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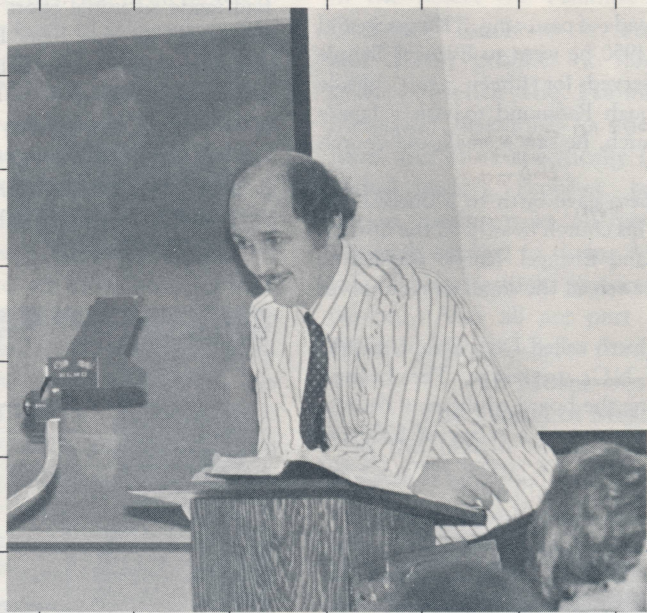
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A Magazine for the Family  
and Friends of Northwest College

Special Theological Issue

Alumni Plant Churches

The Beginning of School Means . . .



Professor Darrell Hobson

NORTHWEST COLLEGE • ASSEMBLIES OF GOD

# From the President:

## NORTHWEST COLLEGE ALUMNI PLANT CHURCHES

by  
Dr. D.V. Hurst

It all started in 1940 when John Tappero graduated from N.C. (Started? When does any work of God really start?) John was President of his Senior Class, the Torchbearers.



*President gets story from John Tappero*

After a decade of pastoring in Kingston and Sequim, in 1950 he went to Evangel Temple where he served for fifteen years. While driving through Redmond to visit a family from his church, he saw a small, old church available.

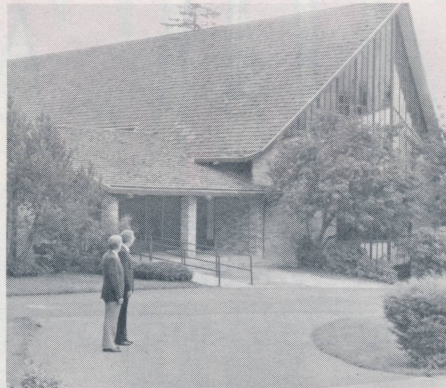
John Tappero gave birth to a burden. He carried it to his church board and the district. All agreed and Evangel Temple decided to sponsor a church in the small community of Redmond.

Pastor Tappero called Dick Strum, a 1957 alumnus of N.C., to pastor. The Evangel Board became the board of the new church, also. They guaranteed a salary of \$200 per month and paid it for several years. ("Can't remember for sure," said John.)



*Pastor Strum in his office at Redmond Assembly of God*

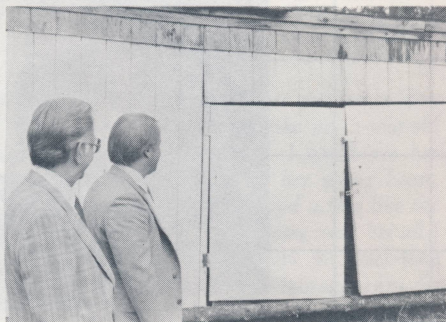
Pastor Strum has pastored Redmond Assembly for 21 years. It has grown steadily. The attendance now is 400 to 450 each Sunday A.M. Pastor Strum has led the church through three building programs on the site, two sanctuaries and finally a multi-purpose hall in which the church now worships. Pastor Strum has just accepted the call to pastor Mt. Hood Christian Center in Gresham, Oregon.



*Pastor Strum and President Hurst view the "second" project, the main sanctuary.*

The church planting pattern continued. In 1974 Pastor Strum, with others, looked at the community of Fall City where Owen Wilke had made an initial effort to start a church and said, "We must help." Darrell Elliott was called. He, too, was an alumnus of N.C. He graduated in 1973 with a B.A. and in 1974 with a Th.B. He was serving at N.C. as a resident counselor. He consulted with me and I said, "Go, give it ten years. It's on the growing edge of population. In a decade you will have a great thing."

He did.

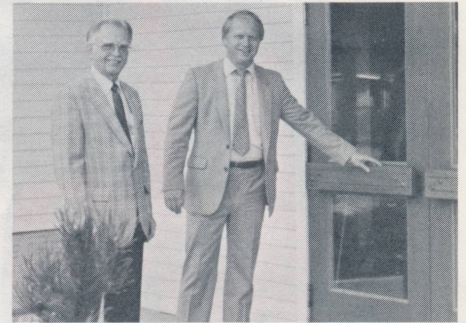


*Pastor Elliott shows President Hurst the chicken house.*

Redmond Assembly sent volunteer workers to help set up the mobile chapel provided by the Northwest District and contributed other offerings during the initial stages.

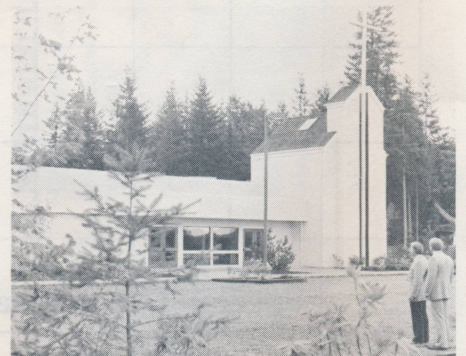
Redmond Assembly later gave three "solid families to the fledgling work," said Dick Strum. Bellevue Neighborhood Church, under the leadership of Pastor Ed Scratch, gave one family. The two "mother" churches funded the salary of Darrell Elliott full-time

for one year and part-time for another six months.



*Pastor Elliott and President Hurst prepare to go inside to tour the facilities.*

Looking back, it is interesting too that Pastor Ben Birkeland took a small church of thirteen members from downtown Bellevue, a church that had started in home meetings, and "planted" Neighborhood at the present site. Pastor Ben was a 1947 graduate of N.C., the Harvesters class.



*Pastor Elliott and President Hurst look at the new sanctuary, offices and education facilities. The present sanctuary will be the foyer of the new sanctuary.*

Now, after eleven years, Valley Christian Assembly of Fall City is convening two morning services and running 375 to 400 people. And to my delight, the church is sending five students to Northwest College this year. I hope and pray that they will hear the message, catch the vision and become a fourth generation of church planters as graduates of N.C.

**SOMETHING NEW**  
**Who are family?**  
**All who attended or served**  
**N.C.**  
**Who are friends?**  
**All who want to be!**

# CHRIST, THE MESSIAH

Professor Darrell Hobson

Jesus Christ — the name used so frequently in the New Testament, is in itself a declaration of faith. Jesus is the Messiah, the anointed one of God. As the name stands in the New Testament, it provides a translation of the Hebrew, Yeshua ha Mashah. Its fundamental confession is that Jesus (Jahweh shall deliver) is the Messiah (anointed one through whom God effects deliverance). New Testament faith clearly declares that Jesus is the absolute fulfillment of all Messianic expectations portrayed in the Law, prophets and writings of the Hebrew Old Testament. He is the Messiah of God for Israel and the world of Gentiles.

## I. Messiah —

### The Meaning of the Name

The word Mashah comes from the verb Mashiah which represents the active concept of smearing or anointing. The root conveys this idea both in the Hebrew as well as in the Arabic and Aramaic languages. Interestingly, it can be used to express the idea of smearing paint on a house, smearing oil on shield to preserve it, spreading oil on bread in the baking process. These suggest the regular uses of the word to describe everyday actions. The action of smearing took on a meaning when attached to religious ceremony. Here consecrated substances (oil, blood, water) were used to designate a person or object as uniquely set apart for use by or for God. The picture of a person (prophet, priest or King) being anointed is one frequently repeated in the Old Testament. We encounter anointed garments, altars, worship places, prepared cakes, sacrificial portions. All of these anointed persons and items convey a single concept — consecration by anointing for service to God.

From the brief survey given it should be clear that the action of Mashah-anointing, and Mashiah a person or object anointed, can be applied to a wide range of actions when used in a general sense; and is applied to those persons of leadership or religious objects in the theocratic community when used in the sense of consecration for service to God. It is in this sense that a king can be referred to as Mashiah-Messiah (I Sam 24, with reference to Saul, and numerous other passages with the same usage). Similarly the high priest (Lev. 3:5,16) carries the title of Messiah as a distinction from other priests who, though dedicated to the service of God and members of a consecrated group are not declared by God for the role of high priestly representative for the people. In the Cyrus passages of Isaiah 45, a foreign ruler is presented in the prophetic word as a divinely appointed deliverer for Israel. He is called "My anointed" and named. Messianic actions are associated with Him in verses 45:1b-4. Yet, in all representations of Cyrus both in scripture and in extrabiblical historical sources He was not believer in Yahweh as the only God, nor was he a participant in the covenantal community of Israel.

Mashiah is not necessarily a title of moral or spiritual approval. It is a word that designates a divinely appointed person who is to act in accordance with God's purpose. I believe this helps us to understand the application of the title to such individuals as Saul, and provides as well a direction for our thinking as the Old Testament story unfolds and the word Mashiah is associated by Divine decree with the lineage of David (II Sam 7:11-17). Thus, the coronation hymn of Psalm 2 can refer to the Davidic descendent as both anointed of God (vs.

2d) and Son of God (vs. 7) — God's appointed ruler in Israel. Most of these Davidides — Davidic descendants — were not morally or spiritually pure. The story of idolatry, injustice, adultery and self aggrandizement is told graphically throughout the O.T. historical accounts. But note well, each Davidide is judged with prophetic judgement on the basis of his fulfilling of a divinely appointed role — that of Mashiah. No one escapes. Neither David nor Solomon, Ahaz nor Zedekiah is exempted from prophetic scrutiny. With divinely inspired insight the prophetic voice declares whether or not the Davidic line is filling its divinely appointed role in each particular person. Each is expected to fill the role of Mashiah. Accordingly, Mashiah is a Davidide descendent title from II Samuel on.

Psalm 105:15 provides an interesting application of the term Mashiah. With reference to the people of Israel as represented by the patriarchs who wandered in the desert the Psalmist recalls that God said "Touch not my anointed ones and do my prophet no harm." In this brief reference the Psalmist accords Messianic functions to the nation of Israel and more specifically to her patriarchal leaders. Prophet, priest, King, nation, foreign ruler, all have the name Mashiah applied to them. All reflect the role of a consecrated person or group of persons. And all are part of the title applied to Jesus — Jesus the Christ.

## II. Moses —

### The Model of Messiah

In the person of Moses the role of Messiah is amplified, and three aspects of that role emerge that are applicable to all others who are called Messiah. They are: 1) The Messiah is a divinely prepared deliverer; 2) The Messiah speaks the



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**Ministry:** 1973-Present, NC; former Associate Pastor, White Center Assembly of God; recent guest on TBN; frequent guest teacher and speaker.

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words of God; 3) The Messiah does the works of God.

Why select Moses as the model? In short, He is the one to whom others are compared whenever the question of divine selection for leadership is raised. Scholars have long noted that the O.T. prophets look back to Moses as the comparison point by which kings and the nation are to be judged. Although a variety of opinions are expressed as to why and how this comparison is significant, the fact remains that the comparison is made. Often the name of Moses is not mentioned but the acts and events of his life are alluded to. His role as representative of the covenant with God, the word of the Lord being given through him, all serve as the backdrop against which the present situations are judged by the respective prophets. Stephen's speech in Acts 7 makes this comparison between Moses and Christ manifestly clear. Without doubt the comparison is made again and again in the N.T. Hebrews 3 completes the comparison by asserting that Jesus Christ surpasses Moses. "What Moses was, Jesus is — and much more," is a possible paraphrase of the chapter.

If Moses is a basis of comparison for the function of Messiah, then what can we learn about Messiah from him? Perhaps the most often repeated account of Moses' life is that of his birth and deliverance from the hand of Pharaoh in Exodus 2. Surely this event, along with the education provided, the wilderness life, the "Burning Bush," the call of Moses (Exodus 4), the signs granted, leave little room for question. Moses was a specially prepared deliverer. Through Moses, God effected deliverance for the people of Israel in fulfillment of the prophecy given to Abraham. (Gen 15:12-16)

In the call of Moses (Exodus 4), Moses is commissioned to speak the words of God. As surely as he has misgivings about his ability to speak, subsequent accounts show that by divine enablement he speaks God's word to Pharaoh, to the people, to all generations through scripture. It seems the constant question in the Gospels is: "What does Moses say?" The question is not one of mere tradition; it is rather a question that recognizes the divine authority with which Moses spoke. Moses spoke the

words of God.

The works of God effected through Moses fill the pages of the Old Testament. In the plagues, the Exodus, the wilderness life of the people, God works miraculously to bring about deliverance and preservation for the people. The classic description is found in the confessional statement of Deut. 6:20-25. When the prophets speak of the hope of deliverance they frequently say: "As it was in the days of old" . . . followed by an allusion to an event or series of events from the life of Moses. Moses performs the works of God! But it should be noted there is no question as to the source of the miracle — it is God who works through Moses. He is no magician. Rather, he does the work of the one who prepared, sent, instructed and empowered him — Yahweh Himself.

To go from Moses to David in following these three themes is an exciting study. In the process one encounters such individuals as Joshua, a group of fascinating individuals called the Judges, and Saul.

Samuel's birth and call also provide an interesting parallel to Moses. He is seen to be specially selected for a divinely ordained function. The prophetic historian clearly indicates the nature of his birth as an act of God for the deliverance of the people of Israel. (Hannah's Song in I Samuel 2:1-10 indicates the deliverance hope in relationship to Samuel's birth. N.B. Luke's account of Mary's Song, The Magnificent, Luke 1:45, provides an interesting parallel between Samuel and Jesus.) That Samuel speaks the words of God is beyond doubt. The accounts of divine miracle, the works of God, fill the pages of I Samuel. Samuel's "Kingship," though from an external political viewpoint it may not be called such (even as Moses is not accorded such a title), is made clear in the account of the selection of Saul. The rejection felt and expressed by Samuel indicates that he perceived that he was being replaced in the minds of the people as the national leader. The act of anointing Saul as leader over Israel shows the transfer of role from Samuel to Saul.

Saul is one of the most presumptuous individuals in all of scripture. He presumes total entitlement to carry out all religious functions including sacrifice. His presuming indicates that he felt the

transfer to be so complete as to eradicate the need for Samuel. Divine response to Saul's presumptuous acts and blatant disobedience was rejection and replacement. I Samuel 16 pictures Samuel anointing David as King of Israel long before it was actualized politically. It also declares (I Sam 16) that the Spirit of God "departed from Saul and a spirit of judgement from the Lord tormented him" (translation mine). The connection between anointing and the presence of the Spirit of God on the Messiah is clearly made (I Samuel 16:3). Anointing symbolizes the presence. No matter the significance of the political ruler, he is not Messiah without the presence of the Spirit.

Numbers 11:16-30 provides a most graphic account of the presence of the Spirit upon Moses. The spirit moving from Moses to the seventy elders and to Eldad and Medad in preparation for their functions in leadership of the people of Israel can only mean that the Spirit of God rested upon Moses "anointing him for leadership." A specially prepared deliverer, one who does the works of God, one who speaks the words of God, one anointed by God by the presence of the Spirit; these all are the components of the role of Messiah. Moses provides the model, others after him fill the model. Jesus Christ fulfills all aspects of it in a way that no other can. He is the Messiah.

### III. Messiah and Covenant In The Old Testament

The Covenant of God with Israel is one of the central features of the Old Testament. It expresses the unique relationship that exists between God and people. The preaching of Moses in Deuteronomy gives explanation, amplification and exposition of the covenant. From this preaching, several features emerge that have import for the consideration of the relationship between the Messiah and the covenant.

The Messiah can be seen as the Mediator of the covenant between God and people. Moses' function as mediator or deputy of the covenant is clearly stated. O.T. scholarship has adequately demonstrated the parallels between Deuteronomy and the ancient Hittite treaty format. In this covenant pattern, the deputy who brings and declares the

covenant terms to the subject people on behalf of the suzerain (covenant overlord) is the mediator. He stands in the middle. Moses acts in this capacity. He declares the name and nature of the overlord. He recites the past relationship between the people and the overlord. He presents the conditions of the treaty. He outlines the benefits and penalties for obedience and disobedience respectively. He urges conformity to the covenant.

Moses, however, carries the mediator role one step further than the Hittite deputy would have. When the people are found in violation of the pre-ratified covenant (Ex. 32-34, Deut. 9) Moses steps in as intercessor on behalf of the people and gains a merciful reaffirmation of the covenant from God.

Deuteronomy spells out the relationship between one who would be King and the law in chapter seventeen. Simply stated, the King is to be a "man of the law," making a copy for himself, presenting it regularly to the people, and upholding the practice of the law through his administration. He is the deputy of the covenant, anointed to be such as seen in the example of Saul and David. Again the prophetic voices resound in expectation and judgement on this point. From Samuel to Jeremiah and Ezekiel the prophets proclaim that the anointed one, the Messiah, is to act in a mediatorial role upholding the covenant both publicly and personally. They also announce judgement upon kings who fail to fill the role. For those who don't fill the role (i.e., Jeconiah, Jer. 22:24-30) the rejection language is strong, the anticipation of replacement by God is strong (cf. Jer. 23:1-7).

As one reads the covenantal statements made to Abraham and David (Gen 12:1-3 and II Sam 7: — respectively), the stipulative language is especially notable. The promises associated with obedience to stipulation present ideal conditions of peace, prosperity, and wholeness. Contrasting the promises, curses for failure to keep covenant are characterized by deprivation, removal from the land of promise, infertility, sickness. The references in the Prophets to Messiah suggest that when the Messiah is present, the promises will be realized because stipulations are being met. Conversely, in reference to Kings such as

Zedekiah, who fail to fulfill the Messiah role, the curses are made applicable as the Prophets announce the meaning of current conditions in which stipulations are not being met. Thus the Messiah does not replace the covenant. He mediates it to the people of God because in his person and presence the stipulation of the covenant are to be fulfilled. He is characterized by recognition of Yahweh, only, as God, and enforcement of the theocratic community ideals. The result, divine favor is poured out upon the people of God. Thus the covenant is to be continued by the Messiah, its benefits felt as a result of His fulfillment of covenant stipulation and the enforcement of covenantal living in the people of the covenant. Some examples of those who are judged to have met these conditions at least significantly enough to be treated with favor by the prophets are: David, Solomon, Jehoshaphat, Uzziah, Hezekiah, and Josiah. It should not surprise us that such individuals are treated with Messianic significance in scripture. They meet the divinely proscribed conditions.

In keeping with the above, certain titles are assigned to Messiah that reflect what has been discussed. An early term in the prophets is the designation "Branch (or root) of Jesse," (Isa 16:2) "Branch of the Lord" (Isa 4:2). In covenantal language, the "Branch" refers to an extension of that which is already present, namely the root. If the "Branch of Jesse" is a Messianic term, it implies that Messiah is of the lineage of David and the Davidide covenant is in force. The term "Branch of the Lord" would likewise suggest that Messiah springs forth from Divine covenant.

The term "shepherd" usually evokes discussions about pastoral scenes, shepherd behavior and such. The term shepherd, however, has a long history in Mesopotamia (the place of Israel's origin) as being a title for a king. From the 2360 B.C. period the Sumerians used the title as a royal designation. In the Jeremiah passage 23:1-7 the title is applied to both the kings who have failed at their task and to Messiah who will succeed. The difference is that the prior group does not properly care for the flock (the nation) while the "good shepherd" cares for them properly. It should be noted that David

associates divine presence with the term in the "shepherd-host" Psalm (Psalm 23). The Messiah fills the shepherd role as the King of Israel of the line of David as the Holy One of God.

The phrase "Holy One of God" is related to the anointed one in a specific way. Holy — Qadosh — is an attribute of being separate from something and being separated — set apart for someone or to some function. The Hebrew construct "Holy One of God" suggests separation for God's purposes. Thus Israel — the nation — could be so designated in Exodus 19, "a holy nation." If Mashah is the act of anointing that declares one to be designated, separated, to God for His divine purpose; then the anointed (Mashiah) is to be holy (Qadosh). Thus, the equation of ideas can be seen.

In a similar vein, Ebed-Yahweh, servant of the Lord is a term fraught with Messianic meaning. Old Testament scholars, Jewish and Christian alike have noted that the term servant of the Lord has a wide possibility of uses. It can apply to a prophet, a priest, a king, a simple person, the nation of Israel, to Cyrus the Persian, to messianic person(s).

The common denominator to all of the preceding is that those named as servant are designated to do God's bidding as a vassal does the bidding of his overlord. Prophet Isaiah uses the term in reference to almost all of the possibilities listed above in chapters 40-55. These chapters are full of messages of comfort and of restoration, the language of covenant renewal and reward. The servant — the anointed — effects the return of covenant ideals.

Ezekiel also (cf. 37:24) announces that upon the restoration of the Davidide servant, renewal takes place. In expressing the grandeur of the servant-King, he utilizes ten chapters, or nearly twenty percent of his book, to present the restoration of the covenantal community under the leadership of the Davidide servant-King. The Spirit is present; the city of Jerusalem is known by the title "The Lord is There," the temple is established and embellished; justice and unity reign. All of the goals of the covenant are met. The Servant — Messiah — is the enforcer and mediator of the covenant. Covenant renewal is the return to the ideal of the covenant with Israel in the

person of the Messiah as he fulfills the covenantal role.

#### IV. The Application Of Messiah to Jesus

Notice please: Jesus is The Messiah. Throughout the presentation, the variety of possibilities of meaning have been explored. A wide range of applications have been suggested. One thing that may have struck the reader is that the Messiah is to be a human being (or a group of the same). Even the term "Son of God," as in Psalm 2, has a human implication of one designated by God to be his earthly representative. It is perhaps this point that causes the most frustration in the Jewish-Christian dialogue. Jewish scholars have insisted that the Messiah is a human. (See J. Klausner, *The Messianic Idea in Israel*.) Only in the more mystical writings such as the similitudes of Enoch (the essential contents of which are summarized in S. Mowinkel, *He That Cometh*, Abingdon) does the divine-human relationship become somewhat confused. In the first century A.D., the relative success of the Galilean revolt referred to by Gamaliel in John's gospel, and the following attained by the Zealot revolt of 68-70 A.D. that resulted in the destruction of Jerusalem, indicate that the Messiah hoped for by these groups was to be human, accomplishing deliverance for Israel from Rome by human warfare in which God, through supernatural agency (i.e., angels) would enable and provide victory. But human agency would play a major role. In their understanding, the Messiah is one who will raise up the standard of God in Jerusalem and re-establish the Davidic Kingdom as a political entity. He is, at best, an ideal human King of the dynasty of David. There is, however, no indication of the atheistic or antisupernatural assumption that since the 16-17th century has led many modern Jewish writers (as well as their "Christian" counterparts) to reject any notions of a divine-human Messiah or even to the abandonment of anything other than political or military deliverance on the human scale for the people of Israel. The first century movements expected divine intervention. The Messiah was to be a human designated by God and through whom God would act.

The writers of the New Testament

affirm that:

1. Jesus is human. His birth is witnessed by the common folk and the nobility alike. His life, of which we only have glimpses until the declaration at the Jordan with John the Baptist, reflects his humanity as known and accepted by family and associates.

2. Jesus is Jewish. He was born of Jewish parentage, a descendant of Abraham, thus recipient of the covenant with the fathers.

3. Jesus is of Davidic lineage (Matt 1, Luke 3) thus meeting the qualification of being entitled to the Davidic covenant.

4. Jesus does the works of God. Perhaps the most succinct statement is found in Peter's speech of Acts 2: "This man, Jesus of Nazareth, whom God approved as genuine by works which he did by Him . . ." (translation and emphasis mine). Similarly, Jesus' own appeal to his works in John 5 and the recognition in John 9 by opponents that his works have the stamp of divine action.

5. Jesus speaks the words of God. An interesting question is posed to the disciples in Mark 8:27-30 by Jesus: "Who do men say that I am?" They respond with the popular assessment that he is a prophet. The meaning of the term in its Hebrew origin is "a spokesman for God." Other examples abound.

6. Jesus was designated as Messiah by the presence of the Spirit. Here the most significant passages are: John 1:29-34 and the parallel synoptic accounts in Matt 4 and Luke 4. John the Baptist confesses that he saw the Spirit descending (in bodily form) as a dove and remaining on Jesus, which was a previously announced sign for him. Jesus' own statement in Luke 4:18-21 declares the presence of the Spirit upon the Servant-Messiah: namely himself.

All of these affirmations point to the fact that the New Testament writers believe that Jesus is the Messiah. However, all of the above points would only lead one to say he is a human Messiah like other Davidic descendants before him. The crux of the matter lies in this concept: He is a uniquely prepared deliverer. Now all Davidic descendants share in the selection of David's house as the Kingship line through which God effects deliverance for Israel. In that

sense, all are specially prepared deliverers. Some, such as Hezekiah and Josiah, have unique circumstances divinely ordered (and foretold) surrounding their designation as the King of Judah through whom God effects deliverance.

But, only Jesus is the incarnate Son of God. Only Jesus brings to Messiah the fullness of meaning that is in the term "The Anointed One." It is this point, so important to our understanding, that often goes unnoticed in discussions of the matter. The New Testament is unequivocal in its confession: Jesus' birth was the result of incarnation at conception. He was fully human — fully divine without either aspect suffering loss at the presence of the other. This truly distinguishes Jesus from all others to whom the term might be applied. Further, the New Testament writers, such as the writer of Hebrews, affirm that Jesus is the once-for-all sacrifice. The incarnation was a never-to-be-repeated miracle. He is The Messiah!

The work of Jesus as proclaimed by Paul in Ephesians 2 and Romans 9-11 is a covenantal act. That is, He did not abolish Israel but rather fulfilled all that Israel, as the people of God, was meant to be, and reconciled the "strangers to the covenant" — the Gentiles — to the promises of God in the covenant of God with Israel. The covenantal ideals express the ideals of the Kingdom stated throughout the New Testament. The characteristics of Jesus the Messiah that are to be lived out in the lives of the people of the Kingdom as a result of the indwelling presence of the Spirit of God in the body of Christ — the church — all, as Paul notes in Galatians 5:17, express the covenant ideals as lived out. Security, wholeness, and other ideals are present because the Messiah, the divine Son, alone, fills the demands for obedience and can rectify the failures in obedience.

The effect is not temporary but moves from time to eternity because the Messiah is the Eternal Son of God. The Kingdom of Heaven has come, is present, and is coming, because Messiah encompasses all of those time frames in his eternal presence. Jesus is the Messiah; for Jew, for Gentile, for all the world now and evermore.

# What's Happening:

THE BEGINNING OF SCHOOL MEANS . . .



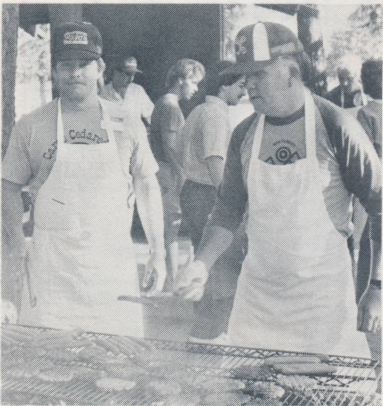
Making new friends . . .



A hug that says, "I missed you . . ."

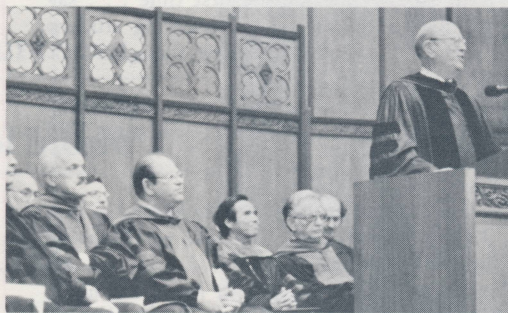


The sharing of dreams . . .

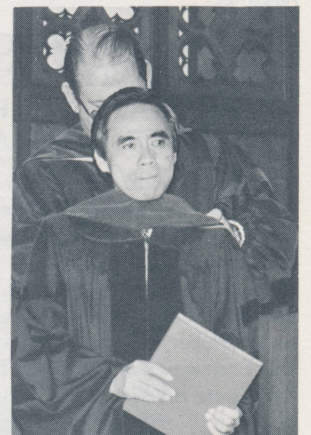


The new student picnic with Professors Leggett and Johnson cooking

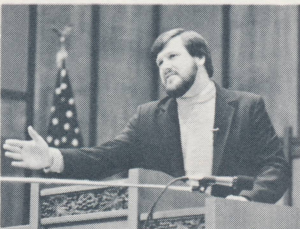
**BECOME A PART OF IT**  
**Winter quarter classes begin**  
**January 7;**  
**now's the time to apply!**



Dr. Hardy Steinberg, National Education Director, delivers the convocation message.



A meaningful moment as John Choy receives his honorary doctorate.



Spiritual Emphasis week speaker Tom Hinton challenges students to evangelism . . .



Applying yourself to diligent study.



And, the commitments are made.



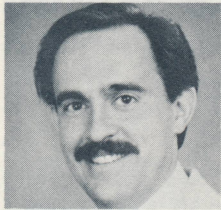
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Five minutes was just not enough time to express 18 years of love. So we hugged and I whispered a simple "I love you" into her ear, and said a quiet and choked "good-bye."

We drove away in silence, her mother and I, deep in thought about our little girl and what this year away from home would make of her. The dreams, the plans, the fears and the hopes all wrapped up in this first year of college.

# Friends' Corner

by Dr. Randall K. Barton  
Vice-President for Development



1985 is the first year for NC's new Funding and Endowment Board. What is the Funding and Endowment Board? Men and women, attorneys, account-

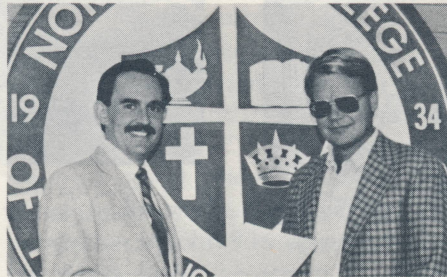
ants, bank officers, businessmen, financial advisors, pastors and their friends who will help Northwest College, their respective Districts and Churches in the area of Stewardship Planning through Stewardship Planning Seminars, Endowment and Fund Raising and their own personal commitment. The first annual Funding and Endowment Board Meeting was held October 25 and 26, 1985. It was a time of training, fellowship and of challenge for the Assemblies of God in the Northwest Region of our country as we endeavor to become better stewards of God's blessings.

## GIFT OF \$250,000 EQUITY ON APPRECIATED PROPERTY MAKES SENSE FOR PETER TOXBY OF KIRKLAND, WA

Peter Toxby first became acquainted with N.C. and its ministry when he participated in the Flying Seminar to Israel, which as he says, was "inspirationally guided by Dr. Amos Millard." With the help of Ron DeBock, former Public Relations Director for N.C., and member of the newly formed Funding and Endowment Board, Mr. Toxby offered to contribute his equity in 15 single family residences to Northwest College and three other charities, with Northwest College receiving the largest portion of the gift. Besides N.C., Stanford University, the Religious Society of Friends, and a special fund for American Disabled Veterans will benefit from Mr. Toxby's generosity. The Development Office of N.C. will handle the entire transaction and the complexities involved in working out the real estate, tax and legal requirements.

The gift also makes sense for the donor. Like a lot of appreciated real estate, the cash flow is not commensurate with current market values. If the property was sold by Mr. Toxby, he would have to pay on all the gains and the value would still be in his estate. This way he avoids some capital gains tax, gets a

large charitable deduction, reduces his estate taxes, and enjoys getting to see what God has blessed him with to be used for worthy causes now! As Mr. Toxby puts it, "Jesus showed us the way; we need to more deeply feel his message."



Vice President for Development, Randy Barton and Peter Toxby discuss his recent gift to the College.

## A FATHER AND MOTHER SEND A DAUGHTER TO N.C. . . . WITH LOVE!

It was one year ago. A student, Leslie Pitman watched parents "deliver" their child (grown daughter) to the residence hall . . . away from home for the first time . . . say goodbye and leave. The observing student mused, "These must be their thoughts . . . and feelings," and wrote.

This year hundreds more were "delivered." Anxious parents are praying . . . hoping. Will you pray too?

*There she stood with her face painted to look 21 but looking, in my eyes, like my 5-year-old baby girl. How I loved her. I could see her mustering all the bravado in her strong heart, trying to keep the tears back and acting like the grown-up woman she was growing into. Yet all I could see was my baby. Except for week-long camps for her, and week-end business trips for me, we had never been separated for any length of time. For the first time in our lives, we were going to say good-bye.*

*Now it was time to say good-bye. Time to let go of my baby girl and allow her the freedom to grow into a responsible young lady. We went through all the surface stuff, the routine of calling, writing, making sure she slept well and ate all her food. Now it was time for the nitty-gritty, and suddenly there was nothing to say. What could I say to express all my deep love for her and how proud of her I was? I just couldn't find the words. Everything I tried to say seemed so inadequate.*

HAVE YOU NOTICED OUR NEW COMPUTERIZED LABELS? IF ANY CHANGES ARE NEEDED, PLEASE RETURN THIS LABEL PLUS ANY NECESSARY CHANGES TO N.C.

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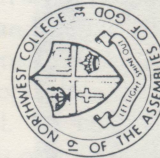
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