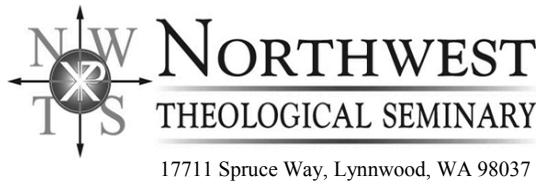


SCHOLARSHIP OFFER

NWTS is the recipient of a generous scholarship donation of one-year's full tuition to a qualified applicant to the M.Div. program for 2012-2013. If you know of persons seeking seminary training for the ministry, please inform them of this opportunity. For more information, contact NWTS at 425-787-5144. Application forms are available at nwts.edu and are now being accepted for the coming year (2012-13). In addition, we expect three returning students in the

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NORTHWEST THEOLOGICAL
SEMINARY NEWSLETTER



His story is...

Our Story

CHRIST PROGRESSIVELY REVEALED
by Francis Roberts

The same Christ is revealed in all the covenants since the Fall. They are as many cabinets one within another, but Christ the jewel within them all. All their promises lead to him and center in him; all their commandments refer to him; all their threats drive to him; all their ceremonies typify him; all their sacraments signify him; all their ordinances magnify him, etc. But in every [one] of them how differently is the same Christ represented!

Whatsoever accidentals or circumstantial of foregoing covenants of faith from time to time were abolished upon the commencing of more perfect federal administrations, yet all the essentials and substantial of them still remain, the former being still confirmed by, yea comprised in the later, as more complete and perfect. God proceeds in all his covenants, from first to last, from the more imperfect to the more perfect, till at last he had brought in the most perfect new covenant. As Ezekiel's wheels were a wheel within a wheel (Ezk. 1:16) or as the celestial orbs are supposed to be orb within orb from the lowest to the highest, so God's covenants are, as it were, covenant within covenant, from the least to the greatest; the later being still fuller and larger than the former.

Jesus Christ was represented, in the first covenant, as the seed of the woman; in the second, as the true Noah; in the third, as the seed of Abraham; in the fourth, as the seed of Israel; in the fifth, as the seed of David; in the sixth, as the true David; in the seventh, which is the new covenant, as actually God-man, Immanuel, God-with-us.

In the first covenant, God promised that this seed of the woman should bruise the serpent's head (Gen. 3:14, 15); in the second, that this true Noah should save an elect remnant (Gen. 6:18, etc.); in the third, that this seed of Abraham should bless all nations and be a priest like Melchizedeck (Gen. 22:8; 14:18, etc.); in the fourth, that this seed of Israel should bless and guide Israel and be their great prophet like Moses (Deut. 18:15-20); in the fifth, that this seed of David should reign over the house of Jacob, the church, forevermore (Ps. 132:11; Lk. 1:32, 33); in the sixth, that this true DAVID should redeem his captives, reunite them into one kingdom, and be their shepherd, prince and king forever (Ezk. 37:20-28); and in the seventh, that this God-man Jesus Christ actually exhibited, should bless all nations as well as the Jews, discipling them and incorporating them into the same Church-body with them, writing his laws in their hearts, etc. (Gal. 3:13, 14; Mt. 28:18-20; Eph. 3: 6, etc.; Heb. 8:10-12).

In all these covenants before the new covenant, there were certain accidentals and circumstantial belonging to the outward form of administration peculiar to those times and people, which were vanishing and are done away—as sacrifices, circumcision, Passover, and the four extraordinary sacraments, with all the Levitical ordinances, rites, ceremonies and administrations under the old covenant. But yet the substantial of all these covenants still remain and have their chief accomplishment in the new covenant, as the Scriptures abundantly testify of all these covenants severally. Compare (1) Gen. 3:14, 15 with Heb. 2:14, 15; Col. 2:14, 15; Rom. 16:20; (2) and Gen. 6:18, etc. with 1 Pet. 3:20, 21; Heb. 11:7; (3) and Gen. 22:18; 12: 3 with Acts 3:25, 26; Gal 3:13, 14; (4) and Deut. 5 2, etc.;

18:15-20 with Heb. 8:10; Acts 2:20, 21, 22, etc.; (5) and Ps. 132:11 with Acts 2:30; Lk. 1:31, 32, 33; (6) and Ezk. 36:25, 26, etc.; Jer. 24 5, 6, 7 with Heb. 8:10, 11, 12.

—Francis Roberts, *Mysterium and medulla bibliorum, the Mysterie and Marrow of the Bible* (1657), from the Introductory Letter to the Reader (spelling and punctuation updated by Professor Scot Sanborn)

ANNOUNCEMENTS and FACULTY NEWS

Rev. James T. Dennison, Jr., Academic Dean and Professor of Church History and Biblical Theology. The third volume of the *Reformed Confessions of the 16th and 17th Centuries in English Translation* will be published (d.v.) at the end of the year. It will include 23 confessions from 1567 to 1599. Rev. Dennison has also finished editing the copy for fourth and final volume (38 confessions from 1603 to 1693 including the Westminster Standards). Volume four is projected to be published in 2013.

Rev. Dennison contributed “*What Should I Read on Jeremiah?*” to the *May Kerux* (kerux.com). This article evaluates the current commentaries on the book of the prophet and provides recommendations on those most helpful (see also “Preaching Resources” at nwts.edu). The *May Kerux* also contains his article on anti-eschatology in the book of Daniel as well as a review of an important book on the epistle to the Hebrews by Antonio Portalatin.

Dr. Bill Dennison, Professor of Apologetics and Systematic Theology, taught Apologetics for MTI-OPC this Spring, finishing in May. The course was open to teaching and ruling elders in the OPC.

Rev. J. Peter Vosteen, Professor of Homiletics, now the associate pastor at Lynnwood OPC, also fills pulpits at neighboring Reformed Churches. In addition, he continues his duties as volunteer chaplain at the men’s shelter of the Everett Gospel Mission.

Scott F. Sanborn, Professor of Systematic Theology, has contributed to the *May Kerux* (kerux.com) “Did Paul Really Teach Republication as ‘Defined’ by VanDrunen?”. It is the first (d.v.) in a series of responses to Dr. David VanDrunen on merit and the republication of the covenant of works in the Mosaic covenant.

SERIES ON THE BOOK OF JEREMIAH

Audio lectures on the book of Jeremiah (including maps, charts, and handouts) are available on the NWTS website (nwts.edu). Prof. Jim Dennison provides rich historical background to and illumination of the divinely inspired prophecies of the book of Jeremiah. Don’t miss out on this wealth of material. The series will resume in the Fall, continuing every Thursday evening at 7:30pm, beginning September 6, 2012 (the first Thursday of the fall semester).

KERUX: THE JOURNAL OF NORTHWEST THEOLOGICAL SEMINARY, MAY ISSUE IS AVAILABLE ONLINE AT KERUX.COM.

WEBSITE RESOURCES

The fall class schedule will be posted on the website when determined. Also, visit www.nwts.edu for downloadable lectures and more!

A VISIT WITH CARLO SAULZALLIDO

Would you share with us some of your thoughts about NWTS, what you like and don’t like?

Carlo: Well definitely one of the challenges is the library. I enjoy having the ability to read all different kinds of magazines and journals, and I think that is a challenge. I don’t want to say that it is something that you can’t overcome. Obviously there are other ways to read and find those magazines or journals.

What I like about NWTS? It’s emphasis on primary sources; and not only that, how to read them properly, how to interpret them properly too. Anyone can quote primary sources and then interpret them wrongly. So I think that was something that actually attracted me to come here—the exposure to the primary sources, reading and interpreting them correctly is so to speak the cash value or the apologetic value of them. There are several values actually, one of them being the recent Evangelical attraction to Eastern Orthodoxy or Roman Catholicism. Many of these previous Evangelicals said, “Oh, you know, after reading the Patristic church fathers, I am convinced that Eastern Orthodoxy or Roman Catholicism is the way.” I think one of the cash values of being exposed to the primary sources is that it makes you think critically—human sources are fallible, they are a mixed bag. So I think I am very thankful because one former pastor of the OPC left the OPC to join Roman Catholicism. And in his interview, he said he was not exposed much at all to primary sources while he was in seminary. So as a result, he went back and started reading them. He had this ‘epiphany’ and abandoned the Reformed faith. So I think it is helpful to read them in seminary. At least now you know what all of this recent attraction is about. Another thing I have learned here is just how deeply Trinitarian and Christ-centered the church fathers were. Their concern ultimately, definitely (especially the Cappadocian fathers) is for worship. It is not only for academic debate, but ultimately it’s for worship. And that is another cash value.

The other thing I have noticed since my first day studying here at Northwest is the Christ-centered approach. A lot of seminaries claim that. But here in almost every single class, you are always being reminded in different ways of the ultimate reality—that your citizenship is in heaven. The professors don’t have to say it. But it’s definitely present through and through. Whereas other seminaries focus so much on contextualization—culture, culture, culture—contextualization in preaching, contextualization in systematic theology. You have to take classes in contextualization. Here you begin with heaven and you end in heaven too. And so again, although the professors don’t have to say the word, don’t have to remind you of that, the fact is it is definitely there. And I have noticed it in all my classes so far—Apologetics, Intro to Systematics, Patristics—every single class. When you leave, when you are done for the day, you are reminded that ultimately what matters is heaven and now you have the responsibility in the light of that reality to serve the church.

And not only Christ-centered (everyone can claim that), but also can you be heavenly minded, with the result that you are also earthly good? Sometimes when you are trying so hard to contextualize everything, you end up within the neighborhood of liberalism. A lot of people blame Vosians in particular for being so heavenly minded that they are no earthly good. I would disagree with that because when you think about it properly, as a result of being heavenly minded, you definitely will be different on earth in terms of your care for other people, your interaction with churches, etc.

(Carlo Saulzallido is a first-year M.T.S. student at NWTS)

