

## SPRING 2009 SCHEDULE

Classes begin Tuesday, January 6, and end on April 10. Spring Break is March 2-6. All classes are on Tuesdays and Thursdays, with three evening classes offered. **Auditors are welcome to attend any class for \$40 a course.** Please call the Registrar at 425-787-5144 or view our website [www.nwts.edu](http://www.nwts.edu) for more information, textbook lists, and class updates.

DAY/TIME	TUESDAY	THURSDAY
12:45-1:45 PM	PATRISTICS II	PATRISTICS II
2:00-3:30 PM	NEW TESTAMENT INTRO	NEW TESTAMENT INTRO
3:45-4:45 PM	RIDDERBOS READINGS	RIDDERBOS READINGS
5:00-6:30 PM	GREEK IB	GREEK IB
7:00-9:00 PM	HIST OF BIBLICAL THEOLOGY	HOMILETICS IB



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NORTHWEST THEOLOGICAL  
SEMINARY NEWSLETTER



His story is...

# Our Story

## CLOAKED IN HUMILITY

As we contemplate the birth of our Lord, we recall the words spoken to Joseph, “And they shall call his name Immanuel” (which Matthew tells us means “God with us,” 1:23). The Angel of the Lord spoke these words to Joseph, the one whose genealogy Matthew records as legal father of Jesus, the righteous one (1:19). God brought our Lord into a righteous family to display Jesus’ own righteousness under the authority of Joseph.

The Angel calls upon Joseph with four dreams in Matthew’s infancy story and each time he obeys (1:20-24; 2:13-14, 19-21, 22-23). Joseph enfolds himself into the suffering life of Christ, becoming a servant of Christ’s advancing kingdom. Yet he is not alone; the magi also hear and obey (2:12). Thus the story is about Christ, the child King, who fulfills all righteousness, identifying with his people and their history. Bringing us true liberty, he is “God with us,” overcoming the tyrant, Herod, usurper of Israel.

God first confronts the usurper, bringing the wise men, his messengers, to captive Jerusalem. “We saw his star,” that of the King; but Israel will not heed (2:2-3). Wary Herod must inquire, as though the city were besieged. “In Bethlehem, his reign begins.” But this prophecy, thinks he—what is it to me? Gone it must be. Off to find the child, “Go!” (2:8). And with such authority, it seems the word is sure. Herod has the power; he has the might. They will find the child and he will die without a fight.

However, God will unseat this tyrant. The babe’s star, not Herod, will lead the wise—lead them to a little home (2:9). Rejoicing exceedingly, they have no thought of Herod and



*O glory of heaven!*

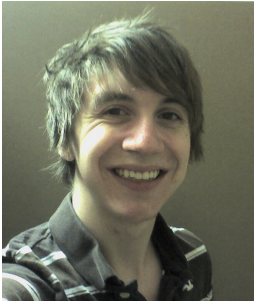
*O sole delight of earth!*

*To thee all power be given,*

*God’s uncreated birth”*

—William Drummond (1585-1649)

## STUDENT SPOTLIGHT



his palace throne. “No, this is the child, from the glory of eternity conformed to obscurity. He alone is King supreme; the star did lead us! We bow the knee and give our gifts to thee.” Worshipping the King, *they* are conformed to his life. Like Joseph, God reveals to them a dream. They must go, travel as wanderers by another way, free from the tyrant king (2:12-13).

The way of the King of heaven outwits the witty, outdoes the powerful. But Herod will not let it go. “Fight back,” he thinks. “I must not be undone, outsmarted or they will have won. I will simply calculate from the birth of the child, destroy all under two years of age and sack the city of David, the king” (2:16). But God will have none of it. He will be with his Son, the King. “Go! Off to Egypt and take the child. Escape the siege. Wander on the way, take the path of pilgrimage, escape the tyrant; flee” (2:13). “Identify my Son with the bondage of my people, that they may have a new exodus—eternal liberty” (2:15). And his pilgrim life thwarts the enemy. Kill the children, but not the King. He is with thee in thy wandering. Christ, the wanderer, passes through death, that in his return they may return—resurrection-life in him. Conformed to the wanderer, their wandering is transformed in him.

The tyrant dies, but God returns the true King alive. Twice the angel appears to Joseph and he obeys (2:19-22). Thus *we* are summoned to the Son who died and is raised, was given all authority for God’s words to be upon his lips speaking the final word: “Go!” (28:18-19).

“And I will be with you” (28:20). “As Immanuel, my incarnation-life is your life. And you will be mine, as the righteous, you will shine everlastingly.” In his life, the wandering child brings eternity to the wanderers, to the true pilgrims whose life is in heaven, to those who possess him even now. The world is at their gates, but it cannot harm them. For he who surrounds them is their eternal fortress in the heavens. No government, no oppressor, can take their life. For those whose life remains here—their life is short. But those whose life is in God—in him, they have an everlasting fortress. Eternity is theirs for he is theirs. He is their Lord, so willing to come to earth for them, to dwell as a pilgrim with them. Will he not be with them in their wandering at every step? Otherwise, why come? Why come, unless to travel to death with us? To take upon himself our death, that we might find life in his life.

Here is a King cloaked in humility. Here is a King whose glory the world cannot understand. His Kingdom transcends the world, eternal in the heavens. It is all of grace. And nothing can stop it.

—Scott F. Sanborn

In Homiletics class, as Pastor Pete Vosteen discussed the failure of Israel to keep God’s law, he turned to the newest NWTS student to ask what kind of grade Israel had received in the land. Andrew Tucker smiled before answering, “Two out of twelve?” Along with his characteristic gentle humor, this recent graduate from the Honors History program at the University of Washington exhibits a purpose and diligence for his studies in Reformed theology and pastoral training. His professors are quick to point out their appreciation for his bright mind and willingness to learn.

Andrew grew up in it was not until his Word in earnest convicted him. ereignty of God. Calvinistic Re-enjoyment for the sire to become a was set.

Andrew was invited auditor, to attend a Union in Christ. building a year later

graduation, Andrew had searched the country for an affordable Reformed seminary that would also allow him to continue working with his local body, Redemption Church in Kent, WA. When he discovered NWTS on the internet, his first contact with the campus came to mind. After reading about the Reformed distinctives of NWTS, Andrew decided to apply as a full-time student. God’s providence had brought him to a seminary in his own backyard—only an hour’s drive from his church and hometown.

***“I was looking for a Reformed education that would be both scholarly and pastoral. The scholarly aspect has definitely been fulfilled at NWTS immensely in its focus on primary document research and the intensity with which a pastor must prepare his sermon.”***

the arena of modern evangelicalism in the Northwest, but freshman year in college that he began to study God’s through a campus Bible study. The Word captivated and Deeper studies in I and II Kings convinced him of the sov- This formative principle led him and his friends to study reformed theology. Within this first year, as his wonder and consistent nature of Reformed theology increased, his de-trained pastor grew. His purpose to pursue the ministry

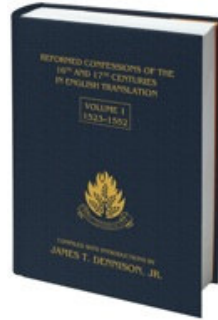
by his best friend’s aunt, Jan Shreve, a former NWTS conference at Lynnwood OPC on the topic of Calvin and Little did he dream that he would be sitting in the same building a year later furiously typing notes to numerous NWTS lectures. After graduation, Andrew had searched the country for an affordable Reformed seminary that would also allow him to continue working with his local body, Redemption Church in Kent, WA. When he discovered NWTS on the internet, his first contact with the campus came to mind. After reading about the Reformed distinctives of NWTS, Andrew decided to apply as a full-time student. God’s providence had brought him to a seminary in his own backyard—only an hour’s drive from his church and hometown.

Coming from a mega-school of secular education to a small seminary has not fazed or disappointed Andrew. In fact, Andrew enjoys the academic rigor: “My first semester at NWTS has been a time of personal strengthening in the faith and calling to ministry. The focus on Biblical theology has also been a very enriching element. One specific ‘stand out’ moment came in my Patristics class when I was reading a book by Oskar Skarsaune entitled *Incarnation: Myth or Fact?* In the postscript of the book, Skarsaune was discussing the existential implications of the incarnation and he identified the incarnation as coming from the words of Jesus—that the historical Jesus is the orthodox Jesus. To see this so masterfully done in this work of the history of patristic Christology was edifying and exciting to me.”

Please pray that the encouragement in the knowledge of God through his M.Div. studies may continue to

## REFORMATION DAY CELEBRATION AND AN HISTORIC FIRST

On October 31, more than 70 friends of NWTS gathered to commemorate the Protestant Reformation by celebrating the world-wide release of the book *Reformed Confessions of the 16<sup>th</sup> and 17<sup>th</sup> Centuries in English Translation, Volume One, 1523-1552*. The author, our Academic Dean, James T. Dennison, Jr., provided a narrative overview of the Calvinistic Reformation as he briefly summarized the confessional statements from 1523 to 1552. His remarks are available through the [nwts.edu](http://nwts.edu) website. Click on the audio link "Reformation Day Address." The enclosed flier lists the 33 Reformed confessions in this first of a multi-volume series which will include more than 120 documents from 1523 to 1693. The book has been greeted with enthusiasm by several scholars, but is a book for members of the church as well. These confessions are the declarations of the hearts of our Reformed fathers, mothers and children. They will cheer and encourage your heart as well. Copies are available from the publisher. Click on the link at the opening page of our website. Consider a copy as a gift for your pastor, your ruling elders, your church library or book table. Even a gift copy to the public library in your community would make these historic documents more widely available.



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## FACULTY NEWS

J. Peter Vosteen, Professor of Homiletics, was the featured speaker at the 50<sup>th</sup> anniversary celebration of Grace Presbyterian Church, OPC, of Lisbon, New York, on November 2. Pete was instrumental in bringing the church into the OPC in 1958. On November 9, Pete preached the celebration sermon for Rev. Meindert Joostens's 35<sup>th</sup> anniversary as a minister of the gospel. Rev. Joostens is pastor of the Lynden Fellowship Reformed Church of Lynden, Washington.

Scott F. Sanborn, Professor of Systematic Theology, presented an overview of "Realism and Nominalism" at New Albion Academy, Bothell, Washington on November 13.



James T. Dennison, Jr., Academic Dean, ended his relation as Pastoral Supply at Redeeming Grace OPC, Port Angeles, Washington on October 19, after 15 months of service. Since then, he has preached at the URC in Bellingham, Washington, the URC in Burlington, Washington and the OPC in Oak Harbor, Washington.

## YEAR-END GIVING

The down-turn in the financial markets has touched us all. The NWTS reserves have lost considerable value on paper together with the portfolio of many in our nation. These are challenging economic times. The Lord has been very generous to us because of our generous donors. In particular, we did not have to dip into our reserves in November. We urge you to consider us favorably in your year-end giving. A generous December has always helped carry us through the following Spring and, on occasion, into the Summer. We thank our God for every gift you send. You are a great encouragement to our work for the Lord Jesus Christ.

## ALUMNI NEWS

Adam King (NWTS '05) was received by the Midwest Presbytery of the Reformed Presbyterian Church of North America on November 8. A call to become pastor at Trinity Reformed Church (RPCNA) of Wichita, Kansas was placed in his hands at that time. Adam has been serving as regular supply in Sterling, Kansas and will move to Wichita shortly.

## VEHICLE DONATION PROGRAM

We have been the beneficiaries of several generous donations recently. Please keep this program in mind if you or a friend have a vehicle (car, truck, RV, etc.) that you would rather donate than sell. This program takes all the hassle out of the process by picking up the vehicle, doing all the paperwork and clearing your property of an unwanted vehicle.

## MAILING LIST UPDATE

If you have new contact information, please help us update our mailing list. Notify our office at (425) 787-5144 or email [anita-for-nwts@juno.com](mailto:anita-for-nwts@juno.com).



*"The shepherds sing and shall I silent be?*

*My God, no hymn for thee?*

*My soul's a shepherd too: a flock it feeds*

*Of thoughts, and words, and deeds.*

*The pasture is thy Word; the streams, thy Grace*

*Enriching all the place."*

—George Herbert (1593-1633)

## KERUX ON CD-ROM

The Board of NWTS has responded to an invitation from Logos Software to make *Kerux: The Journal of Northwest Theological Seminary* available on CD-ROM. The plan is to provide all issues from 1986 to 2005 on a searchable disk. We will keep you posted on the progress of this project.