

Comt. For the Historian of the OPC, 2002) 243-56.

Book Reviews: Robert Kysar, *Preaching John. Kerux: The Journal of Northwest Theological Seminary* 17/2 (Sept. 2002): 73-75; John G. Cook, *The Interpretation of the New Testament in Greco-Roman Paganism. Kerux: The Journal of Northwest Theological Seminary* 17/2 (Sept. 2002): 76-79; Antonia Tripolitis, *Religions of the Hellenistic-Roman Age. Kerux: The Journal of Northwest Theological Seminary* 17/2 (Sept. 2002): 79-80. J. P. Fokkelmann, *Reading Biblical Poetry: An Introductory Guide. Kerux: The Journal of Northwest Theological Seminary* 17/3 (Dec. 2002): 52-55.

SPEAKING ENGAGEMENTS

James T. Dennison has preached at Emmanuel OPC, Kent, WA; Lynnwood OPC; Sovereign Grace OPC, Oak Harbor, WA; Covenant Community OP Chapel, Port Angeles, WA; Lynden URC, Lynden, WA; Trinity OPC, Bothell, WA; He will be preaching in Southern California during the month of December.

J. Peter Vosteen conducted exams for the Candidates and Credentials Committee for the Presbytery of the Northwest at the Stated Presbytery Meeting in Kalispell, MT.

SEMINARY JOURNAL

Kerux: The Journal of Northwest Theological Seminary is available to our readers. Subscriptions are \$20.00/year for 3 issues (May, September and December). Each issue contains sermons, biblical

exposition, occasional poems, historical material and book reviews of current theological titles. Subscribers should make the check payable to NWTs. A subscription form is available at Kerux.com or simply indicate your interest in the journal along with a mailing address with your remittance.

Issues to 1999 are also available at Kerux.com and may be downloaded free of charge.



ADDRESS AND PHONE NUMBER

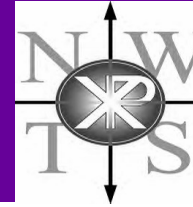


Our mailing address is: 17711 Spruce Way, Lynnwood, WA 98037-7431.

The Seminary phone and fax number is (425) 787-5144; website (www.nwts.edu).

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NORTHWEST THEOLOGICAL SEMINARY
NEWSLETTER



Our Story



"O Come, O Come Emmanuel and ransom captive Israel, that mourns in lonely exile here." This traditional holiday hymn is a song of anticipation. It celebrates the day when Emmanuel ("God with us") will come and free the captives. Israel in exile, enslaved to a foreign power, awaits her freedom through the coming Messiah. Israel, alienated from her God, awaits in the midst of darkness for the light. So she cries out "O Come, O Come, Emmanuel".

The Lord had long ago called Israel out of Egypt with the promise that he would be their God and they would be his people (Ex. 6:7). The blessing of communion with God was witnessed in the wilderness by the presence of the cloud and the pillar of fire. Through this theophany God was their wilderness guide and protector, leading them through the desert on their way to the Promised Land. He dwelt with them in their journey, residing in their very presence in the midst of the tabernacle in the Holy of Holies. It was an intimate and tender union initiated by God's loving-kindness and secured by the sacrificial system. Israel's sins merited God's judgment; but, according to God's instructions, animals were sacrificed as a substitute, bearing God's judgment in place of the people. The blood of goats and calves spilled symbolized the

judgment upon Israel for offending their Holy God.

Upon entering the land, the tabernacle gave way to the abiding presence of the temple. No longer required to meander through the desert, Israel had come to the Land of Promise. It was in the land at the temple where God was pleased to have his name reside and his glory dwell. Every year God's mercy was most profoundly realized when on the day of atonement the High Priest was permitted to enter the Holy of Holies, the very dwelling place of God, to make sacrifice for the sins of the people.

Yet God's presence in the temple was only provisional. The sacrificial system was pointing forward to a greater sacrifice—one which would be offered only once and would grant access to the true Holy of Holies for all of God's people. "For it is impossible for the blood of bulls and goats to take away sins" (Heb. 10:4). The blood of the old sacrificial system could point the way but it could not actualize the true cleansing of sin. The temple could illustrate the Emmanuel promise, God dwelling with his people, but it could not consummate the union between them. The law could outline and call Israel to conform to the ways of heaven but it could not change their hearts.

Israel lived in a world under the pernicious rule of the devil himself. It was a world

dominated by hardened hearts and minds blinded in unbelief. It was a mass of humanity enslaved to sin. The bondage in Egypt, the idolatrous temptation of the Canaanites, the oppressive threat of the Assyrians and Babylonians were temporal, earthly symbols which pointed to grim, spiritual realities flowing forth from man's sin. Though a well-aimed stone could stop even the largest of the Philistines, it could not repair the separation iniquity brought between God and man. Symbolic remedies only cure symbolic disease. God's ultimate remedy to man's desperate problem was not to set apart more animals for slaughter; it was not to draw additional battle lines with geo-political enemies. Rather God himself became flesh and dwelt among us. The eternal Son of God came as a son of man. The one whose kingdom was to have no end entered this world enthroned in a feed trough; he would leave enthroned on a cross. The humble and meek setting of the manger foreshadowed the humility of the journey ahead.

In Jesus the fullness of God dwelt. He who enjoyed the most profound communion with the Father from all eternity entered into our world and history to endure on our behalf, the separation and judgment from God which our sins deserved. He took on our flesh so that he might truly bear our sins in his body as the final substitute, freeing us from its guilt and bondage and enabling us to share in the abundance of his life. With our sins having been crushed in his body on the cross and his life forever renewed by the resurrection from the dead, the age of waiting for Emmanuel is over.

No longer are we identified with the darkness and misery of this world. No

longer are we defined by our own failure and weakness and sin. Rather we are defined by a new birth, one from above. With Christ now dwelling in us we have a new dignity, one derived from God's name residing on us and his glory dwelling in us. Each of us now shares in the body of Christ, the church, which is the new dwelling place of God on earth!

The birth of Jesus signified the dawning of a new age. It signified the end of waiting for the fulfillment of God's promises. It was the inauguration of a day when heaven would visit earth, when people from every nation would serve the light of the world, when the poor in spirit would possess the kingdom of heaven.



Is it any wonder the birth of Christ was celebrated with the songs of angels, was decorated with the gifts of magi, was sanctified with the worship and praise of lowly shepherds? In the midst of a world full of bad news and increasingly morbid descriptions of the depths of man's depravity, we have good news of great joy. We have a wonderful story to tell of God's mercy to sinners. God has drawn near to us. He himself was born of a woman that we might be born of God. We are now free from Satan's tyranny. Our hearts have now been drawn together with God's and so our songs celebrate the triumph and joy of that heavenly communion and of our present, abiding embrace—"Come all ye faithful, joyful and triumphant ... Come let us adore Him, Christ the Lord."

—Scott Hunter



OUR SECOND YEAR

Classes for our second year began September 3. We have three students in degree programs and more than twenty auditing our two night classes—Westminster Confession of Faith and Patristics.

SUMMER INSTITUTE

Our Summer Pastor's Institute (Aug. 19-23) was an exegetical feast with Dr. Jeff Weima feeding us from 1 Thessalonians. Afternoon biblical-theological presentations included two lectures that are currently featured in the December edition of *Kerux: The Journal of Northwest Theological Seminary* (Robert Starke on Samson and Robert Broline on Mary and Elizabeth). Many new faces were present for this year's conference.

Summer Pastor's Institute Conference tapes are available for \$20.00, postpaid. Please send shipping information and a check payable to NWTS to:

Summer Institute Tapes
c/o Mary Vosteen
8526 13th Place NE
Everett, WA 98205

BOARD MEETING

The seminary Board met August 19. Rev. Yong Kim did not stand for reelection because of his pastoral responsibilities. Rev. Robert Van Kooten, pastor of Sovereign Grace OPC, Oak

Harbor, WA, was elected for three years. The Board received reports on finances, enrollment, publicity and outreach.

FALL SOCIAL

On October 11, the seminary sponsored an evening social at the Lynnwood OPC. More than 50 persons from local churches enjoyed an evening in which Our Director of Development, John Lee, "kicked off" the Faith in Action Campaign. Rev. John Day, pastor of Covenant PCA in Bellevue, and Rev. Randy Bergquist, pastor of Emmanuel OPC, Kent, were the featured speakers.



FACULTY PUBLICATIONS

J. Peter Vosteen
Book Review: Andrew Purves, *Pastoral Theology in the Classical Tradition*. *Kerux: The Journal of Northwest Theological Seminary* 17/2 (Sept. 2002): 80-83.

James T. Dennison, Jr.
"Arius 'Orthodoxus'; Athanasius 'Politicus': The Rehabilitation of Arius and the Denigration of Athanasius." *Kerux: The Journal of Northwest Theological Seminary* 17/2 (Sept. 2002): 55-71.

"Athanasius, the Son of God and Salvation." *The Outlook* 52/9 (October 2002): 14-15.

"A Select Bibliography of the Writings of Charles G. Dennison," in *History for a Pilgrim People: The Historical Writings of Charles G. Dennison*, ed. by Danny Olinger and David K. Thompson (Willow Grove, PA:



THROUGH A STUDENT'S EYES

My first semester of studies at NWTS has been quite profitable. From Homiletics to Church History, the Faculty has done an excellent job of showing the centrality of Christ in each subject with which the minister must be concerned. I have particularly appreciated the fact that the faculty demonstrates a sincere love for the church and frequently relates classroom discussion to issues that are immensely practical to her. I am very grateful for the opportunity to study at NWTS and eagerly anticipate the coming semester.

—Adam King, M.Div. candidate from Emmanuel OPC, Kent, Washington.

SPRING 2003 CALENDAR

Classes begin January 7, 2003. Classes end April 10, 2003. Reading week is April 14-18, 2003. Exam week is April 21-25, 2003. Our May Session on Apologetics and Systematics will be May 15-June 6, 2003.

Tuesday

1:15-2:45 pm Greek I
3:00-4:00 pm Ridderbos Readings
4:15-5:45 pm History of Biblical Theology
5:45-7:00 pm Dinner Break
7:00-9:30 pm New Testament Introduction

Thursday

12:30-2:30 pm Homiletics
1:15-2:45 pm Greek I
3:00-4:00 pm Ridderbos Readings
4:15-5:45 pm History of Biblical Theology
5:45-7:00 pm Dinner Break
7:00-9:30 pm Patristics

MAY COURSE

Dr. William Dennison, Professor at Covenant College, Lookout Mountain, GA, will teach Apologetics and Prolegomena to Systematic Theology from May 15-June 4, 2003, with a reading day and examination on June 5-6. This intensive four-hours per day course will cover the defense of the faith, non-Christian systems and an introduction to systematic theology.

All classes will be held at our campus in the facilities of Lynnwood Orthodox Presbyterian Church (17711 Spruce Way, Lynnwood, WA 98037). The community is welcome to audit any of our courses for an audit fee of \$40.00 a course. Classes for credit are \$150.00 per credit hour. Detailed course descriptions can be found at our website, www.nwts.edu. Book lists for all classes are available from the Registrar.

To register for classes or if you have any questions, please contact Ling Harrell, the Registrar, at (425) 787-5144 or at Registrar@nwts.edu. If you are planning on auditing, you may attend the first class session and register at that time.

TAKE A CLASS AT NWTS

Interested in growing in the Reformed faith? In the spring semester, we will offer two courses at night. Tuesday evening—New Testament Introduction (a survey of the history of the NT book by book, i.e., Matthew through Revelation). Thursday evening—Patristics (covering the history of the early church from the Council of Nicaea through Augustine and Gregory the Great). Auditors are welcome. For more information, contact the Registrar.

GOT PURPOSE?

Have you wondered about what your purpose is in life? Or, to put it into Christian context, what is your ministry on this planet? One may be quick to answer that we are to be a good son or daughter, father or mother, friend, co-worker but beyond these relational roles and duties, what are we truly called to do?

We all have a ministry to uplift and build up the church of Jesus Christ on earth (Rom. 12:5-8). The church is not a building or a concept. It is a real life entity of believers established by God to serve him on earth.

Northwest Theological Seminary has a purpose and it is to serve God by serving his church. We serve the church by developing compassionate ministerial candidates with the intellectual and Reformed doctrinal tools to effectively carry out the office of pastor. Our use of the redemptive-historical method crystallizes sermons to focus on the centrality and all-pervasiveness of Christ throughout Scriptures. It is Christ Jesus revealed in the Scriptures who is life-changing power.

We serve the church by being in the Pacific Northwest, an area we hope to take captive for the Reformed faith. Considering the apathy and ignorance of the Word in this region, it would not be an exaggeration to consider the Northwest a form of "foreign missions." The most basic of Christian tenets must be explained and defined to most of the populace.

Northwest Theological Seminary serves the church by sponsoring pastoral conferences, publishing *Kerux: The Journal of Northwest Theological Seminary*, and working on an elder development workshop.

Got purpose? We do, and it is to serve our Lord's church. It is our hope that you will join us in this purpose by lending your support and prayers to YOUR seminary. This great endeavor needs your effort to make it successful. We cannot and will not be effective without your help.

"Faith In Action" is our ongoing campaign that will be finished by the end of December 2002. We need to fill a shortfall of \$150,000 between now and year's end (not a lot of time). Please help us bridge that gap with your financial contribution and by telling others with like-minded commitment to Christian education about Northwest Theological Seminary. It is **crucial** that this campaign reach its goal. An envelope is provided for your convenience.

We thank you for your wonderful comments, guidance, love, support and prayers! It has been a marvelous year full of God's wondrous love. He has richly blessed us beyond measure. And one of His great blessings is your presence as a friend of Northwest Theological Seminary. We pray that God will richly bless you this season and beyond!

—John Lee

Northwest Theological Seminary is a tax-exempt 501 (c)(3) organization. All gifts are tax deductible. Checks may be made payable to NWTS and mailed to our address. If you wish to give by Visa or Mastercard, you may do so by contacting Ling Harrell at (425) 787-5144. Thank you for your support!

