

PRTS Update



DR. SINCLAIR FERGUSON

Our Times, Our Needs, Our Resources

After reading 2 Timothy 3, Dr. Sinclair Ferguson gave the following address to the 2009 graduating class of the Puritan Reformed Theological Seminary.

I want to address you this evening from a familiar passage in the Bible, a telling and significant passage, as the seminary sends these students out into their Christian ministry. In this passage Paul is transitioning his young friend, his colleague and protégé, Timothy. He is conscious that he will not be much longer in this world and will soon receive the crown of righteousness in heaven. In the years with Timothy, Paul has had a special interest in pouring the gospel and himself into Timothy's life. One of his aspirations in ministry has been to teach Timothy in order that he may go and teach others the gospel of Christ. As he bids farewell to Timothy and sends him into the future, he does so conscious of the fact that he is not only doing this for Timothy but for all those who will enter the ministry of the gospel. He has poured himself into Timothy in order that the church would have a model of what it means to be a pastor and evangelist of the people of God as well as a true servant of God.

The apostle Paul seems to focus his attention, Timothy's attention, and therefore our attention on three particular concerns. First, in the early verses of this passage he urges

Timothy to understand the times in which God has placed him. Second, he demonstrates to Timothy and to us some of the great encouragements that God has given him. Third, by the end of this passage, he summons him to the calling to which God has directed him. These three things seem to be the emphasis of Paul that are relevant for these graduates as we send them out in ministry of the gospel in a variety of countries and a variety of ministries. I want to spread these truths before us, not only that they may feed upon these truths for themselves at this happy moment of transition, but that we who have sought to encourage them will continue to love them and pray for them intelligently as we send them out into their ministries and their communities where, we trust, they will serve our Lord Jesus Christ.

Our Times

It is important that, first of all, they and we have some sense of the times in which God has placed us. I often think that if there is a model text for leaders in the church, it is 1 Chronicles 12:32. The description is given there of the man Issachar



Our Mission

Preparing students to serve Christ and His church through biblical, experiential, and practical ministry.

Post-it note

We all have to make a note of something at one time or another. For many people today that might mean recording a voice memo on their iPhone, but, for me, it means scratching a few lines on a Post-it note.

Over the last several weeks, I have been thinking about the importance of prayer in the Christian life. More specifically, I have been thinking of the necessity to pray for the faculty of PRTS. It really struck home when I realized that John Calvin devoted more ink to paper on the topic of prayer in his *Institutes* than just about any other topic.

Robert Traill suggested that some ministers were more successful than others not because they were better preachers, but because they devoted more time to prayer. Lecturing to his students, Charles Spurgeon said, “The secret of all ministerial success lies in prevalence at the mercy-seat.”

Although our intentions are good, we often fail to remember to do the very things that should take precedence in our lives. This is where the Post-it note comes in.

Please join me in remembering to pray for the PRTS faculty on a weekly basis. It is a wonderful blessing and honor to bring someone to the Lord in prayer, and it is a tremendous encouragement to know that there are those who are praying for you and your loved ones.

— Chris Hanna

who understood the times and knew what to do. This is one of the great needs of gospel ministry. I don’t mean by this that gospel ministers spend all their time reading up on culture, but from the Word of God they can discern the significance of the times in which they live and see how the gospel is not only the Word of God for the first century, but for every century. As ministers, we must demonstrate its power and relevance, preaching it day by day, year by year, bringing down through the power of the Word the idols of the world in which we live.

Paul’s words are relevant to our time. At the beginning of the chapter, Paul tells Timothy that in the last days perilous times will come. When Paul speaks about the last days, he means those days that were inaugurated through the death, resurrection, and ascension of Jesus Christ and the outpouring of the Spirit. Pentecost was the great sign of the beginning of the last days. In that sense, if you are asked if we are living in the last days, your answer as a biblically instructed Christian is going to be: we have been living in the last days since Christ was enthroned in glory and poured out the Spirit.

But Paul indicates that those last days will be punctuated from time to time, through the history of the church, at different times and places, by what he calls “perilous days.” The language here is also used in the gospels regarding the Gadarene demoniac. He was out of control and no one could hold him down. No one was able to master him or control him. Paul is saying that there will come at different times and places upon the church of Christ such pressures from the world that the Christian church will feel as though its existence is threatened. Many commentators, including some who are not even Christians, recognize that this is such a time for the Christian church in the Western world.

Paul says interesting things about the last days. They will be marked by two particular features. The first is what we might call a culture of narcissism. The Greek mythological fellow, Narcissi, saw his image in the river and fell in love with his own reflection. One of the characteristic marks of these perilous days is that men will be lovers of self rather than of God. They will be lovers of pleasure rather than of service. In our own time, there are many social commentators (not necessarily with the discernment of Christians or with the Bible in their hands) who have said if there is one thing that marks the American culture today it is that we have become a culture of narcissism, lovers of self and pleasure rather than of God.

Second, Paul says that these perilous times will also be characterized by an epidemic of false teachers. He speaks about this in verse 8: “Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.” The striking thing about them is not only their opposition to the truth of the gospel. It is, as we see in verse 6, “For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.” What does that remind you of in our contemporary culture? It is the phenomenon of which Paul knew nothing—the TV preacher. False teachers today no longer have to knock on doors, drawing away those who are naïve and gullible, and fleecing them financially. False teachers know that they can do it simply through the box in the corner. By their false teaching they are leading the gullible astray.

As Paul speaks into the first century in such a striking way, he describes characteristics of the 21st century also. But notice this: he is not discouraged. He is not in a corner lamenting that the church of Christ is doomed, that the gospel is failing, and that all Timothy should do

is lament the condition of society. You catch the sense that Paul, in all the loneliness and privation he experiences, is almost exhilarated. It is into this atmosphere that Timothy is going with the grace of Christ in the gospel of the Word. Paul urges Timothy, "Don't retreat; don't stand back." Paul says, "Timothy, in the very time in which they will not listen to sound teaching, preach the Word. Let the sound preaching destroy idolatries of the human heart." You catch the sense that if Paul thought he would live beyond the next few weeks, he would be side by side with Timothy, going throughout the world, exhilarated that God in His mercy had given him this ministry with the privilege of preaching the gospel.

Friends, we need to catch that spirit today. There is a great danger that some of us participate in lamenting the moral and social decline. We long for the old days. And that may have its place. But Paul is saying to Timothy that the time to preach the gospel is not only when it is in season but when it is out of season. That is the time to be exhilarated by the privileges of being called to serve Christ.

I hope you exemplify that, graduates. And friends, I hope you don't just feel for these men that they are going into a losing battle and all they can do is lament that things are not what they used to be. Don't you find in all the aching of our hearts something exhilarating about living again in those primitive days when the gospel is demeaned in the world, and it really means something to be a Christian? We send these brothers into a world into which the times seem to be against them, but we send them out saying, "Preach the Word, because the gospel is for you."

Our Needs

But notice a second thing. God does not simply send men out to preach in a hostile climate without support and encouragement. This is one of the most beautiful elements in this passage. As Paul urges Timothy to understand the times in which God has placed him, he also reminds him of the encouragements that God has given to him. That is God, isn't it? There may be much to discourage, but with God there is always much more to encourage. In the world there is much that would make us pessimistic, but with God there is much more that will make us optimistic. Look at these encouragements with which Timothy is surrounded. In verses 14 and 15, he mentions those who had taught him sacred Scriptures. In Timothy's instance, it refers particularly to his mother and grandmother. At the beginning, he states that the faith that was in Timothy's mother and grandmother now lives in him (1:5). He says here to Timothy, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (v. 14). Isn't that a great thing? Graduates, isn't it wonderful to think back to the blessings God gave to you, and those He brought into your life, such as your parents, brothers, sisters, and friends, who taught you Scriptures?

I happened to be in Scotland this past Lord's Day in

the church where I was converted. To my astonishment, I sat two seats from an older man, a friend whom I had not seen for many years, who had gone through a horrific auto accident, being greatly debilitated. At the end of the service, I said to him, "I want to thank you because, when I was fifteen years old, you took me under your wing and gave me books to read; you showed an interest in me. Whatever it is that God has made me, I don't think I would have become a fraction of that without the way you poured yourself into my life." Isn't that one of the blessings of the gospel? Did you ever think that in the gospel God has given me friends unlike any friendships the ungodly ever have? I read in a British newspaper last week that the normal British man has no more than three friends he could trust. I doubt if he has even three. But think back on your Christian life, long or short; consider how God maneuvered people into your life who nurtured you and cared for you. There is tremendous encouragement here. Think of the way these brothers will now separate from each other and will think back in future years of the ways in which God brought them into one another's lives, bonding them in brotherhood and fraternity that will never die. God gives His servants encouragements of which the world knows nothing whatsoever.

But more than that, Paul not only mentions general believers who nurtured us, but especially he mentions, referring to himself, gospel ministers who have invested themselves in us. He says to Timothy in verses 10-11: "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me." You see what he is saying: "Timothy, in God's providence, He brought me into your life, and I poured myself into you."

I trust you brothers have known something of that. You certainly have, thank God, in this seminary, which is not an institution merely in which the faculty is interested in communicating information; rather, they are pouring themselves and their love into you as students. God gives these encouragements to those we send into gospel ministry.

I had such a privilege as a young man because the man who was my minister when I was a teenager poured himself into me. He gave me something concrete and physical and he had not done that before. I had a good enough relationship with him to give it back and ask him to write his autograph on it. But he pushed it back into my hands, pressed his finger on my heart, and said, "That is not where I want to write my autograph (pointing to the gift), but that is where I want to write my autograph (pointing to my heart)." If you had known him and knew me, you would know that his autograph is written throughout my life.

That is what Timothy knew. What an encouragement! He enjoyed the privilege of believers who had nurtured him, a gospel minister who invested himself in him, but most of all he was given the encouragement of the salvation of Jesus

Christ who had died for him. Paul said to him, “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” Think about yourself in all your frailty and unworthiness—and then think that you have been plucked by the hand of a merciful Father and thrust into the ministry! As you graduate from the seminary, you may be thinking, “The last thing I would have ever dreamed would be true would be that I would be graduating from a Reformed theological seminary and become a preacher of the unsearchable riches of Christ.”

So the God who calls us to understand the times in which we live is the God who surrounds us with precisely the encouragements that we need.

Our Resources

Finally, we have a God who calls us to be preachers of the gospel. Paul says to Timothy in 4:2, “Preach the word.” He has already instructed Timothy about that Word. He is to preach the Word in the consciousness that it carries the authority of the breath of God. It is the Word God has breathed out. He is to preach it. This is interesting in chapters 3 and 4; he is to preach it to the people in light of the reason why God has given it to the people. It can be rendered opaque by the fact of chapter division between 3 and 4, but there is no chapter division in Paul’s mind. He says that we must preach the Word so as to convince sinners. As you preach, teach; let the Word loose so it can transform lives. Why does he say that? Because that is the reason God gave His Word. And so he said at the end of chapter 3, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” He is saying, “Timothy, this is what the Word is useful for—it is useful for doctrine to illumine the mind. It is useful for rebuke to convict the conscience. It is useful to correct in order that the broken lives may be mended and healed by the gospel, and in order that servants of God may be equipped for every good work. And since that is what it is for, let it loose that it may do its own work!” When the

servants of God let the Word of God loose, it does do its own work. It brings understanding to darkened minds, convictions to hardened consciences, and restoration to broken men and women, and it sets them on their feet that they may in turn become servants of Christ.

How are we to do this? How are our brothers to do this? Paul tells us in 2 Corinthians 4 when he says we never preach ourselves, but Jesus Christ as Lord. He adds the strangest thing: “we preach not ourselves, but Jesus Christ the Lord; and ourselves your servants.” This is the glory as well as the mystery of the ministry into which we send these brothers, into which we commit them to the care of God:

that they may never preach themselves but only Christ. But even as they preach Christ, they may give themselves in that preaching to the people to whom they preach and say, like Paul, “I am willing to be your servant, for Jesus’ sake.” When that is true (and that is surely the very epicenter of the educational experience they have had in this seminary), when they can say, “Not me but Christ, for as I offer you Christ I offer you myself as His servant and your servant,” then not all the idol factories of the world will withstand the power of their gospel ministry.

I have little doubt that those of us here who fit into the category of older ministers, by comparison with these brothers, would say to ourselves, “Would that I sat where they sit at the beginning of this glorious calling, knowing what I know now.” But wouldn’t you do it again if you were a gospel minister? And if that is the case, brethren who know these men, keep pouring yourselves into them. You who have a care for these brethren, keep praying for them that the wheels of the chariot of the gospel may run freely through their ministry. And be sure, as we send them out into times of stress, that they are surrounded by the encouragements of the people of God and that they have in their hands the precious Word of God. Then nothing will be able to withstand the power of their ministry.

Oh, that God would bring this to pass for the glory of our Savior, Jesus Christ. May it be so.



2009 PRTS Graduating Class

Upper row (left to right), Faculty and Guest Speaker: Dr. Joel Beeke, Dr. Gerald Bilkes, Dr. David Murray, and Dr. Sinclair Ferguson

Lower row (left to right), Graduating Class: Rev. Brian Golez Najapfour – Master of Theology, Rev. Brian Kamwendo – Master of Theology, Rev. Nathan Eshelman – Master of Divinity, Mr. Michael Dewalt – Master of Arts in Religion, Rev. Joao Carlos (Johnny) Serafini – Master of Divinity, Mr. Derek Henry Baars – Master of Divinity.

The other day, a friend asked me if I enjoyed my work at the seminary. Without hesitating, I answered, “Yes, I find it a real blessing.” As I look back on my answer, I think it was too brief. I really did not explain what it is that makes me think of my work at PRTS as a “blessing.”

Still pondering this conversation, I recently attended a conference on donor relations. What made this conference different from previous ones was its strong theological center. The following observations are an attempt to explain why I enjoy working at PRTS, and why I believe the right way to nurture donor relationships is through a God-exalting theology.

Recent studies show that the majority of professing Christianity living in the West ignores the apostolic command to be conformed to the image of Christ. Apart from their Sunday morning church attendance, there is not much that seems to separate them from the rest of the culture. Is this model biblical? Are a person’s giving habits any sort of indicator as to his or her spiritual wellbeing? Martin Luther once argued that true conversion includes a change of head, heart, and wallet.¹

Although Christians in the West have benefited from living in a free-market society, their giving habits have remained relatively static over the last eighty years. In *The State of Church Giving* report, put out annually by John and Sylvia Ronvalle, the percentage of giving (per capita) in 1933 was 3.2 percent. According to this same report, personal giving in 1995 was 3 percent, and in 2004, Protestants gave a meager 2.5 percent. Keep in mind, it has been estimated that Americans were 555 percent wealthier in 2004 than in 1933.²

At a glance, the obvious question is, “If the net worth of individuals has climbed over the last eight decades to such remarkable heights, why then is charitable giving flat-lined?” Even though numerous studies have explored various reasons for this phenomenon, for the church, the core issue is an anemic theology.

Wesley Willmer, Vice President of University Advancement and Professor at Biola University, pointed out that “[i]n the early 1900s, social Darwinism took ideological root and slowly choked out the biblical vision for a moral community.”³ Andrew Carnegie played a key role in this decisive shift. It was Carnegie who coined the phrase “scientific philanthropy” and believed that it is best to help those who can help themselves. Willmer argues that Carnegie “replaced the ideal of the common good with that of ‘selected good.’”⁴

The effect of Carnegie’s Darwinian philosophy has had tremendous influence on Christian non-profits. They have embraced the scientific methods of social engineering, and coupled them with a man-centered theology, fostering a vision of charitable giving that is far from the biblical mandate in James 1:27. For many non-profits, charitable giving has meant focusing on market segmentation and demographic studies with the result being a concentrated effort to prey on people’s feelings: what makes them feel good or guilty.

If the current efforts by many Christian non-profits resemble those of the world, then what is the solution? How are Christian non-profits to keep from falling into the secular trap of marketing for people’s wealth, and how is the church to separate itself from a view of “scientific philanthropy”?

The answer, I believe, is in the Heidelberg Catechism:

Question 55: What do you understand by “the communion of saints”?

Answer: First, that all and everyone who believes, being members of Christ, are in common, partakers of Him, and of all His riches and gifts; secondly, that everyone must know it to be his duty, readily and cheerfully to employ his gifts, for the advantage and salvation of other members.

Without sounding too simplistic, let me say that this has everything to do with a proper understanding of the grace of God in the gospel. It is important to remember that the injunction to be ready and willing to employ one’s gift(s) rests on the personal and intimate knowledge *of* and union *with* Christ. Such a sacred relationship also includes a corporate dimension. Notice that the Catechism’s answer is inclusive: “all and everyone who believes...” is to be ready to employ their gifts for the sake and salvation of others.

The main reason why many individuals in the church miss the importance of generously supporting kingdom causes is because they lack the appreciation for the grace of God in the gospel. Willmer argues that Christians do not understand the process that leads to generosity because in large part their “motives for giving have been saturated with [an] ideology and methods from the business world...”⁵ On the other hand, Christian organizations have encouraged this syncretistic view by combining secular marketing strategies, social engineering methods, and corporate business models with a man-centered theology. The result has been a less-than-desirable appreciation for gospel missions and ministry, both at the personal and corporate levels.

Why do I find working at PRTS a blessing? As an institution whose mission it is to prepare students to serve Christ and His church, PRTS understands that this can only happen when an individual recognizes that *all* of life is to be lived in response to the gospel.

You see, the point of training men for sacred ministry, and, in turn, their training of the church, is to serve Jesus Christ and one another. This gospel-centered approach requires the use of all the gifts the Lord has given to the church. It is when we come to understand the acronym of GRACE (God’s Riches at Christ’s Expense) that we will be ready to cheerfully employ all our gifts in His service.

1. Wesley K. Willmer, ed., “Creating a Revolution in Generosity,” in *Revolution in Generosity* (Chicago: Moody Pub., 2008), p. 35.

2. *Ibid.*, p. 26

3. *Ibid.*, p. 28

4. *Ibid.*, p. 29

5. *Ibid.* p. 31

FREE GROCERIES!

One of the blessings the Lord gives our local PRTS community is the opportunity to serve our students and their families with many of their needs. We have developed an international student's handbook which lists numerous agencies and considerations for adjusting to our community. Links have been made to medical clinics, land-lords, the Social Security office, furniture and clothing outlets, a local credit union, car dealers, and several other services. It has been a blessing to see how our students have been aided.



One of the most significant blessings for our student body and other local families who qualify is weekly access to the food bank. This facility is located on our campus and is a ministry of the local Heritage Reformed congregation. A hard-working squad of six volunteers stocks the shelves, freezers, and refrigerators every week, contributing a combined thirty to forty hours per week. They monitor what is available on the warehouse website and place their orders with the families' needs in mind. Food and supplies are gathered from Feeding America of West Michigan, a local agency which receives donations of surplus foods and supplies from a variety of sources. Local farmers and, occasionally, families bring in fresh produce or surplus supplies.

Every Tuesday afternoon, the food bank is opened and the seminary community may gather groceries free of charge. Items range from essentials such as fresh milk, juice, bread, meat, and vegetables to cleaning supplies, toiletries, paper products, and canned and boxed products. A significant part of any family's grocery list is available. As you can imagine, this is a tremendous savings for all the students and their families who use it. Currently about thirty families—totaling about 125 people—are being served from this food bank. Fifteen hundred to 2,000 pounds of groceries are supplied every week!

The pantry supplies are obtained at a cost of approximately twelve cents per pound, which is funded through donations within the community. If this is something to which you would like to contribute, you may send in checks to Feeding America of West Michigan, 864 West River Center Drive, Comstock Park, MI 49321. Be sure to place "for account 1919" on the check's memo line or include an enclosed note explaining this with your check. Income tax refunds of 50% for Michigan state taxes and 25% for federal taxes make these donations go even farther. The agency's website is <http://www.wmgleaners.org/contribute.html>.

The seminary also organized a community garden on campus. Several families feeding about fifty people have taken advantage of growing their own fresh produce and maintaining their garden plot. Friends of the community tilled the garden and supplied seed. The garden was a huge success this season.



There are many ways our local seminary community experiences the blessings of supporting one another. The food bank is one in which each of you can participate through those designated donations. We anticipate that this ministry will be a growing need as our student body grows and more families qualify based on economic need. Please consider this as an opportunity to partner with the local ministry of the volunteers to this community. PRTS owes a huge debt of gratitude to Cathy and Jim Spaans and their faithful team of volunteers for all their work and time. May God continue to add His blessings!

— H. Kleyn

How Shall They Preach?

How shall they preach, except they be sent?

On September 25, 2009, Dr. Gerald Michael Bilkes, who had earlier accepted the call of the Free Reformed Church of Grand Rapids to serve as minister of the gospel with the particular privilege of serving as professor of theology at Puritan Reformed Theological Seminary, was ordained into these offices.

Many brothers and sisters gathered in God's house of prayer from within the Free Reformed denomination. Friends of other denominations, including many PRTS students, were also present to witness this historic event and worship the Lord under His Word.

Rev. Carl Schouls, as chairman of the Free Reformed theological education committee, presided over the proceedings of this evening. He opened God's Word from 2 Timothy 1:13–14. Rev. Schouls spoke of the importance and blessings of holding fast to the doctrine of the Word of God. He charged Dr. Bilkes to pass on this doctrine received through our rich heritage to the theological students and congregations our brother would teach or address. The message challenged all present to keep this doctrine, guarding it prayerfully. The warning was spoken to be wary of compromise and heresy. The manner of holding fast to this doctrine is entirely centered on the Christ of the Scriptures and is possible only through complete dependence on the Holy Spirit.

The audience was reminded of its heritage in the Canons of Dort as we publicly confessed that, "God mercifully sends messengers of these most joyful tidings to whom He will and at what time He pleases." In God's providence, that time had come for our dear brother, Dr. Jerry Bilkes.

The congregation lifted up their voices in praise as we sang from Psalm 119, the words of Psalter 333, "Sweeter are Thy words to me than all other goods can be; Safe I walk, Thy truth my light." God's Word was on our lips as well when we sang from Psalter 268, the words of Psalm 100, "Him serve with mirth, His praise forth tell." How suitable are the Psalms to focus our hearts on the doctrines of grace while commissioning our brother into this sacred ministry.

The theological education committee had blended the forms for ordination to address the particular circumstances of Dr. Jerry Bilkes becoming a minister of the Word and professor of theology. After the reading of this form and the answer from our brother, "Yes, truly, with all my heart," Rev. Schouls invited the Free Reformed pastors in attendance to come forward. Pastors Koopman, Kranendonk, Procee, L.J. Bilkes, L.W. Bilkes, and J. Overduin each in turn placed their hands on our kneeling brother to speak a word from the Word which was held open above our brother by elders of the consistory. Dr. Jerry Bilkes' two colleagues, Drs. Beeke and Murray, also laid on their hands with God's Word.

The Reverend Dr. Gerald Bilkes then ascended the pulpit and called the congregation to open the Scriptures to Habakkuk 2:14 and Romans 1:16–17. He then spoke to the

gathering under the theme, "The just shall live by faith, the secret for renewed vitality in the church." He then outlined the glorious discovery of righteousness unto life; the dependence on Christ for this life; and the wonderful power of faith that defeats the foes of life. The congregation was blessed to experience the Lord's enabling grace for our brother and the joy he exuded in bringing the gospel from the pulpit. May God continue this enabling and joy throughout the ministry of our brother.

Rev. L.J. Bilkes read the ministerial credentials to his brother with the congregation as witnesses. Rev. L.W. Bilkes then read the formula for subscription to the doctrines and authority of the Word. The new pastor then added his signature to the many other signatures of those who have subscribed to these doctrines.

Rev. Procee came forward to lovingly commend our brother and his family to the Lord's blessings on behalf of the Free Reformed denomination. He congratulated the congregation and PRTS with the blessings of this new privilege in our brother's ministry.

Dr. Joel Beeke spoke with joy and thanksgiving to his brother and colleague, commending him to the joy of serving the Lord in gospel ministry, preaching Christ in season and out of season. He spoke on behalf of the Puritan Reformed Theological Seminary and the denomination of the Heritage Reformed Congregations.

Our brother's other colleague, Dr. David Murray, addressed his brother on behalf of the Free Church of Scotland (Continuing). He spoke of the necessity for simplicity, seriousness, and sincerity in the preaching of the Word.

Lastly, Dr. L.W. Bilkes addressed his son, briefly reminiscing about the days prior to Jerry's birth, his baptism in this congregation, and the ordination service of Jerry's grandfather. What a blessing to witness from our pulpit the words of Psalm 100, "His truth endureth to all generations."

Dr. Gerald Bilkes then addressed the gathering, speaking also a word of thanksgiving to the Lord for those who had molded his life. He mentioned, in particular, Mrs. Ada Kieft from the New Jersey FRC congregation, who with her mother, Mrs. M. Sloomaker, now in glory, were brought into his life at a critical time in his pilgrimage. He then asked the congregation to close this blessed evening with the singing of Psalter 187:4 from Psalm 69, "Let heaven above His grace and glory tell, let earth and sea and all that in them dwell; salvation to His people God will give, and they that love His Name with Him shall live."

God be praised for this service of ordination and inauguration.

— Henk Kleyn



PRTS Faculty Itinerary

Dr. Joel Beeke

November 1: First Presbyterian Church,
Jackson, Miss.

November 3–5: John Reed Miller Lec-
tures Series, Reformed Theological
Seminary, Jackson, Miss.

November 6–7: Princeton Regional
Conference on Reformed Theology
(Alliance of Confessing Evangeli-
cals), Princeton, NJ

November 17: NAPARC Address, Grand
Rapids, MI

November 22: Heritage Reformed
Church, Hull, Iowa

December 13: Free Reformed Church,
Pompton Plains, NJ

February 9–18: Puritan Conference
and preaching itinerary in Northern
Ireland

Dr. Gerald Bilkes

February 21: Chatham, ON

Dr. David Murray

January 8–25: British Columbia

Puritan Reformed Theological Seminary FINANCIAL REPORT

For period 8/1/09 – 9/30/09

	Year to Date Actual	Year to Date Budget	Variance
Income			
HRC Church Collections	\$ 8,706.00	32,863.00	(24,157.00)
Other Donations	162,286.00	128,303.00	33,982.00
Tuition	14,816.00	75,000.00	(60,184.00)
Scholarships	8,528.00	36,667.00	(28,138.00)
Other	<u>35,484.00</u>	<u>23,144.00</u>	<u>12,340.00</u>
Total Income	\$ 229,820.00	\$ 295,977.00	\$ (66,157.00)
Expenses			
Instruction	\$ 144,061.00	164,037.00	(19,976.00)
Scholarships	24,199.00	36,667.00	(12,468.00)
Administrative	<u>87,514.00</u>	<u>73,518.00</u>	<u>13,996.00</u>
Total Expenses	<u>\$ 255,774.00</u>	<u>\$ 274,222.00</u>	<u>\$ (18,448.00)</u>
Net Income	\$ (25,954.00)	\$ 21,755.00	

We are grateful for the continued support of PRTS by churches and individuals alike. Please remember, however, we are approaching the year's end and are in need of your help to cover the operating expenses of this institution. A large part of the donations made at this time helps to cover our monthly expenses well into next year. We are solely dependent upon the Lord and the goodness of His people for the financial support of this seminary. We ask you to prayerfully consider becoming a monthly partner or to give a year-end gift at this time. Thank you.

— Chris Hanna

YES, I WOULD LIKE TO DONATE!

- I would like to financially support PRTS by giving \$ _____, designated for:
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