical ethics issues that threaten to make hot potatoes like stem-

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# One Small Step for a Girl

**WHEN WAYNE HERRING** watched his 13-month-old granddaughter Lucy McMullan walk for the first time two days before Thanksgiving this past November, he observed no ordinary steps. The RTS graduate and an assistant pastor at Covenant Presbyterian Church in Nashville, Tenn., saw a mark of affirmation of the sanctity of human life.

In early 2008, Wayne’s daughter Jenny Kate McMullan and her husband, Paul, learned they were expecting quadruplets. Already having two girls under 4 didn’t even begin to describe the trials facing Jenny Kate, who is the granddaughter of Frank Horton, the last living original RTS board member.

Among them, Jenny Kate’s physician advised her that because her pregnancy carried such high risk, she should consider “selective reduction” of two of the babies — a euphemism for abortion, of course. The McMullans emphatically rejected that advice as not being an option for them, eventually switching physicians. The new physician did warn them, though, that one of the babies was being crowded out by the other three and likely wouldn’t survive.

Regardless, on October 7, 2008, after 32 weeks of preg-



RTS alumnus Wayne Herring holds the quadruplets born to his daughter Jenny Kate McMullan and her husband, Paul, in 2008.

nancy, Jenny Kate gave birth to Lucy, Pallie, Duncan and Charlotte. By all accounts, all four babies carry a clean bill of health.

“[Lucy being the first quad to walk] spoke a deep word to my soul,” wrote Wayne to prayer supporters the day after the event, “[because she] was one of the two that the first doctor had recommended to ‘selectively reduce.’ Lucy was also the one that the second doctor had told us very likely would not live. God was so faithful to answer our prayers in a wonderful way. Seeing them all so healthy and beautiful is like watching a miracle over and over. This has all made me realize anew that the fight for life in our secular culture is ongoing, and we should never lose heart.” ♦



# Family Business

Tim Barton Jr. joins his father in church planting in Utah.

BY PAUL SCHWARZ

**L**ike father, like son.” “The apple didn’t fall far from the tree.” “A chip off the old block.” Whatever your favorite cliché to describe a son following in the footsteps of his father, Tim Barton Sr. had no such expectation for Tim Barton Jr., at least concerning career path. When Tim Jr. told his father he was contemplating a calling to pastoral ministry, Tim Sr. challenged him with “Are you really sure you want to do that?” As a pastor himself, Tim Sr. knows the challenges found in such a calling.

Tim Jr.’s eventual answer to his father’s question: yes. In so doing, the RTS-Charlotte graduate has moved with his family to Utah to be a key part of church-planting efforts in a historically Mormon stronghold. Thus, the younger Barton has come alongside his father, a fellow RTS alumnus who has served as a church planter in the Great Salt Lake Valley since 2003.

By moving to Utah, the two Bartons have left their native North Carolina, in effect trading one family business for another. Both men had, before pastoral ministry, worked in the pressure-washer sales and service company Tim Sr.’s father had started. They primarily performed service work, while Tim Jr. also conducted sales.

Today the working relationship between father and son continues in that they pastor in the same presbytery as part of the Mission Utah church planting outreach of the Presbyterian Church in America. Tim Jr. serves as a church-planting apprentice about a 45-minute drive from where Tim Sr. is a senior pastor (Tim Jr.’s senior pastor is RTS alumnus Don Krafft). In his current position, Tim Jr. primarily focuses on youth ministry and on overseeing the church’s renovation of a building it recently purchased, while honing his ministry skills toward becoming a planter / lead pastor.

As Tim Jr. learns the ropes of church planting, father mentors son informally, and Tim Sr. appreciates the opportunity to help his son through this formative time. “The thing I’m

most excited about for [Tim Jr. and his wife, Carryann],” he says, “is that they’re experiencing the hardest side of ministry first, and this will be a norm for them.”

The two men share the common challenge of church planting in a place Tim Sr. describes as “the closest thing to foreign mission on U.S. soil as it gets,” and identifying Utah as an ideal training ground for those planning to go overseas. “Wherever the Lord ends up using you,” he says, “whether it’s in Utah or Thailand, you’re going to be a better missionary because you spent some time here preparing. I mean, it’s just weird here — you’re dealing with people who will look you in the face, say exactly what you say and mean something entirely different by it.”

According to Tim Jr., the challenge runs much deeper than the doctrines of the Church of Jesus Christ of Latter-Day Saints (the formal name of the Mormon Church). “One challenge is recognizing that the process of one entrenched in the LDS faith coming out of it is on average seven years or more,” he observes. “But this also presents a unique set of subcultures. One is with disenfranchised Mormons suspicious of anything religious, so much so that when [in conversations] I tell people I’m a pastor, they say, ‘Yes, but what is your job?’ They have no concept of what that means.”

Both men also note the significant communication gap brought on by the way in which a group like the LDS church redefines biblical terms. “We use the same words,” Tim Jr. says, “but they have completely different meanings [to them] because they have a completely different understanding of God, the Trinity, Christ’s work and the nature of the Atonement.”

For Tim Sr., “it’s hard to discern where people are spiritually, because they’re saying all the right words. It makes preaching harder because I can talk about God, but I’ve got to stop and explain what I mean. You can talk about the gospel, but you’ve got to stop and explain what you mean. You have to do that in other places, too, but there it’s to fill



Tim Barton Sr. (far left, with his wife, Vicki) participated in the ordination service (below) of his son, Tim Jr. (near left, with his wife, Carryann, and their older son, Garrison).

a vacuum — here's it's to correct a false teaching, and that's complicated. Even if you don't have a single Mormon in the congregation, your people have to know the difference when [they talk to] Mormons."

The two men have learned not to define success in ministry in terms of congregational numbers — Tim Sr.'s church typically averages an attendance of 85 on Sunday morning, while Tim Jr. sees an average of 60 to 70 on Sundays. Regardless, father and son both see the gospel bearing fruit in Utah. Sometimes it's the incremental process of a Mormon seeing the difference between LDS teaching and the Reformed gospel. "When we moved into our cul-de-sac," Tim Jr. says, "the bishop of the local Mormon ward became a good friend. In our conversations, it took a year for him to say, 'Tim, I realize something — your God's a whole lot bigger than mine.'"

In other cases the results appear more directly in actual professions of faith. "We [recently] baptized a guy who came out of the LDS church," Tim Sr. reports. "His wife is just a baby in her faith — on a membership visit, one of her questions was 'Now what's this Old Testament thing?' We're seeing more and more of this — it may not be a lot by my standards, but by the Lord's it is."

It remains to be seen whether the Timothy Barton church-planting legacy will continue 20-some years from now with Timothy Justin Barton (known as Justin), born in April to Tim Jr. and Carryann. "My prayer is that he will grow up to love the Lord more than his parents do," Tim Jr. says. After all, loving God — not pressure washers or pastoral ministry — is the family business. ♦

*Tim Sr. is the pastor at Jordan Presbyterian Church in West Jordan ([www.jordanpresbyterian.org](http://www.jordanpresbyterian.org)), while Tim Jr. serves at Grace Presbyterian Church in Layton ([www.graceutah.org](http://www.graceutah.org)). They and Don Krafft expect to be joined by fellow RTS alumnus Reid Jones, who is on track to graduate this spring and is preparing to join the Mission Utah team as a church planting apprentice under Tim Sr.*



## About Mission Utah

Mission Utah is a planting movement of the Presbyterian Church in America establishing and nurturing vibrant, healthy churches and Reformed University Fellowship ministries. The vision is to reflect God's power and glory by transforming lives through the gospel and capturing the West for Christ, especially reaching disenfranchised Mormons.

### Member Churches

#### Grace Presbyterian Church, Layton

Tim Barton Jr., church planting apprentice; Don Krafft, pastor (also an RTS alumnus)

#### Hidden Valley Presbyterian Church, Draper

#### Jordan Presbyterian Church, West Jordan

Tim Barton Sr., pastor

#### New Song Presbyterian Church, Salt Lake City

### Why Utah Matters

Utah is a leading indicator of the new North American mission field:

- Themes of self-reliance, works and personal faith over true grace.
- Christianity exists as a minority faith, analogous to the declining influence of the Christian church in other areas of the U.S.
- The predominant religion (The Church of Jesus Christ of Latter-Day Saints, or LDS) sees itself as a movement on a mission to convert the world.
- Based on the predominant LDS culture, it is an English-speaking foreign mission field within our own borders.

### The Uniqueness of Utah

- Total Christian population: 8 percent (15 percent in Egypt, by comparison)
- Less than 2 percent evangelical (total population: 2.6 million)
- A mission field where one can speak the native language, stay in the U.S. and have daily opportunities to explain to neighbors, co-workers and friends the liberating good news of God's grace through Jesus.

For more information, visit [www.missionutah.org](http://www.missionutah.org).



# Yahweh Sees and Hears

Christians will experience affliction,  
but God draws near to the brokenhearted.

BY DR. BILL RICHARDSON

I have a confession to make: I was — and maybe still am — a closet health-and-wealth gospel believer. Since I am His, I'm prone to believe I will prosper. You see, when I encounter affliction, I wonder, "Why? I was serving the Lord — how could this happen to me? This happens to other people, not me and my family!"

It's strange that I would be a closet health-and-wealth believer because I've been a Christian counselor for 30 years. I've heard terrible stories from godly people: innocent little children horribly abused sexually, or someone's daughter murdered and severed and put in a plastic garbage bag. I know these afflictions weren't about punishment but about living in this broken, fallen world. But when it's my turn, I realize I tend to be a health-and-wealthier.

The biblical truth, though, is that the faithful in Christ will experience terrible affliction. The word *terrible* is uncomfortable but accurate. Consider David in 1 Samuel 21, fleeing for safety to a Philistine palace — a perfect example of "out of the frying pan and into the fire." Young David, an international Israeli celebrity, has become a desperate fugi-

tive. At the beginning of that "desperate fugitive" stage, King Saul musters all his resources to hunt and kill David. The story continues with David pretending to be insane in the presence of Achish, the Philistine king, and then escaping to the cave of Adullam.


In the depths of that cave, David wrote Psalm 34. Verses 17-19 provide special instruction to the terribly afflicted believer:

"When the righteous cry for help, the Lord hears and delivers them out of all their troubles. The Lord is near to the brokenhearted and saves the crushed in spirit. Many are the afflictions of the righteous, but the Lord delivers him out of them all."

When we read that the righteous cry out, there is anguish behind that cry. And when we read that the Lord is near to the brokenhearted, it refers to the kind of personal pain you can physically feel in your chest. It hurts. When we read that "He saves the crushed in spirit," don't miss the word *crushed*. "Crying out, broken hearts, crushed spirits" — this is not trivial affliction, but *terrible* affliction.

Now notice who is afflicted: it's the righteous — faithful men and women walking uprightly. This is not punitive affliction. The





upright are not exempt from terrible affliction. And that bad news gets worse. In verse 19 we read that *many* are the afflictions of the righteous. I would prefer that *occasional* be the afflictions of the righteous. But you can count on it: The faithful in Christ will experience terrible affliction.

But in Psalm 34 we also learn that the eyes of Yahweh are toward the righteous, and His ears are toward their cry. Yahweh sees and hears.

Three years ago, I spent six weeks of nights in a cancer ward as my son had a second bout with cancer. He was going through a bone marrow transplant, and I typically stayed with him during the nights. Sometimes I would walk the halls at 3 a.m. passing the other 16 rooms in that ward, with people going through bone marrow transplant and high-dose chemotherapy. Every night I heard the crying, coughing, vomiting and sometimes screaming — anguish.

The odd thing, though, is that when I would leave in the morning, within hours I wanted to be back there. In the morning I saw people going to work, shopping for groceries

and eating at restaurants. Some would say, “Have a nice day,” with no idea where I had just come from, where I would be that night, and what I would see and hear from my own son and those other 16 rooms. It didn’t feel right to be out there with everyone else, because they could not understand.

But back on the cancer ward, people knew what it was like to be me. There’s something isolating and lonely about experiencing anguish. The more severe the anguish, the less people know what it’s like to be you, so you have loneliness on top of the anguish. How comforting, then, that Yahweh sees and hears. As Psalm 34:15 says, “The eyes of the Lord are toward the righteous. His ears are toward their cry.” God knows what it’s like — we do not have a high priest who cannot be touched by our infirmities (Hebrews 4:15).

To quote Bible commentator John Goldingay, “A statement about Yahweh’s eyes is always implicitly a statement about Yahweh’s concern.” Now, *concern* is a compound word, combining *with* plus *sift*, or “to ponder or

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## About MFTC at RTS-Jackson

**C**hristian counseling is a highly specialized calling requiring careful training. Hurting people can heal. The Marriage and Family Therapy and Counseling program at RTS-Jackson prepares Christians who can work with God’s Word and God’s world ministering God’s truth to the fabric of people’s lives. Under the authority of Scripture and with the foundation of a biblical worldview, MFTC students learn to see the people they help both as individuals living before the face of God and as active members of family relationships.

Students in the MFTC program take biblical studies courses as well as courses

devoted to theology and the relationship of theology and therapy. Each course is taught from a biblical perspective and interacts with current research and the best available texts in the field. MFTC classes satisfy coursework requirements for Marriage and Family Therapy licensure and/or Professional Counselor licensure in most states.

A strong emphasis on practical experience marks the program. During their training, students will participate in at least 500 hours of face-to-face client contact, 100 hours of direct supervision with

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comprehend.” So *concern*, etymologically speaking, means “with understanding,” and connotes compassion. Yes, Yahweh sees, hears and compassionately understands, but there is more: He is near to the brokenhearted.

Picture a mother in the kitchen. When her 6-year-old boy bursts in crying, what does she do? She will move toward that little guy, get down on her knees and embrace him. There’s something in a mom or dad that knows in that moment, you don’t stand at a distance and say, “Be warm and filled, child — you’ll be fine.” When somebody’s heart is broken, truth from a distance is wrong, as if to merely say, “God is sovereign; He’ll take care of you. You don’t need to cry.” A mother or a father knows there’s something powerful about proximity, and in this we learn about how to minister to brokenhearted people. Yahweh is near to the brokenhearted.

There is more about Yahweh’s comforting proximity as David’s story continues. Consider the mystery at Gath and



Dr. Bill Richardson (with his wife, Judi, and with Wolfie) is clinical director of the Center for Marriage and Family Therapy at RTS-Jackson.

the surprise at Ziph in 1 Samuel 23. At Gath, David was in trouble and was brokenhearted. He had lost his wife, his celebrity, the king’s favor, fellowship with his beloved friend, his job and

his position. He was now a fugitive — betrayed, publicly demeaned, without his home, without his family. How was Yahweh near him at this point? I don’t know the exact answer, but I do have some ideas, though, and one of them comes out of the wilderness of Ziph. Let’s look at that story.

King Saul continues his relentless pursuit of David, and David flees into the wilderness of Ziph. At this point of despair, God comforts David through Jonathan, who “arose and went to David at Horesh to encourage him” (23:16-18).

God encourages David by reminding him of the prophetic word that he would become king. But notice the medium through which God delivers this bolstering message. God could have sent His encouragement on parchment with gold writing, signed “From Yahweh,” or maybe on the lips of an angel, or He could have come Himself encouraging David in person. But He didn’t do any of those things; instead, Yahweh spoke encouragement through the lips of one trusted friend.

This is something for biblical counselors to remember: Sometimes Yahweh is closest to the brokenhearted through the proximity of someone who will come close enough to allow the emotion of the wounded to spill over onto them. As the apostle Paul writes, “Weep with those who weep” (Romans 12:15). Yahweh may come near to a brokenhearted person through one caring, gentle, stammering soul who doesn’t have eloquence, but gives his or her presence. Broken hearts don’t need eloquence as much as they need presence — that personal delivery of the Word of God by someone as caring and loving as the closest friend.

When the faithful experience terrible affliction, Yahweh not only sees and hears and draws near, He also finally rescues: “Many are the afflictions of the righteous, *but the Lord delivers him out of them all.*” Nobody knows how long an afflicted soul may stay afflicted, but at some point He will deliver that soul to the other side of their affliction. David did eventually become king, and we will eventually be with our King. ♦

*This article is adapted from a chapel message Dr. Richardson delivered at RTS-Jackson in spring 2009. He is professor of marriage and family therapy at RTS-Jackson and serves as clinical director of the Center for Marriage and Family Therapy at RTS.*



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practicing professional Christian therapists and 1,500 hours of total clinical experience. Students receive most of this clinical experience onsite at The Center for Marriage and Family Therapy, a state-of-the-art training facility and a significant ministry to the greater Jackson community.

The connection between the MFTC program and its immediate surrounding community continues to grow. Eighteen months ago, MFTC professor Dr. Bill Richardson (who wrote the accompanying article and who directs the Center for Marriage and Family Therapy) helped start the Christian Counseling Services Network, a group of church-based, satellite Christian counseling centers in central Mississippi. The goals of CCSN are to provide affordable professional Christian counseling to the community and quality internships for MFTC graduates. The network has already planted satellite counseling centers at three churches, a local Christian university and at RTS-Jackson itself.

For more information about the MFTC program at RTS-Jackson, visit [www.rts.edu/site/rtsnearyou/jackson/mft/homepage.aspx](http://www.rts.edu/site/rtsnearyou/jackson/mft/homepage.aspx). More information about CCSN may be found at [ccsninc.com](http://ccsninc.com). ♦





Dr. William Davis serves as an adjunct professor at RTS-Atlanta, where he often addresses issues he raises as a medical ethicist.

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cell research look like yesterday's news. "One issue that's going to be like a tidal wave is genetics — being able to modify our own genetic code," Dr. Hensley explains. "Scientists are getting more and more sophisticated in their ability to insert

human genes into animal livestock, in some cases for very good stewardship purposes. You can insert a human gene into bacteria so that the bacteria produce insulin for human use, for example, so it's not all Frankenstein issues. But anything so powerful is going to have the potential for abuse.

"One of the things you will see more about in the literature is 'designer babies' — creating multiple embryos, genetically screening them for particular traits, and then only implanting into the mother the embryos containing the most desirable traits as potential offspring. Or what about using them for sex selection? It's in current practice. Using in-vitro fertilization, the female embryos can be discarded and only male embryos inserted so that if one implants in the womb, you'll have the son you wanted or vice versa. God's gift becomes a commodity we create."

Dr. Hensley continues to describe the "brave new world" in which the church finds itself: "As the technology increases, you may be able to safely alter genes within the embryo to correct genetic diseases like cystic fibrosis and sickle-cell anemia, or with genetic screening for various conditions like Down syndrome, just not implanting those embryos. More and more we'll be able to test for certain traits and the advice from some physicians will be to abort those failing to meet 'appropriate standards.' There is a whole host of issues associated with assisted reproduction and genetics that most pastors think of as science fiction right now, but many of them will be happening in the next five to 10 years."

Issues like these may make the average Christian long for a simple haircut. How the church responds to the burgeoning medical ethics landscape, though, will undoubtedly dictate the direction of its impact on 21st-century culture. ♦

*For resources concerning medical ethics issues, visit [cbhd.org](http://cbhd.org) or [www.cmda.org](http://www.cmda.org).*

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am a mother without a child to care for in my arms. This world is harsh, and people choose to kill their babies while their hearts beat. It makes my heart ache even more to have Magdalena back with me. Any child that God blesses me with I will love, but no child will ever replace my sweet Magdalena. She has changed the way I live, and she would never want me to be so inconsiderate and weird socially as I am now. I used to be so focused on all the wrong things, and Magdalena taught me how to enjoy the important things in life, how to appreciate them and how to live better.

I am learning to show others how truly big and awesome a God we have through her sweet life, even when some may consider it a huge tragedy. She was not a tragedy, but a miracle — a modern miracle. I have wondered about the past mir-

acles we have read about in the Bible, and why God doesn't reveal himself in these ways. He does. He revealed himself in Magdalena. When she should not have lived as long as she did, had rosy cheeks, been alert, mimicked by sticking her tongue out, *she did!* That is a miracle, and it could only have been given by God. May God heal our hearts while we miss our little miracle so much! ♦

*Noah and Julie's blog can be found at [noahandjulieroberts.blogspot.com](http://noahandjulieroberts.blogspot.com). More than 1,000 people worldwide were regularly reading the blog during Magdalena's earthly life, with one reader in France leaving a comment that as a result of reading the blog, she turned her life over to Christ after years of running from God. A friend of Noah commented on the blog that "Magdalena did more in 167 days to change the world than I will do in 70 or 80 years."*

# A New President in Orlando

**DR. DON SWEETING**

**T**he RTS Board of Directors has reached to the mile-high-plus peaks of the Rocky Mountains to unanimously appoint a new president for the Orlando campus. Dr. Don Sweeting, who will also serve as professor of church history, comes to RTS after having been the senior pastor of Cherry Creek Presbyterian Church in Englewood, Colo., since 1998. He will begin his presidency by June 1.

Ordained in the Evangelical Presbyterian Church, Dr. Sweeting also carries “church planter” on his résumé. Before his pastorate in Colorado, the New Jersey native planted Chain of Lakes Community Bible Church in northern Illinois, where he was raised, and served as senior pastor there for 11 years.

Dr. Sweeting’s academic credentials include a B.A. in history from Lawrence University in Wisconsin, an M.A. from Oxford University in England, and a doctorate in church history from Trinity Evangelical Divinity School in Illinois. He also studied at Regent College in Vancouver, British Columbia.

While pastoring, Dr. Sweeting served in various educational roles. He taught church history at Denver Theological Seminary, chaired the theology committee for the EPC, and sat on the Colorado Christian University board of trustees. In assuming the presidency at RTS-Orlando, Dr. Sweeting carries on a family legacy. His father, George Sweeting, was a prominent educator-pastor in his own right, serving as the long-time president of Moody Bible Institute in Chicago.

Dr. Sweeting and his wife, Christina, have four children: James, Jonathan, Joshua and Julianna. His interests include

writing, reading and baseball, though his enjoyment of mountain hiking will likely be curtailed in Florida (Dr. Sweeting and his family have enjoyed climbing 14,000-foot-plus peaks in the Rockies). He also plays guitar and is learning the bagpipes.

He maintains a blog (The Chief End of Man) at [www.donsweeting.wordpress.com](http://www.donsweeting.wordpress.com). The blog, which contains entries on subjects as diverse as the earthquake in Haiti and “The Grace of Sports,” reveal his passion for the gospel and proclaiming God’s Word.

Dr. Mike Milton, president of RTS-Charlotte and professor of practical theology, has been serving as the interim president of RTS-Orlando. The RTS family appreciates his service to the Orlando campus during this interim period and looks forward to working alongside Dr. Sweeting in continuing to prepare men and women for various forms of ministry worldwide. ♦



## RTS-Atlanta Finds a Campus

**B**ecause of extraordinary enrollment growth, RTS-Atlanta has outgrown its space at The Church of the Apostles, the campus’ home since 1996 thanks to its earliest benefactor, Dr. Michael Youssef. To more effectively serve its students, faculty and staff, RTS-Atlanta has purchased a high-visibility building off Interstate 75 just northwest of the city.

This building will provide the necessary permanent facilities to help the Atlanta campus serve Christ’s church in equipping pastors and church leaders for many years to come. It is also intended to supply the opportunity to build a theological library, making available the bibliographical and research resources needed by RTS-Atlanta students and faculty members.

The purchase has been made possible through a friend of

RTS pledging \$1 million toward the acquisition and renovation of the facility. However, in order to activate this challenge grant, RTS-

Atlanta must raise approximately \$1.5 million in additional funds to pay for campus facilities, a theological library and the numerous necessary renovations.

Please pray for the financial needs of RTS-Atlanta as its leaders seek the Lord’s wisdom and guidance in raising the necessary funds. If you are led to help support the RTS-Atlanta Building Fund, please call the RTS-Atlanta Office of Development at 404-995-8484 for more information.





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**Dr. Eunsoo Kim** and **Dr. Sam Larsen** will join **Dr. Ric Cannada** and **Mr. John Sowell** in Tokyo for RTS's first overseas graduation ceremony, Dec. 7, for Korean-language-track D.Min. graduates. The ceremony will be hosted by Yohan Church, one of the largest Christian churches in Japan, whose senior pastor, the Rev. Gyu-Dong Kim, is completing his own RTS D.Min. studies.

**Dr. Simon Kistemaker** (professor emeritus) will lecture in Mexico City at the Seminario Teologico Reformado, June 1-8.

**Dr. Sam Larsen** will teach a D.Min. modular course at the Andrew Jumper Graduate Theological Center, Sao Paulo, Brazil, Aug. 9-13. He will then teach a modular course in Theology and Practice of Church Planting at the Presbyterian College of Victoria, Australia, Aug. 19-23, and at Westminster Theological College of Queensland, Australia, Aug. 26-30.

**Dr. Derek Thomas** will be the keynote speaker at the annual Portstewart Convention, a Christian family conference in Northern Ireland, July 9-16.

## CAMPUS EVENTS

### RTS-Jackson



**Dr. Jim Baird**, RTS board member, emeritus pastor of First Presbyterian Church in Jackson, and statesman in the PCA denomination, will be

the commencement speaker on Saturday, May 15, at the church. The ceremony will be at 10 a.m. with a reception to follow. A banquet for the graduating class will be held there on Friday, May 14.

**Dr. Sean Lucas**, former professor of church history and current pastor of First Presbyterian Church in Hattiesburg, Miss., spoke at the Spiritual Life Conference, March 2-4.

### RTS-Charlotte

**The Hon. John Scott Redd Jr.** will speak at the annual spring banquet at Carmel Country Club, Charlotte, April 29.

**The Rev. Bruce Fiol**, retired PCA pastor and missionary to India, will be the commencement speaker on May 22 at Christ Covenant Church, Matthews, N.C. Commencement will begin at 11 a.m., with a reception to follow in the narthex. The senior banquet will be held on May 7.

### RTS-Orlando

**Dr. R.C. Sproul** will be the commencement speaker on May 21 at 7:30 p.m. at First Presbyterian Church in downtown Orlando. The senior banquet will be held on May 20 in the fellowship hall.

**Dr. Eugene Peterson**, professor emeritus of spiritual theology at Regent College in Canada, renowned biblical scholar, and author of 36 books on spiritual theology (including *The Message*, a paraphrase translation of the Bible) spoke at the Kistemaker Academic Lecture Series, March 17-18. The series honors Dr.

Simon J. Kistemaker, professor emeritus. Dr. Peterson spoke on "Prayer and the Practice of Resurrection."

## TOURS

**Dr. John Currid** is hosting a tour of Israel from Oct. 8-18. He is a graduate of the Oriental Institute of Archaeology at the University of Chicago and directs the Bethsaida Excavation Project in northern Israel. For more information and a brochure, go to the Resources tab at [www.rts.edu](http://www.rts.edu) and then click on Tours, or e-mail Luther Bigby at [cht@rts.edu](mailto:cht@rts.edu).

### Dr. Roger Nicole

(professor emeritus, left) talks to Dr. Eugene Peterson in the Roger Nicole Rare Book Room at RTS-Orlando about his acquisition of *Robert Baillie's Letters & Journal*. The conversation took place during Dr. Peterson's visit for the Kistemaker Lecture Series.



**Dr. Mike Milton**, president and James M. Baird Jr. professor of pastoral theology at RTS-Charlotte, will be inducted as a charter member of The College of Military Preachers. The College was established to recognize those who have demonstrated gifts in homiletics, but the recognition is intended to help other chaplains identify whom to call upon for mentorship with their own preaching.

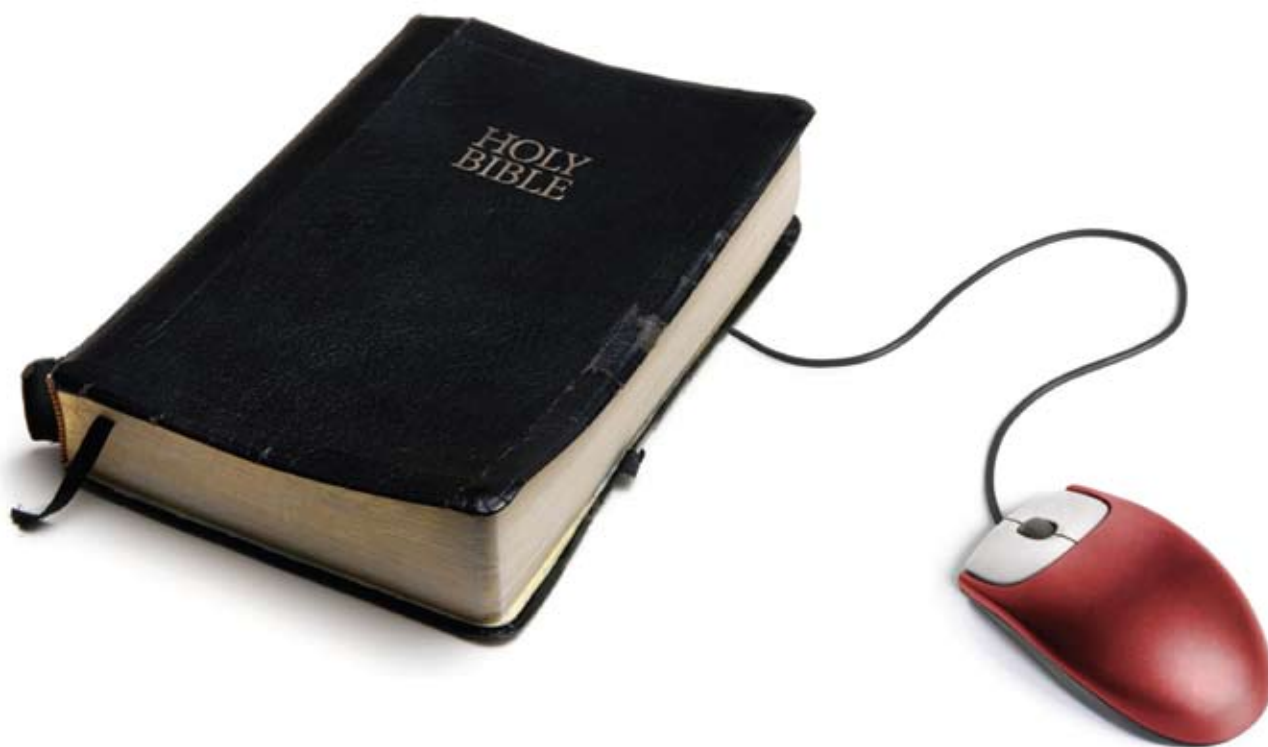
An Army Reserve chaplain, Dr. Milton has been appointed as an instructor at the Armed Forces Chaplains School at Fort Jackson, S.C. The school prepares chaplains for all branches of military service. Dr. Milton has taught preaching to Army and Air Force chaplains in the past, and this move focuses his reserve chaplain ministry on teaching, rather than his previous command oversight in the 108th Training Command.

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