How You Can Help NWTS:

- Donate Your Used Car By Calling 1-800-320-0476
  We have already received over $1000 from donors using this program!

- Direct Financial Contributions
  We need monthly contributions to meet monthly expenses

Rev. Jim Dennison Visiting Southern California in December.

Mr. Dennison will be speaking at New Life Mission Church (PCA) of La Jolla, CA in December. On the 16th, he will present a “Narrative Analysis of Genesis 3” in the afternoon study time. On the 23rd, he will be preaching at the noontime worship service on the Christmas story from Micah 5.

The Works of Rev. Charles G. Dennison, Online at www.nwts.edu!

Northwest Theological Seminary is proud to make available, online, the audio sermons and lectures of the late Rev. Charles G. Dennison. Rev. Dennison, former pastor of Grace OPC, Sewickley, PA, and former Historian for the Orthodox Presbyterian Church, left a rich legacy in Redemptive-Historical preaching. Thanks to the kindness of Mrs. Virginia Dennison and the session of Grace OPC, we are able to make this tremendous resource available on the internet. Beginning with his sermons on Habakkuk and Isaiah’s Christmas Children, we plan to post all of Rev. Dennison’s audio sermons and lectures.

Isaiah's Christmas Children: The Glory Child

Isaiah 8:16-9:7

By Rev. Charles G. Dennison

The glory child of Isaiah 9:6 is the fourth child in a list of five child figures belonging to this section of Isaiah’s prophecy, Isaiah 7 through 12, the so-called “Book of Immanuel”. Two of the previous children were Isaiah’s own: Shear-jashub (7:3) and Maher-shalal-hash-baz (8:3). The other child amongst those three was the mysterious child of 7:14—the child given the name Immanuel. If with the presentation of these three previous children, there had been a systematic and ingenious dismantling of human pride; an undoing for the nation of Judah like the undoing of the prophet himself in the description of his call in Isaiah 6, then this fourth child is the crowning touch. I say this to you not simply because of the way this child is described and the titles that are heaped upon him by the end of that sixth verse. Rather I say this because of the way in which the verse begins—the way in which his birth is presented. Whatever there was of the supernatural involved in the previous three children is now outdone in the fourth. I say this fully aware of how much has been said about Immanuel in connection with the supernatural. For even a virginally conceived Immanuel (if that is how we are to understand the child of 7:14) is outdone by the glory child of Isaiah 9.

You see, the glory child of Isaiah 9 is shrouded in more mystery still. To begin with, his birth is described as a collective birth for all Israel, as if the whole of the nation were pregnant and delivering the child. "For unto us a child is born;" or as the New American Standard version has it, "a child will be born to us"—as if we are the ones giving birth to the child. This fanciful way of presenting the child is set before us, not in order to relegate the child or the birth to the world of myth or fantasy. Rather it is meant to highlight the unity of the people in the interests of their true hope. All Israel, as it were, is gathered for the purpose of giving birth to the substance of her hope. And that you see against the background of the judgment that has just been read out over all of Israel. The nation is dispersed. The nation is judged. The nation is gone. But now the nation is described as gathered—as if that nation were one person, as if that nation were one woman, giving birth to the child. Of course this is a poetical way of speaking and only in the theological sense of it does it have its full and proper meaning, since obviously in the literal sense, no nation gives birth to a child.

Continued on page 3
From Mr. Greg Joines, M.T.S. Student:

The academic, theological, and mentoring experience I have been receiving at Northwest Theological Seminary (NWTS) has been highly rewarding. In contrast to my previous college and seminary education, NWTS has challenged me to penetrate the text of Scripture, investigate the original documents, and study the early church fathers.

Although I have only attended a semester, this academic experience has strengthened my family devotions, personal study of the Word, and ministry within my local church. Mr. Dennison has opened the Scripture to me in a revolutionary way by engaging the Old Testament from a biblical-theological perspective, unlocking the richness of Christ and his completed work. In the Patristics course, the continual emphasis on the primary documents has challenged and changed my previous presuppositions that historical theology was a waste of time. In addition to these courses, Mr. Sanborn has been an incredible instructor in guiding our class through selections of writings from the biblical-theological pioneer, Geerhardus Vos. Mr. Sanborn has taken us into the mind and thought of this biblical-theological giant, allowing us to comprehend and appreciate Vos' contribution to the science.

I am thankful that God has blessed me with the opportunity to attend NWTS part-time while raising a family, working for my local church, and volunteering in ministry. I have recently decided to matriculate in the three year M.Div degree program instead of the two year M.T.S. I am looking forward to the completion of my degree and how it will be used in service to the kingdom of God.

Check out Greg’s blog:
http://biblicaltheology.blogspot.com/, where he regularly comments on what he is learning at NWTS!

New Students for Spring 2008!

We here at NWTS rejoice at God’s faithfulness to us! We have been praying that God would send us students, and in His kindness and mercy, He has seen fit to provide us with students.

- This Spring, we have 3 confirmed students, 1 in the M.Div. program, and 2 in the M.T.S. program. Our second M.T.S. student has been auditing courses, and recently has confirmed his decision to pursue a degree.
- We have also been informed that another person from the community is interested in taking courses with us, in the M.T.S. program on a part-time basis.

Please continue to pray that the Lord would bless our efforts and provide more students, especially full-time M.Div. students. While we appreciate having M.T.S. students, our primary mission is to prepare men for ordained ministry. Do you know of men interested in preparing for Gospel ministry? If so, would you encourage them to consider Northwest Theological Seminary?

<table>
<thead>
<tr>
<th>MONDAY</th>
<th>TUESDAY</th>
<th>WEDNESDAY</th>
<th>THURSDAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:15-2:45</td>
<td>2:00– 3:30</td>
<td>2:45– 4:15</td>
<td>4:45– 6:45</td>
</tr>
<tr>
<td>3:30– 5:00</td>
<td>3:30– 5:00</td>
<td>3:30– 5:00</td>
<td>3:30– 5:00</td>
</tr>
<tr>
<td>OT 602 (3 CR) Hebrew</td>
<td>OT 602 (3 CR) Hebrew</td>
<td>OT 602 (3 CR) Hebrew</td>
<td>OT 602 (3 CR) Hebrew</td>
</tr>
</tbody>
</table>


Spring Break March 3-7, 2008

Reading Week is April 14-18, 2008. Exam Week is April 21-25, 2008.

All classes are held at the NWTS campus in the facilities of Lynnwood Orthodox Presbyterian Church located at 1771 Spruce Way, Lynnwood, WA 98037. Adult members of the community are welcome to audit courses at $40.00 per course (auditors are not required to purchase textbooks unless specified). Courses for credit are $150.00 per credit hour for enrolled students. Northwest Theological Seminary reserves the right to cancel any class due to lack of student enrollment—full refunds to auditors will be issued in such an event.
NWTS News

Dr. Bill Dennison is publishing his dissertation with Peter Lang Press, entitled The Young Bultmann: Context for His Understanding of God, 1884-1925. This work is considered by Dr. Mark D. Chapman, Vice-Principal of Ripon College Cuddesdon, Oxford and a member of the Faculty of Theology, Oxford University, to be “the most impressive English-language study of Bultmann’s early theology.”

Prof. James T. Dennison has been regularly supplying the pulpit at Redeeming Grace OPC, Port Angeles, WA. He has also supplied the pulpit at Burlington Orthodox Christian Reformed Church, Burlington, WA.

Prof. Scott Sanborn has been teaching Sunday school at Westminster Presbyterian Church (PCA), Everett, WA.

Mr. Andy Vanderhoff has had the opportunity to supply the pulpit twice at Burlington Orthodox Christian Reformed Church.

Mr. Benji Swinburnson has supplied the pulpit on our behalf at Bethel Christian Reformed Church, in Lynden, WA. He continues to serve as intern for Lynnwood OPC, Lynnwood, WA.

Mr. Brian Bells has been regularly supplying the pulpit at Burlington Orthodox Christian Reformed Church and Westminster OPC, Monroe, WA. He has also supplied pulpit at Trinity OPC, Newberg, OR.

Rev. Vosteen and Mr. Bell have been visiting presbytery and classis meetings on behalf of NWTS, including: the Pacific West Classis meeting of the Canadian and American Reformed Churches, Pacific Northwest Presbytery of the PCA, and the OPC Presbytery of the Northwest.

Brian’s Trip East

From October 22 through November 2, Director of Development Brian Bells took his most exciting recruiting trip yet. On this trip, more than 25 students expressed interest in NWTS! At each of the schools he visited, he was very encouraged. He had the opportunity to talk not only with potential students, but with faculty and staff, as well.

Armed with two duffle bags, a carry-on and a laptop, early Monday morning (3am to be exact!), Brian began his journey, driving to Sea-Tac airport to fly to Dordt College in Sioux Center, IA. From there he traveled to Western PA, where he visited Geneva College and Grove City College. On Sunday, Oct 28, he visited Covenant OPC, in Grove City, PA, and then attended an evening NAPARC service held in honor of Reformation Day. From there he went to Grand Rapids, MI, where he recruited at Kuyper College by day, and met with donors, potential donors, and a potential student by night. Moving on, he traveled to Covenant College in Lookout Mtn, GA, where he was able to meet with a number of potential students, and chat with Dr. Bill Dennison.

The display for Northwest Theological Seminary abounds with substance. As Brian talks with students, he often loads them down with literature (like booklets by Vos and Van Til), and cf’s with NWTS representatives preaching and teaching, so that they can see for themselves the quality of a NWTS education. Many students have expressed their interest in studying at NWTS. Several students have expressed their intention to study at NWTS, if they are able. Some are undergrads, still a couple of years away from attending seminary. Yet others are just curious, wanting to know what is out there.

Please pray that as Brian plants seeds and makes NWTS known, that these contacts will blossom into a rich harvest of seminary students!

Rev. Charles G. Dennison, continued

But now having seen this point, we are alert to the fact that in the literal sense, no parent, no individual parent, is identified with regard to this child. No parent, no individual parent, is identified with regard to this child and in this regard, the glory child of Isaiah 9 is the only child among all the children mentioned in Isaiah 7 through 12 so identified. No parent. No apparent parent. The intended impact of this description is to heighten the sense of the supernatural, even carrying you beyond what you may have perceived of the supernatural in the description of the Immanuel child of Isaiah 7:14. The intended impact then of this description is to heighten the sense of the supernatural and to suggest to you that the true parentage of this child is none other than God himself. The very next phrase in the verse fills out this interpretation: unto us not only is a child born, unto us a son is given. Once more the collective sense of it in the reception of the child, as if the whole nation were receiving the child, as one; but likewise once more, no identifiable parent. The implication being that God is the parent and that it is he who is giving the child to the people. The child is his gift to them.

It has been made clear that God’s people are not worthy to receive God’s gift. Neither are they in their own strength, capable of procuring the child or generating the child. Therefore, laid within the glory child of Isaiah 9 is the message that God’s deliverance of his people will be through a child he uniquely begets—one who will be the pure embodiment of his own absolute grace and his absolute power—the manifest demonstration of both. And what a child this is! According to one reading, “His name shall be called as a counselor, wonderful, in might, like a God; for eternity, a father; in the realm of peace, a prince.” But such a description of this child is not quite adequate. It does not quite capture the sense and magnitude of this child who has been given. Looking at the supernatural and divinely gracious character of the child himself, such a reading as has been suggested will never do. For in truth, this child is the most wonderful of counselors, exceeding all. No godlike hero is he—a champion for the people—rather he is the mighty God himself. He is indeed a father—he is the progenitor of eternity and of those who belong to eternity. And he is a sovereign with his own domain—that domain being peace. He is a sovereign that both owns that domain and in his very person is identified with it. He is not only the prince over peace; he is the prince that is peace. So the child, the glory child has come and has been acknowledged to be all of this. Has he not? Even by you?

But even before you, there were the statements read out by the apostle Paul that he (this child) would be received by all Israel—that is, all Israel that is Israel; and not only by Israel, but by the nations flung far and wide. To those to whom this child has truly come, there is no question about his identity. Nor is there any question about whether their goodness or their works brought about his birth. You see how the Protestant message of salvation by grace alone must be proclaimed with the Christmas message. Do you see that no work by Israel, by a Jew—no inherent value rising from them, no inherent goodness, no work on their part laid in righteousness—could bring forth the birth of the child? The child was a gift. And as the child is a gift, so is the salvation that is to be found in him. There is no other way and there can be no other message than this. It is those people who are receiving this child on God’s terms who know that the gift is all of grace and that it is all of God. Praise his name! Don’t you?

From the Director of Development: “The Widow’s Oil”

In 2 Kings 4:1-7, we read the wonderful story of God’s miraculous provision for a poor widow. Her husband, “a man from the company of the prophets” is dead, and the creditor is coming. We are told in verse 1, “But now his creditor is coming to take my two boys as his slaves.” This is a desperate situation. We can understand her dilemma, and sense her anguish at the thought of having her children taken away in slavery. Where can she turn? To whom can she look?

In this text, she turns to Elisha, prophet of God. She pleads with him to help her. Elisha replies in verse 2, “How can I help you? Tell me, what do you have in your house?” We see at the end of verse 2 that she is very poor. She does not have very much. She has nothing but a little oil. Elisha tells her in verses 3-4 to gather all the empty jars she can find. Elisha tells her to get not just a few. She is to get as many as possible. She is not only to look around her own house, but to even gather jars from her neighbors. Get as many as you can. We can picture her jars. But then Elisha has said verse 4, Elisha says, “Then behind you and your sons. Each is filled, put it to one filling this vast number of jars she has collected with her own oil. She is to fill all these empty jars with just a little oil! This almost sounds ridiculous. How could she possibly fill all those jars with such a small amount of oil? Of course, we know what happens. She does what Elisha tells her and she fills all the jars, right down to the very last jar. The oil, that little bit of oil, does not stop flowing until she had filled every single jar. Then, and only then, did the oil stop running. We see here a wonderful picture of God’s care and provision for the His people, a provision that ultimately points to our salvation in Jesus Christ. Using what appears to be the most meager of means, the Son of God, taking the form of a lowly servant, accomplishes our great salvation by dying on the cross, the most apparently absurd means possible.

We here at NWTS can readily identify with this story of the widow and God’s provision of oil. By this I do not mean that God has performed a miracle as He did in this account, but He has been faithfully providing for us in a rather remarkable way. You see, we have been surviving on a single gift given last Spring. One of our supporters gave us a very generous gift in the form of shares of stock. And that stock has increased in value over the past months. Because our monthly giving has been low, we have been forced to sell off shares of that stock to meet our monthly expenses. By God’s grace, that stock has lost very little of its value, even as we have had to sell shares! Truly we are reminded of the widow’s oil!

Friends and supporters of NWTS, while we give thanks for the special ways in which God has provided for our financial needs, I also appeal to you to help us with our monthly expenses. Our monthly contributions are not meeting our monthly expenses. We are regularly short by $10,000. Will you help us by contributing regularly, on a month by month basis, so that we can meet our monthly expenses without having to deplete our savings? Thank you for considering our needs at this time.