



KERUX CONFERENCE

In conjunction with Northwest Seminary, Kerux, Inc. will be sponsoring a Conference on Biblical Theology at the Lynnwood Orthodox Presbyterian Church, August 28-31, 2001. Featured speakers include: all NWTS faculty members—Jim Dennison (What is the ‘critical’ reading of the Bible?), Robert Starke (The Riddle of Samson), Lane Tipton (Biblical Theology and Apologetics), Pete Vosteen (preaching on Luke 12:49-53)—Larry Semel (The Church as the Colony of Heaven), Randy Bergquist (preaching on 2 Samuel), Yong Kim (Habakkuk), Robert Broline (The Life of Abraham), Don Collett (Biblical Theology and Luke), Gary Findley (Ladders or Bridges?), Lee Irons (Leviticus), Jeff Jue (A Millenarian Geneology), David Klein (preaching on Mark 12:41-44), James Lee (2 Corinthians), Rick Quinn (The Third Quest for the Historical Jesus), Robert Van Kooten (Philippians), and a few others.

Registration for the 4-day event is only \$30.00 and includes lunch and dinner all four days. Accommodations are available for out of town guests. (Contact Rev. Marc Renkema at TRINITYOPC@aol.com for details—a list of motels, etc. is available at the “Conference” button on the Kerux.com website.)

Payment of the registration fee for the Conference **MUST** be made to Kerux (NOT NORTHWEST SEMINARY) and mailed to:

Kerux
1131 Whispering Highlands Dr.
Escondido, CA 92027-4949



FACULTY PUBLICATIONS

James T. Dennison, Jr., *The Market Day of the Soul: The Puritan Doctrine of the Sabbath in England, 1532-1700* (Soli Deo Gloria Press). An examination of the Sabbath doctrine of the Westminster Assembly in which the Puritan view (sanctification of the entire day) is contrasted with the Anglican position (worship only required) and the Seventh-day Sabbatarian view (Saturday is the perpetual Sabbath).

Geerhardus Vos, *Old Testament Eschatology*, ed. by James T. Dennison, Jr. (P&R Publishing).
In preparation.

Mailing address:

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Lake Stevens, WA 98258-9400**



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Please contact us.

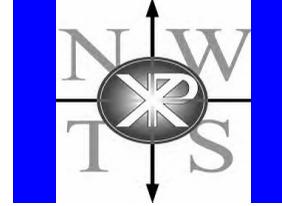
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NORTHWEST THEOLOGICAL SEMINARY
NEWSLETTER



Our Story

The Scriptures are the principal source and foundation of our story. *Sola Scriptura* (“Scripture alone”), the formal principle of the Protestant Reformation, describes the commitment of Northwest Theological Seminary to divinely inspired (“God-breathed,” 2 Tim. 3:16) supernatural revelation. As “people of the Book,” we rejoice in the infallible and inerrant authority of the Old and New Testaments. Indeed, these are “the words of eternal life” (John 6:68) and we delight in meditating on them day and night. As there is no other way of salvation outside of the life, death and resurrection of the Son of God, so there is no other saving revelation outside of the sixty-six books of the canon. Supremely expressed in Jesus Christ, the relationship between the living Word of God (his beloved Son) and the written Word of God (the Bible) is one of eschatological finality. As we do not expect any living Word of God beyond Jesus Christ, so we do not expect any written Word of God beyond the Scriptures. The sufficiency of Christ and the sufficiency of Scripture are interrelated: final Word (living), final Word (written). Therefore our passion for the Savior is matched by our passion for the Bible. Not as though we worship the Bible. God forbid! Rather, in the classic Reformed sense, the Bible is a means of grace to us. It is through the Scriptures that the Holy Spirit bears witness to us that we belong once and for all to Christ, the living Word. Thus, it is through the Scriptures that we know God; it is through the Scriptures that we know Jesus Christ; it is through the Scriptures that we love the church and the kingdom of heaven. We are no more able to reduce the Scriptures to less

than the Word of God written than we are able to reduce Christ Jesus, the Word of God living, to less than ontic deity (i.e., “very God of very God”). Thus we declare openly and plainly that the words of the Scriptures are the very words of God; his very own sacred “lips” (Calvin). No religious traditions, no religious opinions, no religious institutions can substitute for or parallel the authority of the written Word of God. *Sola Scriptura!* there we find the living, eschatological Word of God, Jesus Christ our Savior. And in his story, displayed in the record of the history of redemption, we find our story.



OUR FINANCIAL NEED

A sincere word of thanks to the readers of *Our Story* for your prayer and financial support for NWTS in its infancy. As this issue goes to press, the Board is preparing for a meeting at which it will evaluate whether we have sufficient financial resources accumulated, or pledged, to launch classes this fall as planned. At this point, there are 8 churches and approximately 62 individuals that have committed themselves to support NWTS. \$70,000 has been pledged against a first year budget of \$270,000. Clearly this means that the Lord must do a work among his people so that the base of support can be expanded.

Pray that the Lord’s blessing will be upon the efforts of the Board to present to others the need

and opportunity for Reformed theological training such as NWTS will offer in the Northwest. If you know of individuals or churches that we should contact, please inform us at once! Please pray that the Board will have the wisdom to make good decisions when it meets.

We report these matters to you, our friends, as those who even in the financial arena find our lives hidden in Christ. Yes, even here our story is found in His Story. Our Savior though he was rich beyond measure became poor for our sake. In the estate of his humiliation, he looks upon the humble widow and sees not a pitiful gift but heavenly riches displayed in her token of whole-hearted love toward God. He delights to identify himself, not with the open demonstration of large gifts, but with those who quietly, even secretly, give sacrificially. We rejoice at every expression of support and with the eye of faith see treasures being laid up in heaven far beyond that which can be measured here on earth.



VAN TIL'S PRESUPPOSITIONAL APOLOGETIC

Van Til's presuppositional approach to apologetics grows directly out of his commitment to a distinctively Reformed theology. For Van Til, Reformed theology demands a Reformed apologetical method. Following the theological insights of St. Augustine, John Calvin, Herman Bavinck, Abraham Kuyper, Charles Hodge, B.B. Warfield, J. Gresham Machen, and Geerhardus Vos, Van Til seeks to vindicate Reformed theology as "Christianity come to its own."

Van Til develops his presuppositional apologetic along three distinct, yet interconnected lines of thought. In summary form, presuppositional apologetics offers a covenantal, Trinitarian, and worldview approach to the defense of the Reformed faith.

First, Van Til's apologetic is covenantal in character. A covenantal apologetic is an apologetic which takes revelation as its principium (i.e., its source and norm) for human knowledge. There are two and only two types of people in the world. There are those who reason and live in terms of God's covenant by faith in Christ, and there are those who break God's covenant by suppressing the truth in unrighteousness. However, there is no third group; there is no neutral party which is exempt from God's covenantal revelation.

Second, Van Til's apologetic is a Trinitarian apologetic. That is, Van Til wants to defend Trinitarian Theism, based on God's self-revelation in Scripture. Nothing short of the vindication of the Triune God does justice to the God who reveals himself in the Bible. Moreover, Van Til argues that the ontological Trinity is the presupposition which alone renders human experience intelligible. To reject God's Trinitarian revelation in Christ and Scripture involves "futility" (I Cor. 3:20), "empty deceit" (Col. 2:8), and a "darkened understanding" (Eph. 4:17).

Third, Van Til's apologetic is a worldview apologetic. Submission to the Triune God of Scripture involves thinking in terms of a worldview, that is, a fundamental paradigm which underlies and directs a person's reasoning, determines what counts as evidence, and reveals basic heart commitments. In the language of Col. 2:8, there are those whose philosophical perspectives are "according to Christ" as revealed in Scripture, and there are those whose

worldviews operate according to human tradition and the basic principles of this world. In other words, a war of worldviews, a clash of basic philosophical and theological orientations, underlies the apologetical situation. Apologetics discusses historical facts, to be sure, but also presses on to inquire about the way in which worldviews operate in factual interpretation. Reformed apologetics ought to discuss not only facts, but the philosophy of fact which undergirds and informs the interpretation of facts. This is a fruit of Van Til's Reformed apologetic.

Van Til's covenantal, Trinitarian, and worldview approach to defending the Reformed faith provides a challenge to unbelief at the presuppositional level. Given these foundational theological commitments, it is clear that the Gospel of Christ lies at the core of Van Til's presuppositional apologetic. Attempting faithfully to defend Reformed theology, Van Til advocates that apologetics be nothing more and nothing less than a faithful application of exegetical, biblical and systematic theology to the task of vindicating Trinitarian Theism.



RECENT NEWS

1. Received approval to grant the M.Div. (Master of Divinity) and M.R.S. (Master of Religious Studies) degrees from the Degree Authorization Agency, Higher Education Coordinating Board of the State of Washington.
2. Processed, filed and received approval of tax deductibility status from the Internal Revenue Service (with special thanks to accountant Bruce Bergman for his help with this task).
3. Received notification of budget support from

eight congregations.

4. Received inquiries from six potential students and applications from three.
5. Offered the position of seminary secretary and registrar to Mrs. David (Ling) Harrell. She has gladly accepted.
6. Received encouragements of support through prayer, contributions and good wishes from many people contacted by phone and e-mail.
7. Approved a brochure drafted by Pete Vosteen and Roy Van Gorkom for distribution to potential donors in the Northwest.
8. Received enthusiastic comments for lectures by Lane Tipton at the Lynnwood Reformed Conference March 2 and 3 at Lynnwood Orthodox Presbyterian Church.



CHECKS PAYABLE NOT TO LYNNWOOD, BUT TO NORTHWEST THEOLOGICAL SEMINARY

In the early days of our fundraising efforts, we suggested that donors send their checks payable to the Lynnwood Orthodox Presbyterian Church. Since we are now approved by the IRS, it is **no longer** necessary to do this. Please make your checks payable to **Northwest Theological Seminary** and mail them to the address that follows. We are deeply indebted to the Treasurer of the Lynnwood church for his patience and kindness over the past months.