



KINGDOM VISION ESTABLISHED

Acts 1:6–11

After Christ's resurrection, the disciples were instructed to wait for the baptism of the Holy Spirit. At that time, they still thought that the Lord was going to build a physical kingdom, and that it was going to come shortly. In their imaginations, the pagan Romans were going to leave!

But Jesus teaches them and establishes in them a proper kingdom vision.

He does this first by warning them against a wrong vision. He tells them plainly, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (v. 7). It is not the disciples' place to know the dates or the times or the dimensions of the kingdom. The power that would establish the kingdom would not be physical.

So, secondly, Jesus teaches them that they are called to embrace a spiritual vision. Verse 8 says: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The disciples will receive a spiritual power that will enable them to be witnesses of Christ. Then they are to witness of Christ in their home city, and

in the surrounding country—but also out in other places such as Rome and India.

It seems as soon as Jesus commissioned them to this kingdom vision, He was taken up. The disciples stood there, undoubtedly amazed and awestruck. Angels come, chiding them for staring into the sky. "Ye men of Galilee, why stand ye gazing up into heaven?" Jesus has just told you what you are to do. Why are you just staring at the cloud into which He ascended? The kingdom vision requires that they go out and bear witness of this risen and ascended Lord. That is being faithful to Christ's kingdom vision. And why? Because "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Seminary education is one way that this kingdom vision continues to be implemented in the twenty-first century. PRTS desires to be spared from a wrong vision of physical power and to remain true to the spiritual vision that witnesses of the risen and ascended Lord, confident that the Spirit uses the Word to transform dead sinners into willing servants all over the globe until the coming return of our Lord Jesus Christ.

—REV. DAVID VANBRUGGE

INTERVIEW *with Greg Salazar*



We asked our new PhD professor in historical theology, Greg Salazar, to introduce himself to us. We are excited to have him on the staff with us. His love for the Puritans is contagious!

I am originally from North Carolina. I grew up in Asheville and went to college at The University of North Carolina. I am married to Christie. She is originally from Orlando, Florida, and we met when I was at seminary at Reformed Theological Seminary (Orlando). We have two children, Catherine-Claire (Catie-Claire) (4) and John (2). I enjoy date nights with Christie; leading family worship; daddy-daughter dates with Catie-Claire; playing with John; cooking with Christie; running; playing soccer, golf, and guitar; and reading great books—especially British fiction and history.

I did not grow up in a Christian home. I was raised Catholic, attending Catholic mass and school until middle school when my family stopped going to mass. By the grace of God, in high school, the area director of Young Life—a parachurch evangelistic ministry to high schoolers—invited me to attend the week-long summer camp. Though I was uninterested in the evangelistic messages the first three days, by the fourth talk, “the sin talk,” the Lord revealed Himself clearly to me. The speaker spoke of eternal separation, reciting Romans 3:23: “For all have sinned and come short of the glory of God” and Romans 6:23: “for the wages of sin is death.” In those moments, I had a deep sense of my own sinfulness and inability to obtain my own righteousness and salvation, analogous to what the Puritans have called the “legal terrors.” Leaving the room, I asked my Young Life leader if I was going to hell, and he replied “yes.” He then shared the gospel with me and the Holy Spirit soon brought me to true conversion.

Broadly speaking, my competency and interests are in church history, historical theology, systematic theology, spiritual formation, and Islam. My ongoing research interests include: the history and theology of “Old Princeton” (1812–1929); post-Reformation history and theology (especially the writings of John Owen, Francis Turretin, William Perkins, and Herman Witsius); the development

of Reformed dogmatics (especially the writings of John Calvin, Herman Bavinck, Geerhardus Vos, and Louis Berkhof); Reformed pietism and “experimental” religion; the historical foundations for the doctrine of inerrancy; the doctrinal development of archetypal and ectypal theology; and the influence of Continental Reformed scholastic divines on English Puritanism.

I was attracted to and am excited by the vision of PRTS because it fills a vital need for the church and theological training. I am convinced that the combination of academic rigor and biblical piety that PRTS so clearly embodies is desperately needed in an increasingly pluralistic and relativistic age. There is also extraordinary value in Reformed experiential piety, a major component of the seminary. On a more personal level, the faculty and staff at PRTS have been not only a joy to serve alongside, but have been a consistent source of encouragement to my family and myself. We could not be happier to have this privilege of serving the Lord in this community.

As with PRTS’s other programs, the PhD program brings together a unique combination of academic rigor and biblical piety, which (to my mind) is not offered anywhere else in the world today. Every component of the program is carefully thought out to ensure that students will be shaped to grow as both men of God and men who serve Christ’s church. For example, I was greatly encouraged by the doctoral program’s requirement for students to continue preaching and teaching while undertaking study—something doctoral students are not routinely encouraged to do. I believe the doctoral curriculum ultimately serves these goals since students will be studying outstanding models—exegetes of the Scriptures, who also longed for holiness and ministered through the storms of life.

In 2017/18, I will be teaching English Reformation, Research Methodology, English Paleography in the sixteenth and seventeenth centuries (a course which will train students to read original handwritten manuscripts by English Puritans), English Puritan Theology, and the life and theology of William Perkins and William Ames.

I am currently in the final (editing) stage of my dissertation from Cambridge University on the Westminster Assembly divine Daniel Featley. I plan to eventually publish this. I also plan to publish the paper I will give at the William Perkins Conference (alongside Joel Beeke, Sinclair Ferguson, Geoff Thomas, and Stephen Yuille) in a conference proceedings volume with Reformation Heritage Books. Finally, I have two book reviews being published this year. The first is on the *Synopsis of Purer Theology* (Brill) and will be published by *Themelios*, and the other is on Chad VanDixhoorn’s *Minutes and Papers of the Westminster Assembly* (5 vols., Oxford University Press) and will be published in the Puritan Reformed Journal.

PRTS *PhD Program*

On February 21, 2017, The Association of Theological Schools (ATS) Board of Commissioners fully approved PRTS's PhD program. The seminary's fully accredited doctorate program offers degrees in Biblical Studies and Historical Theology, focusing on the Reformation and Puritan eras. The doctorate program at Puritan provides an advanced and affordable education that promotes both robust academic standards and a strong spiritual focus on Reformed experiential piety. The program utilizes the best of hybrid learning through traditional teaching and technology.

PRTS has also partnered with The John Owen Centre (TJOC) at London Seminary to establish a Doctoral Study Center. Increasingly, Puritan and other Reformed writings are being studied by pastors, churches, and academics spurred on by a growing recognition of the fervency and universality of a biblical, Reformed, and experiential message. The Doctoral Study Center will provide a gateway for those studying at London Seminary to the primary and secondary sources held in the Puritan Research Center at PRTS. This collection specializes in the Dutch Further Reformation, English Puritanism, and American Puritanism.

As part of the London Seminary, The John Owen Centre aims to help pastors with the challenge of maintaining and progressing theological study in the midst of ministry. While the Centre offers an educational experience that is both serious and challenging, the aim is not simply to stimulate intellectual pursuits. The Centre is committed to ongoing study that will enrich the ministry of pastors and



by extension benefit their people, thereby glorifying the Lord Jesus through the maturing of His church. For more information on The John Owen Centre, please visit www.johnowencentre.org.

Commenting on the new partnership between PRTS and TJOC, Dr. Garry Williams, Director of the Center, said: "We pray that the opening of the PRTS Doctoral Study Centre will further our efforts to learn from Reformed historical theology for the benefit of the church today."

Dr. Joel Beeke, President of PRTS, commented, "The establishment of a PRTS Doctoral Study Center at the John Owen Centre is a significant expansion of the doctoral program at PRTS, and will serve widely both academia and the church."

For more information on the doctoral program at PRTS, visit us online at www.prts.edu/academics-aid/doctoral-program.

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2017 PRTS *Graduation*

On May 5, family and friends of Puritan Reformed Theological Seminary (PRTS) gathered at the Heritage Reformed Congregation of Grand Rapids to witness eighteen PRTS students being awarded their theological degrees, as well as two recognized for completing their studies last December. To date, this year marks the largest graduating class since the founding of the seminary in 1995.

A total of two Master of Arts, seven Master of Divinity, and eleven Master of Theology degrees were awarded. Remarkably, these twenty graduates came to PRTS from thirteen various countries from around the world. Many will or have already returned home to take up calls as pastors and/or teachers; some have plans to further their education before returning home to serve Christ and His church.

This year's commencement speaker was Dr. Stephen Myers, Associate Professor of Historical Theology for the PhD program at PRTS. His message, *A Vision For Ministry*, was taken from Revelation 1:12–20. In it, he encouraged each graduate to seek comfort and strength from the glorious, risen Lord Jesus who reigns in His

church. Participants in this year's ceremony included Dr. David Murray, Professor of Old Testament and Practical Theology, who opened the service with a Scripture reading, Psalter, and prayer; Dr. Adriaan Neele, Director of the Doctoral Program and Professor of Historical Theology, who introduced the commencement speaker; Dr. Jonathan Engelsma, PRTS Board Chairman, who awarded each student his or her degree on behalf of the seminary; Dr. Joel Beeke, President and Professor of Systematics and Homiletics, who gave the graduating class a personal charge and a Bunyanesque name describing their personal character; and Dr. William VanDoodewaard, Professor of Church History, who closed the service with prayer.

The special music for this year's event was provided by Gary Kwekel, organist; Leah DeVries, violinist; Kelvyn Koning, Pianist; and soloists Hannah Newhouse and Hannah Karel.

Once again, we are humbled by the goodness of God in blessing the efforts of the seminary to train students to serve Christ and His church around the world.



INTERVIEW with Graduating Student Marjoleine de Blois



Please tell me a bit about yourself. Where did you grow up? Anything you want to share about your family (parents, siblings, etc.)? Do you have a momentous event (trip, incident, etc.) that you remember from your childhood that you can share?

I come from a family of five children and grew up mostly in the Netherlands, and partly in Nigeria. The last few years before PRTS I spent most of my time in Israel. My parents met in Africa and were both

missionaries there; they love the Lord deeply.

They have raised me and my siblings internationally, and taught us continually that our lives are not our own, but that they have given us back to God to be used by Him. In this, they trained us to be flexible to live wherever God would place us. Though I value my international childhood, I also recognize the difficulty in finding a home in this world and a place to settle down.

Can you list one or two formative mentors/persons in your life? What quality or characteristic of these people was or is most appealing to you?

The first woman I am thinking about inspired me greatly when I was a little kid. She, together with her husband, gave up her comfortable life in Europe and moved to Mozambique to sacrifice her life for the gospel of Christ. Taking street-children daily into her home, educating them, loving them, and bringing them the gospel, she has become the mother of hundreds of children in a war-torn country. Daily she shows the love of Christ to an utterly broken people. Especially her eyes captivated me. When she spoke of Jesus Christ, her eyes were shining and glittering with joy. Her testimony made me desire such a relationship with Jesus Christ, that kind of love, and that commitment.

Another woman who inspired me at a later age is a family friend, an uneducated lady, who lives in the Swiss mountains with her husband. She did not go to school and has no job—nothing that seems admirable by the world. Yet she gives all away that she has to whoever needs it. She is kind, enduring, loving, constantly speaking of her Savior. She gives of herself and of her belongings, until she has nothing left to give. Her life is a living testimony for me of God's presence and of His grace.

How did you hear about PRTS and what drew you to this seminary?

Nicodemus Ude lived with my parents when they were missionaries in Nigeria, and I was close to him growing up. I came to visit him and his family here in Grand Rapids three years ago, and God showed me the light in this place. This made me realize that I was at a crossroads in my life, and I had to choose between my old, shallow life, or a new life in which God leads and I follow. I gave up on myself, and my life is no longer my own. God, who brought me to this place, has carried me so far, and though I don't know where the road will lead, I am in His hands.

How would you evaluate your seminary education here, especially considering that most of your classmates were male? What advice would you give to an incoming female student?

I cannot say that being the only woman was easy in the beginning. I had many discouragements, and times in which I thought I couldn't go on. Yet through this all, the faculty has acceptingly supported me, and helped me through various struggles and questions in this area. I am very grateful to all of them. Today I consider my male classmates my friends, my true brothers, and I feel part of one body of Christ. Yet I am glad that PRTS has a few more female students now.

My advice for incoming female students: Welcome to the battle for the kingdom of God. You will lose all but gain more. Don't look to people, or to societal pressure, but know your identity in God, and be confident that there is a valid place for you within God's service. PRTS is a family that will welcome you warmly, and God will glorify Himself through you. You have come to the right place. This is a place where your knowledge of God will greatly be enriched, both academically and spiritually.

Related to the previous question, we recognize that Scripture limits a leadership office in the church to men, and that a large role of the seminary is to train men for these roles. But, a seminary education is useful for many other roles and opportunities that include female students. As a female student, and now graduate, what other roles or opportunities might seminary education help train women for? What specifically are your goals or desires as you have now graduated?

I recognize Scripture's limitation for women in preaching. However, a seminary truly is a place where you both learn theology on an academic, as well as an experiential level. This makes the seminary superior over mere universities. Seminary is for all who desire to know God deeper, and to work in His kingdom. As we are all part of the body,

we all will be used for God's glory, whether we are men, women, young or old. Without each other, we are incomplete. Therefore, a seminary needs both male and female to complement each other in the roles they will fulfill.

"Ministry" is "service." Service encompasses anything done for God and His glory, in which we deny ourselves and give to Him. There is teaching ministry, pastoral ministry, evangelism, care for the poor, etc. Though Scripture is indeed clear on the role of men in preaching and pastoral ministry, yet in all other non-officebearing areas women are widely used to assist, mentor, teach, and witness of the gospel, as also the gospels and pastoral epistles portray.

I've recently been accepted into the PhD program, in which I will be trained deeper in the knowledge of Scripture. My desire is to teach and inspire young people for service in the kingdom. I don't know exactly where and how, but I am sure that will become clear in the years to come.

Can you describe your favorite class, or maybe a memorable moment, from your seminary days at PRTS?

My favorite classes were the Biblical Theology classes. The richness of Scripture and the dynamics of a living faith

astound me. I have learned the beauty and immensity of God, and the vastness of His richness and wisdom. These classes taught me to love Him more and to trust Him more; they have not just increased my knowledge, but also my spiritual maturity. This does not mean that the other classes were inferior. For example, I loved the languages, and though systematic theology is not my field of choice, it has given me solid backbone of doctrine in the Christian faith. The whole program is well rounded and very edifying for the mind and the heart.

Reflecting on your years as a student here, can you give us a short summary of your experiences?

My time at PRTS has been both a desert and a greenhouse, a time of struggle, and a time of growth and nurture; I am very grateful to both the faculty and my brothers and sisters at PRTS, whom I love dearly!

Thanks for sharing, Marjoleine!



***PRTS student
fellowship...***

*...led by
Dr. Adriaan Neele
on the beach of
Lake Michigan*



MICHAEL BARRETT | *Itinerary*

June 11: Ontario: preaching for Bornholm FRC
 August 1–15: Singapore: Teaching at the Bible Presbyterian Seminary; Reformation 500 Bible Presbyterian Conference; Preaching at multiple churches

Projects

Revision of *Complete in Him*
 Revision of *Beginning at Moses*
 Co-authored with Joel Beeke *A Radical, Comprehensive Call to Holiness*
 Working on the message of Ecclesiastes

JOEL BEEKE | *Itinerary*

May 8–21: Leading PRTS Tour Group through Scotland and England for 500th Reformation Anniversary
 May 19–20: Cambridge, England: Perkins Conference at the Round Church
 May 21: Cambridge, England: Cambridge Presbyterian Church
 May 30–31: Elizabethtown, PA: Banner of Truth Conference (addresses on Puritan preaching)
 May 29–June 2: Johnson City, TN: Biblical Worldview Student Conferences (8 addresses on the Puritans)
 June 3–4: preaching for the American Decency Association
 June 5–7: St. George, Ontario: HRC Synod
 June 13: Colorado Springs, CO: Rocky Mountain Homeschool Conference (6 addresses on parenting issues)
 June 22–27: Stornoway, Isle of Lewis, Scotland: conference
 July 11–14: Hastings, MI: speaker at HRC Youth Camp
 July 16: Mitchell, Ontario: preaching for the Free Reformed Church
 July 17: Dundas, Ontario: speaking for Free Reformed Student Society
 July 18–19: Jordan Station, Ontario: speaking for the International Council of Reformed Churches (ICRC)
 August 24–26: Grand Rapids: PRTS annual conference

Recent Publications

Debated Issues in Sovereign Predestination: Early Lutheran Predestination, Calvinian Reprobation, and Variations in Genevan Lapsarianism. Göttingen, Germany: Vandenhoeck & Ruprecht.
How to Live as a Christian, ed. Darlington, U.K.: Evangelical Press.
The Works of William Perkins, vol. 3, ed. Randall J. Pederson and Ryan Hurd. Gen. ed. with Derek Thomas. Grand Rapids: RHB.
How Do We Plant Godly Convictions in Our Children? Grand Rapids: RHB.
Why Should I Be Interested in Church History? (with Michael Haykin). Grand Rapids: RHB.
Family Worship Bible Guide, gen. ed. (with Michael Barrett, Gerald Bilkes, and Paul Smalley). Grand Rapids: RHB.
Puritan Evangelism: A Biblical Approach (in Romanian). Dascalu-Ilf, Romania: Magna Gratia.
Family Worship (in Romanian). Dascalu-Ilf, Romania: Magna Gratia.
 “Why You and Your Family Should Go to Church: Biblical Answers to ‘Churchless Christianity’” (with Paul Smalley), and “Nurturing Intimate Communication with Your Spouse.” *Puritan Reformed Journal* 9, no. 1.
 “Global Reformed Evangelicalism.” *Evangelical Times* 51, no. 2 (Feb. 2017).
 “Using, Not Abusing the World,” *Gospel Trumpet*, no. 22.

“The Reformation: Ten Lasting Effects.” *Christian Renewal* 35, no. 9 (March 2017).

JERRY BILKES | *Itinerary*

June 4: Kalamazoo: preaching at Immanuel Fellowship
 June 6–7: St. George, Ontario: Free Reformed Synod
 July 2: Springford, Ontario: preaching
 July 11–14: Hastings, MI: speaker at Heritage Reformed Youth Camp
 August 13: Brantford, Ontario: Grace Free Reformed Church

DAVID MURRAY | *Itinerary*

August 14–18: Philadelphia, PA: teaching at Westminster Seminary – Course on Biblical Counseling

Projects

PhD with Free University of Amsterdam
Exploring the Bible, being published by Crossway in August 2017

ADRIAAN NEELE | *Itinerary*

June 12–23: New Haven, CT: Yale University
 Aug. 25–Sept. 6: Capetown, South Africa: Reformation congress

Projects

Before Edwards: Sources of New England Theology (Oxford University Press)
Jonathan Edwards: The Sermons on Galatians (Yale University Press), co-editor
A Jonathan Edwards Encyclopedia (Yale / Wm. Eerdmans), co-editor
Jonathan Edwards: Western Spirituality Series (Paulist Press), co-editor

GREG SALAZAR | *Itinerary*

May 19–20: Cambridge, England: William Perkins Conference: address on “Conviction, Conformity, and Conscience: William Perkins’s Dual Allegiance and the Dilemma of the Moderate Puritan Tradition in Elizabethan Cambridge”

Projects

“Daniel Featley and Calvinist Conformity in Early Stuart England,” PhD Dissertation, The University of Cambridge.
 Co-Editor, *The Works of William Perkins—Volume Six: Doctrinal Works on Predestination.* Grand Rapids: Reformation Heritage.
 Johannes Polyander, Andreas Rivetus, Antonius Walaeus, and Anthonius Thysius, *Synopsis Purioris Theologiae / Synopsis of a Purer Theology* (Edited by Dolf te Velde; Translated by Riemer A. Faber; Latin Text Edited by Rein Ferwerda. Leiden: Brill, 2014). Reviewed in *Themelios* (forthcoming).
 Chad B. Van Dixhoorn, ed., *The Minutes and Papers of the Westminster Assembly, 1643–1653*, 5 volumes (Oxford, 2012). Reviewed in the *Puritan Reformed Journal* (forthcoming).

WILLIAM VANDOODEWAARD | *Itinerary*

May 30–June 1: Elizabethtown, PA: Banner of Truth Conference
 August 11–12: Savannah, GA: Savannah River Presbytery (PCA) Conference
 August 24–26: PRTS Conference

Projects

1 & 2 Peter, Evangelical Press (forthcoming)
 “Genesis and Ancient Histories at Princeton Seminary, 1812–1851” in *Westminster Theological Journal* (forthcoming)

FINANCIAL REPORT

For period 8/1/2016–4/30/2017

Income	Year to Date Actual	Annual Budget	Variance	Percent of Annual Budget
Donations	1,900,194	2,123,500	(223,306)	89%
Tuition Income	393,283	520,000	(126,717)	76%
Scholarship Donations	295,535	285,000	10,535	104%
Other Income	47,732	162,500	(114,768)	29%
Total Income	\$ 2,636,743	\$ 3,091,000	\$(454,257)	85%
Expenses				
Instruction	\$ 598,160	801,713	(203,553)	75%
Scholarships	323,515	310,000	13,515	104%
Administrative	1,562,683	1,964,287	(401,604)	80%
Total Expenses	\$ 2,484,358	\$ 3,076,000	\$(591,642)	81%
Net Income	\$ 152,385			

Thank you for partnering with us over the last several months. Would you please prayerfully consider giving a matching gift to the seminary before July 31?

—CHRIS HANNA

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