How You Can Help NWTS:

- Pray without Ceasing!
- Recommend NWTS to Students
- Donate Frequent Flyer Mileage
- Donate Your Used Car By Calling 1-800-320-0476
- Direct Financial Contributions

Development News: Northwest Theological Seminary exists to serve Reformed Churches in the Pacific Northwest. To that end, we have offered our services to supply pulpits as churches have need. If you are interested in having a representative of NWTS supply pulpits, please contact Brian Beth at 425-275-6903 or brian_nwts@yahoo.com. Also, Brian is in the process of planning a Fall Eastern Recruiting Trip. More information will be available on our website: www.nwts.edu. Please check our website regularly, as we will be continually trying to improve and update it.

His story is...

Our Story

The unique mission of NWTS is to promote biblical theology in harmony with historic Reformed orthodoxy. To that end, I am: (1) International Editor of a project to publish English translations of the 16th and 17th century Reformed Confessions. Of the more than 125 such documents I have compiled to date, more than 65 have never before been translated into English. (2) As author of numerous studies on Geerhardus Vos, father of Reformed Biblical Theology, I continue to explore his methodology in plumbing the revelatory mind of God. Both these elements inform my teaching, preaching, writing, and pastoring.

In the Gospels course which I teach here at NWTS, the redemptive historical character of each of the four evangelists is unfolded. Matthew’s focus is on the intrusion of the Kingdom of Heaven with the birth of Immanuel (Mt. 1:23) (see my "The Law from the New Mount" in Kerux: The Journal of Northwest Theological Seminary 21/1 [May 2006]:42-48). Mark's spotlight is on the Son of God (1:1, 10; 15:38-39) -- who sandwiches around himself the former era in the history of redemption with the present era (see my "The Gospel of Mark from Beginning to End" at kerux.com). Luke's catholic gospel features a narrative theology folding the poor, the outcasts, the Gentiles as well as the Jews into the Kingdom of God. John's focus is on the revelation of the Word/Son of God become man for sinners so that sinners may become the sons (and daughters) of God (see my recorded lectures on the Gospel of John, available from NWTS, as well as several studies and reviews of the fourth gospel at kerux.com). Interacting with modern critical literature, we remain unapologetically orthodox and Reformed in our conviction that the words of the gospels are the "very words of God" given by divine inspiration.

Enriching this doctrinal conviction is Continued on page 3
**NWTS Distinctives in Prof. Sanborn’s Courses**

*Greek and Hebrew:* Using Machen's *New Testament Greek for Beginners* and Moshe Greenberg's *Introduction to Hebrew* we encourage students to master the essentials of Greek and Hebrew, preparing them to read and exegete the biblical text.

*Vos Readings:* In this course we carefully read through Vos's writings in class with the students, encouraging them to understand Vos in detail. We focus on Vos's Inaugural Address to uncover his method of revealing the eschatological Christ and our union with him from Genesis to Revelation.

Next, reading "The Eschatological Aspect of the Pauline Conception of the Spirit" we see the supernatural character of the Christian life, that our life in the Spirit is a participation in the life of the world to come in Christ Jesus.

*God and Man:* In this course we complete the entire first volume of Francis Turretin's great work, Institutes of Elenctic Theology (begun in our *Introduction to Systematic Theology* course). Other readings include Jonathan Edwards, John Murray, and Hermann Ridderbos. And to prepare ourselves we deal with present and coming trends in the Church (of an unorthodox variety) we read selections from Friedrich Schleiermacher, Karl Barth, and especially Wolfhart Pannenberg.

In class lectures, we examine how select attributes of God, the doctrine of the Trinity, creation, and the covenant of works unfold in redemptive history, culminating in the death and resurrection of Christ. We also consider the cosmic nature of the fall and how those enslaved to sin are opposed to God and his coming consummation. And we stretch back into eternity in the election of God's people in the elect man, Christ Jesus, now fulfilled in union with him at the end of the ages.

-Prof. Scott Sanborn

**From the Development Director**

What makes an NWTS education so distinct? This past year we have tried to communicate that we stand for Biblical Theology, Presuppositional Apologetics, and Confessional Orthodoxy. But what is often left unsaid is the distinctive character brought by our Faculty to NWTS. For instance, our students are required to engage in depth with primary texts, whether Biblical, historical, theological or practical. They are required to move beyond mere surveys, to dig deeper. Convinced as we are of the seriousness of ministry, we strive to prepare men who will be prepared to serve the church of Jesus Christ, not only as ministers of local congregations, but as churchmen, men able to serve presbyteries, synods and general assemblies.

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**Prof. Dennison, continued**

the redemptive historical realization that God the Son has entered time and space history to inaugurate its completion, even as we await the arrival of its consummation. Hence, between the times of the now and not yet, the church and the believing member of the church is joined to Christ, the Son of God and Savior of the eschatological Israel of God (Gal. 6:16). Whether in miracle, parable or verbal discourse, Christ brings the arena of heaven to sinners in this present age. Indeed, he brings his own world with him and his advent into this fallen world; he brings the world of heaven to us in the now as well as the not yet.

No dry, dull, boring preaching arises from this drama, even as the record of Christ's life and work in the gospels is not dry, dull, boring, same old same old. And from the passion of the four evangelists for the narrative drama, the student at NWTS presses not only into the Kingdom of Heaven, but urges men, women and children everywhere to press in with him.

Here is how we integrate the doctrine of redemption with the history of redemption.

Jesus is born as every believer is born. Jesus is baptized as every believer is baptized. Jesus is imputed (vicariously) with sin as every believer is (actually and personally). Jesus dies as every believer does. Jesus is justified as every believer is. Jesus is born again (by resurrection) as every believer is. Jesus passes through the last judgment as every believer will. Jesus is seated in heavenly places as every (glorified) believer is. Thus, the Lord Jesus conforms and identifies himself with us in our history in order that we may be conformed and identified with him in redemptive glory. The History of Redemption (historia salutis) incarnates the Plan of Salvation (ordo salutis). Both of these vectors are crucial to our curriculum here at NWTS. The course on the Gospels is no exception.