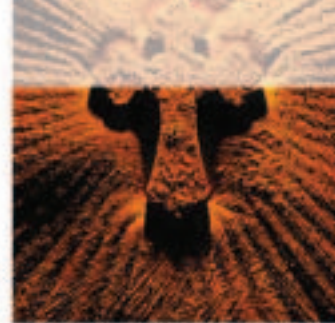


DENVER SEMINARY

MAGAZINE



THEOLOGICAL
DIVERSITY & UNITY


DENVER SEMINARY
EQUIPPING LEADERS

FALL 2006 • VOL. 2 NO. 3

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Vol. 2, Number 3, Fall 2006

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Denver Seminary Magazine is published free of charge four times per year by Denver Seminary for the benefit of students, staff, faculty, mentors, alumni and friends.

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Denver Seminary Magazine (USPS 563-400) is published by Denver Seminary, 6399 S. Santa Fe Dr., Littleton, CO 80120. Periodical postage paid at Englewood, CO and additional mailing offices.

in your church

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THEOLOGICAL DIVERSITY AND UNITY: KNOWING GOD'S TRUTH WITH CONFIDENCE

This issue of Denver Seminary Magazine features our institutional commitment to think freely within the limits of Scripture. We at Denver Seminary have always believed that the Bible is the dynamic Word of God, authoritative over all human activity. We continue our commitment to the historic, orthodox Christian faith as expressed in the Christian church throughout the past two thousand years. We also affirm that we can know God's truth with confidence because God is the one who makes it possible for us to know Him and His truth. We acknowledge that God's truth is best discovered by the obedient Christian who prayerfully studies the Bible and who lives under the accountability of a faithful church community.

Some might say that these statements are arrogant. We say in response that these assertions call us to humility, dependence upon the Holy Spirit, and to the bold confidence that the power of God is in the gospel that we proclaim and live. We are compelled to lovingly declare that God's truth is the only way to salvation and that He calls all of us to obedience.

Equally important is our desire to teach God's word with truthfulness and authority. We work hard to ensure that we only teach what His word asserts, and that we clearly identify for others when we are offering our own opinions. Yes, we struggle with our human inadequacies, sin, arrogance and our tendency toward error. We know that the church has taught some doctrines in the past that have been retracted in later years, and at times the church has even tried to force others into obedience. Violence, fear, coercion, attacks, manipulation and disrespect are not consistent with the teachings of Christ and have no place in any presentation of God's word. Additionally, we affirm God's truth while knowing that no human or human community possesses all of God's truth. We can and must learn from others and be open to God's correction as we proclaim His word. We reject the pluralistic belief that all faith expressions are equal in nature while pledging to disagree with others in a manner that honors the dignity and value of all humans as created in the image of God.

I hope you enjoy the articles and stories of how grace and truth are demonstrated in our educational experience and in the lives of our students and alumni. I pray that you will be encouraged and further equipped for a life of faithful and confident obedience to God and love for all.

Humbly,

Craig



Phyllis Clerihue, dean of students.



Dr. Jim Beck, professor of counseling.



Leaan Maxwell and Jeannette France, library office coordinator.



Dixie Brewer, placement coordinator, and Jeannette France.

A Fond Farewell to Familiar Faces

Many familiar faces who have blessed the Denver Seminary community for decades will no longer be greeting students this fall. Dr. Jim Beck, professor of counseling; Dixie Brewer, placement coordinator and serials and reserves assistant; Phyllis Clerihue, dean of students; and Jeannette France, library office coordinator, all retired in the 2005-2006 school year. Beck served at Denver Seminary for 21 years, Brewer for 28, Clerihue for 18 years, and France for 38. Collectively, these faithful people served the Seminary community for more than 100 years! All of them were instrumental in making Denver Seminary an hospitable and memorable experience for hundreds of students. As a community, we thank these talented people and faithful servants, and wish them well in their ventures beyond Denver Seminary. They will all be greatly missed.

Enhancing Globalization

In light of Denver Seminary's commitment to enhance globalization, President Craig Williford and Vice President / Dean Randy MacFarland traveled to Chiang Mai, Thailand, Aug. 7-11 for the 2006 International Council for Evangelical Theological Education (ICETE) Consultation. This year's consultation focused on the new reality that the Christian community is now global, and increasingly a community with a 'southern' tilt – with implications that directly impact the future of evangelical theological education around the world. ICETE's International Consultations are especially valued for offering evangelical theological educators from all parts of the world a unique forum for engaging with one another on larger issues of common concern.

Two distinguished scholars of global Christianity addressed educators from around the world. Professor Andrew Walls of Edinburgh University spoke on the consultation theme: "Global Christianity and the Role of Theological Education;" Professor Lamin Sanneh of Yale University considered "Post-Western Christianity: Whose Christianity?"



President Craig Williford and Vice President / Dean Randy MacFarland with Dr. Dameon Black, acting president of Jamaica Theological Seminary.

The consultation also included a range of seminars, workshops, and panel discussions. The program also featured interaction with two leading representatives of global evangelicalism, Geoff Tunnicliffe, International Director of the World Evangelical Alliance (WEA), and Doug Birdsall, Executive Chair of the Lausanne Committee for World Evangelization (LCWE).

"God is accomplishing some amazing things around the world," said President Williford. "We have the opportunity to share in this work and to be enriched

and expanded by our partnership with evangelical leaders and ministries throughout the majority world." He added, "The evangelist zeal, deep faith, entrepreneurial and courageous spirit, and ability to accomplish wonderful results with limited resources embodied by these majority world leaders serve as examples for us who lead in North America. Denver Seminary exists to equip leaders for the church who can think biblically, live faithfully and lead wisely in a global world where the center for Christianity is now primarily located in the southern hemisphere."

New campus **completed.**

Seminary Fund **goals met** each year.

Endowment **strengthened.**

Celebration Held for Campaign Completion

The goal of \$17 million in gifts and pledges for the *Equipping Leaders, Increasing the Impact* campaign was reached thanks to the grace of God and the generous contributions of so many of our friends and alumni. As a way of celebration and thank you, the Seminary hosted a BBQ lunch in the chapel on June 28. This event included a trivia game about campaign facts and entertainment provided by alumnus and comedian Justin Fennell. Chancellor Vernon Grounds also delivered a meaningful message, as did President Williford regarding the future of Denver Seminary. We invite those with outstanding pledges to complete their commitments on schedule.

✚ IDEAL Trains Hispanic Leaders

The Institute for the Development and Training of Leaders (IDEAL) was born from a desire to serve the growing Spanish-speaking Hispanic population of metro-Denver. Many of these immigrants are evangelical Christians who attend dozens of congregations along the Front Range. The program was inaugurated in September 2005, and the first cycle of classes ended in May 2006 with 13 diplomas awarded. The courses, taught on Saturdays, utilize materials produced by the Central American Theological Seminary (CATS) in Guatemala and are at three levels: basic, advanced, and vocational. Since its inception, Dr. M. Daniel Carroll R., Earl S. Kalland Chair of Old Testament at Denver Seminary, has served as the coordinator. This fall, Wilmer Ramírez, adjunct professor of Bible at CATS, assumed leadership of the program. For more information please contact ideal@denverseminary.edu or 303-783-3135.



Dr. Danny Carroll R., Earl S. Kalland Chair of Old Testament, addresses the IDEAL graduating class.

Scott Wenig to Hold Haddon W. Robinson Chair of Biblical Preaching



Dr. Haddon Robinson and Dr. Scott Wenig

We are pleased to announce that Dr. Scott Wenig has been named by the Board of Trustees of Denver Seminary to serve in the Haddon W. Robinson Chair of Biblical Preaching. Through the completion of the Robinson Chair through gifts and commitments made to the *Equipping Leaders, Increasing the Impact* campaign, Denver Seminary seeks to continue the legacy of Dr. Robinson by recognizing outstanding teachers or scholars in the area of preaching and thereby solidify the high caliber and reputation of homiletics at Denver Seminary.

The Haddon W. Robinson Chair was launched by Dr. Elias Husni, a medical doctor and one of the many community leaders formed spiritually in part by Dr. Haddon Robinson. Robinson advocated the importance of preaching and communication, saying that “a power comes through the word preached that even the inerrant written word cannot replace.” Community leaders from

Colorado, across the country and around the world, have been impacted through Robinson’s leadership and teaching. This chair seeks to perpetuate that legacy. Dr. Wenig will carry the torch of this former president and faculty member.

Wenig joined the faculty in 1994, and now serves as associate professor of applied theology, teaching in the areas of homiletics, church history, and pastoral ministry. He earned a Ph.D. from the University of Colorado at Boulder, the M.Div. from Denver Seminary, and the B.S. from the University of Colorado at Denver. Wenig served on the pastoral staff of Bear Valley Church in Colorado for 16 years, the pastoral staff of Centennial Community Church, also in Colorado, for eight years, and currently serves as the senior teaching pastor of Aspen Grove Community Church.

Dallaire Joins Faculty as Associate Professor of Old Testament

Dr. H el ene Dallaire joins the faculty this fall as associate professor of Old Testament. She is an ordained minister with the Evangelical Church Alliance, and is a member of the Society of Biblical Literature, the American Academy of Religion, and the National Association of Professors of Hebrew.

Dr. Dallaire earned a Ph.D. and M.Phil. in Hebrew and cognate studies from Hebrew Union College—Jewish Institute of Religion, a master’s degree in biblical literature from Oral Roberts University, and a bachelor’s degree in psychology from Ottawa University. She completed additional work at the Hebrew University of Jerusalem, the Institute for Holy Land Studies in Jerusalem, McMaster University in Ontario, and Western Pentecostal Bible College in British Columbia.

Prior to coming to Denver Seminary, Dr. Dallaire served five years on the faculty of Hebrew Union College—Jewish Institute of Religion in the position of director of Hebrew language instruction, one year on the faculty of Alliance Biblical Seminary in the Philippines, and completed 10 years of pastoral ministry at the Word of Faith Christian Center in Canada. Dr. Dallaire has presented several academic papers at professional conferences on Hebrew language and pedagogy and is currently on the Design Team of the Communicative Hebrew Learning and Teaching project (CoHeLeT).



Dr. H el ene Dallaire

Dallaire’s love of the Old Testament will undoubtedly infect her students. “The Ancients of the Old Testament period are still teaching us today, with voices that speak to our need to obey and serve God uncompromisingly,” said Dallaire. “Through the words of kings, priests, and prophets, God revealed His heart for His creation, and his plan of redemption for all people. What a privilege it is to journey through the books of the Old Testament with Denver Seminary students who seek to know God deeply and who aspire to serve Him faithfully.”

FIGHT, FLEE OR JUST GET ALONG: WHAT IS ORTHODOXY?



Dr. William Klein

by Dr. William W. Klein, professor of New Testament

I confess to a mild addiction to murder mysteries. Okay, it's more than mild! Curling up with a P.D. James or a Tony Hillerman whodunit brings me great delight. Another favorite author is Ellis Peters. She writes about Brother Cadfael, a twelfth-century Benedictine monk who tends the garden in an abbey in Shrewsbury, England. He also solves murders and gets involved in other nefarious goings-on in the surrounding countryside.

In one Peters novel, *The Heretic's Apprentice*, an upstanding young man named Elave readily admits to holding four views: infants who die unbaptized are not necessarily damned; people are not born sinners but become sinners by their actions; people have free will to choose or reject God's grace; and God has not from all eternity fixed the number of the elect. In response, Gerbert, the envoy of the archbishop, insists that the lad be tried for heresy, for, Gerbert claims, each of these views violates church theology. Fortunately for Elave, the levelheaded local bishop Roger de Clinton judges his case and concludes that Elave's views, though troublesome, fall within the boundaries of orthodoxy.

What do you think about Elave's four views? Would you have agreed or disagreed with him? Would you, like Gerbert, brand him a heretic?

We need not resort to novels to realize that the history of the church abounds with heresy trials and witch hunts. Saints and heretics (designation depends on whom you ask) alike have faced excommunication, exile, ridicule, and execution for defying orthodoxy. Eastern and western Christianity divided in the "Great Schism" of AD 1054.

Because Wycliffe held views that were deemed wildly heretical, sometime after his death his remains were exhumed and burned. Luther's excommunication eventually led to the establishment of Lutheranism. Wesley's departures from Anglicanism resulted in Methodism and other brands of Wesleyanism. Closer to home, the group that came to be known as Conservative Baptists (who were instrumental in establishing Denver Seminary) separated from the Northern Baptists over issues of orthodox faith and practice. And within the last few years, a group calling itself the Anglican Mission in America has separated from the American Episcopal Church on theological grounds.

While the barbaric days when Christians burned others at the stake for presumed heresy are in the past, many people still rigorously define themselves by whom they are against, as much as by what they are for. Many people wind up concurring with their pastor or with some prominent opinion-maker, especially if he or she is a famous media personality. A critic who reviewed one of my books labeled me a "Judas-goat." Think about the implications of these two figures. By employing this hyphenated label, the reviewer left no doubt that he found my views beyond the pale of his group's understanding of orthodoxy. Some others reviewed the book very positively—even to the point of quoting some of it in their books. Still others disagreed with my findings but were more gracious in assessing the book's merits and demerits.

The Question of Orthodoxy

When do "departures" from the mainstream preserve orthodoxy and when are they heretical? Is orthodoxy merely a self-description, assuming one can assemble or intimidate enough people to agree?

Are all such divisions based on a commitment to theological rigor, or do other factors play important roles? To put it another way: How much latitude is there within orthodoxy? Are the boundaries fixed or flexible? And who sets the boundaries, particularly when many who draw them differently base their appeals on the same Bible? Is orthodoxy still a useful category?

We must ask whether all issues that divide Christians are really questions of orthodoxy over which they should be prepared to fight or switch. Even though you might prefer different wording for some of these, consider the following short list of alternative positions. Do any of the choices cross over the boundary of orthodoxy and fall into heresy? Are any of them merely optional alternatives—both orthodox? Or would you use different labels to differentiate them?

- women may function as elders in a church, or the elder role is reserved for men only
- God has predetermined precisely who will be saved, or the number of the elect is open and dependent upon human free will to trust Christ
- it is appropriate to use drums and electronic instruments to accompany worship, or thoughtful worship should employ only organs or pianos, or even no instruments at all
- speaking in tongues is a valid gift for the church age, or the gift of tongues ceased after the age of the apostles
- church liturgy should be formal and follow prescribed patterns, or truly spiritual worship is informal or spontaneous

Is there a theologically correct, or at least preferable, option for each of these? If you answer, “For some but not others,” then how did you decide, and what criteria do you employ to determine orthodoxy? And if you answer, “I believe what the Bible teaches,” what are the relevant biblical texts, whose interpretation of those texts do you adopt, and why?

The Joy of Diversity

My wife Phyllis and I have been members of several churches over the years. It turns out that all were Baptist churches, and the one we now attend—while nondenominational—received some initial support from a Baptist denomination. We have also visited (and I have preached in) churches of a wide variety of denominations. I attended chapel while attending Wheaton College (nondenominational) and the Faculty of Divinity of the University of Aberdeen (Church of Scotland). I have participated in various evangelical but also more broadly ecumenical conferences and retreats. Somewhere along the way, Phyllis and I realized that far from being “put off” by the differences we encountered, we have come to treasure many of the variations in the ways other Christians worship our Lord, how they articulate their understanding of the Christian faith, and how they seek to win and make disciples. I have found the diversity to be both staggering and encouraging. Some of these experiences have opened a window into the truth of Jesus’ words: “. . . whoever is not against us is for us” (Mark 9:40).

As one who cares about orthodoxy, when I consider issues that go to the core of the Christian faith, I want to follow Paul’s words to his disciple Timothy. He wrote, “What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us” (2 Timothy 1:13-14). I’ve given my life to

theological education because orthodoxy is too precious to squander or to leave to chance.

However, many issues that separate Christians are actually concerned with preference, style, taste, culture, or simply alternative ways of being faithful to practicing the Christian faith. Some denominations have geographical origins little related to theology. Other divisions derive from groups’ different interpretations of key biblical texts, or the way “faithful” Christians should practice the faith. I ardently affirm the importance of correct interpretation – the purpose of my hermeneutics course at Denver Seminary and my co-authored textbook, *Introduction to Biblical Interpretation*. But as we insist in that book, when sincere Christians differ on points of interpretation over which they have labored with all due diligence, then they ought lov-



With unambiguous language Paul insisted: “There is one body and one Spirit...” one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

—(Ephesians 4:3-6)

ingly to agree to disagree, not break fellowship or look down on those who adopt alternative views. We need to acknowledge how much we have in common with other faithful Christians who are attempting to serve and follow God—even if their denominational labels or many of their views or practices deviate from what we prefer. Even when we conclude that others are theologically divergent, not all matters merit divisions or schisms.

Sadly, some Christians separate from others over almost every issue. They take the stance of Gerbert in *The Heretic’s Apprentice*, in effect saying, “We alone have rightly discerned orthodox faith and practice, and all who don’t agree with us are misguided and possibly dangerous.” Some even suppose they are the only true Christians. That, I believe, is not the appropriate response to differences. While we must stand for truth and uphold the clear and central elements of the Christian faith (for example, as articulated in the Apostles’ or the Nicene Creeds), when we fight and divide over nonessentials we subvert Jesus’ prayer for the unity of his followers (John 17:11, 22). And while groups may not agree about which issues are essential, it is better to err on the side of love than risk committing two grave evils: (1) ignoring Jesus’ prayer for unity in our self-righteous certainty; and (2) ruining our witness to the world that the church is one body in Christ.

While it may be unrealistic to hope that all Christians will form one church, can’t we who claim to follow Jesus find some concrete ways to work for the unity for which Jesus prayed? With unambiguous language Paul insisted, “Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit—just as you were called to one hope when you were called—one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all” (Ephesians 4:3-6). How much effort are we expending in achieving unity? How much are we willing to tolerate and even champion other Christians who are different from us? ➤



a beautiful harmony

M. DIV. STUDENT **KAZIM ERDOGDU** GIVES HIS GLOBAL PERSPECTIVE ON UNITY, DIVERSITY AND HARMONY

I was born in the capital city of Turkey, Ankara, in 1981. When I was 5 years old, my parents became Christians. First, my mother accepted Jesus Christ as her Savior in our family. She met Jesus Christ through her older sister, who became a Christian through a missionary.

Almost six months later, my father made the biggest decision of his life and gave himself to the Lord. Satan hardened my father's heart in this six months period and provoked him to come against God's Word. Yet Satan lost this spiritual battle and God triumphed over Satan by saving my father's life. Since then we have been attending the church as a family.

When I was 15 years old, I accepted Jesus Christ as my Lord and Savior. When I was in university, God called me to serve Him in the church. After much prayer, God brought me to Denver Seminary to get an education in theology in order to be equipped in His Word so that I may be helpful to my brothers and sisters in Christ when I go back to Turkey.

Throughout history, Christianity has never had a good impression in Turkish society. When our people think about Christianity they only recall the crusades. So that makes Christianity a religion of war and the western world in their eyes. People relate Christianity to western culture. They see Europeans and Americans who wear cross necklaces and do

secular, immoral things on television, and judge all the Christians. They blame Christianity with money, adultery, culture, etc. Most of the time they reject the Turkish identity of Turkish believers.

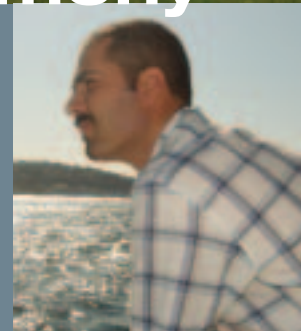
In Turkey the churches are much smaller than here. Everybody knows each other well, and after the service they spend time together. Most of the time they visit each other during the week, too. Although we have different denominations in Turkey, all the churches are willing to move on together. We are so few Christians as Turks, so we have to be united. There are only 2,000 Christian Turks among 70 million people, which means the population of Turkish Christians is about .00003 percent. We cannot progress without helping each other.

When I look at American Christianity, I see a huge variety of denominations. It seems like most of the churches are not in contact with each other. Every denomination has its own unity rather than being united all together. Some churches are traditional. Some of them are open to missions and set goals to reach their brothers and sisters from other nations while others do not. At churches with thousands of members, people generally seem to believe that they are accomplishing their duties by coming to the church and giving a

tithe. Besides the big church activities such as Christmas and Easter celebrations or church picnics, I cannot see a relationship between the members of these churches.

Although I speak of these differences between the eastern and western church, I think God's nature and our natures are based on unity. We believe in a God who is a unit in Himself, three-in-one. While Jesus walked the earth, He wanted us to be united as He is with His Father. We are the body of Christ as both an individual church and universal church. We may think differently than each other but it shouldn't be a problem of hostility.

Even though we differ in our theology, we can see God from different perspectives only if we accept each other and are one. As real Christians, we need each other no matter what we believe or accept. The small differences are like a big and colorful rainbow. Just one color seems so boring all the time but when we look at a rainbow we see the beautiful harmony of colors. How can we love our enemy without loving our neighbors? How can we love God without loving our brothers and sisters? Love requires the unity. ✚



M.Div. student Kazim Erdogan

RETURNING to his ROOTS



2006 alumnus Matt Boettger

DENVER SEMINARY PROVIDED A WELCOME ATMOSPHERE FOR RECENT GRAD'S FERVENT RETURN TO CATHOLIC FAITH

By the time you're reading this, alumnus Matt Boettger is hitting the books again, gearing up to take the Graduate Record Examination (GRE). A May 2006 graduate of Denver Seminary, Matt's not giving himself much downtime. Having completed a Master's degree in Biblical Studies with an emphasis in New Testament, he's ready to tackle his next goal: earning a Ph.D. He one day hopes to teach New Testament at a Catholic University.

Catholic? Yes, because Matt is a Bible-believing Christian who also happens to be Catholic. "I grew up nominally Catholic," said Boettger. He experienced a season of rebellion while he was an undergraduate at the University of Nebraska. His junior year, he rediscovered Christ through his involvement with the Fellowship of Christian Athletes. This was his introduction to "evangelicalism" and while he plunged head first into this new life, two years later he was drawn back to Catholicism.

"I had read many evangelical authors, but not any Catholic authors," he said. "I felt strongly convicted about that, and bought every book about Catholic doctrine I could. I read and read and read." After this fervent study of his Catholic roots, he concluded that he wanted to return to the Catholic church.

Boettger transferred to Denver Seminary after studying a year at Notre Dame Graduate School in Alexandria, Va. An academic mentor moved to the Denver area and convinced him to check out Denver Seminary. "Since I had an evangelical past, Denver Seminary wasn't a big culture shock for me," he said. "However, it was hard to adjust to the loss of the Catholic, contemplative life, which was really rich and sanctifying. While I enjoyed the outgoing, enthusiastic call to enrich my relationship with Jesus, some of the mystery was lost."

So, having been a part of both the Catholic and non-Catholic camps, what is his interpretation of the differences between the two? "It seems to me that the chief difference is in the way we look at our relationship with God," he said. "When I talk to my Denver Seminary friends, it seems like they have a focus on the God who is the great divine judge who through Christ acquits the sinner of all their sins. And as long as they have that faith in Jesus, they are eternally acquitted. Whereas Catholics traditionally acknowledge that our focus is on the Divine filiation between God and man. There is an adoption of sons in Christ." While he stresses it's not entirely black and white, he sums up a key difference between the Protestant and Catholic emphases: God as acquitter vs. God as adopter.

And what about the similarities? "We both believe in a great personal relationship with Jesus Christ, and we both believe that obedience to Christ as Lord is very important. Evangelicals and Catholics both believe that all of our good works flow from faith. We can start there. Both are convicted of the fact that no good work can come outside of the context of the grace of God." He added, "If these similarities come as a shock, then it may be due to a significant misunderstanding of the Catholic doctrine of justification by many non-Catholics and Catholics alike."

In spite of these similarities, Boettger shared that in conversations with Evangelicals—including those within the Seminary community—few can correctly articulate Catholic theology as it is understood by the Catholic Church, and such misunderstandings make finding common ground difficult. This, he believes, has hurt the Church as a whole. "I think when you look back to the first few centuries, the solidarity of the Church was what it made it so attractive," he said. "Today, we're so divided that we endorse relativism, not by actions or words, but by factions."

Boettger believes that the division is due to misunderstanding. "There's no reason to have the big chasm between the two of us," he said. "There really are two theological grids by which we interpret Scripture, but if Evangelicals would try to understand the Catholic faith as expressed by the official documents, I really believe we would be much closer than we are now," he explains. "The majority of tension is because of misrepresentation. If only we'd be willing to try and understand each other." He added, "There truly is significant common ground between us, but that common ground will not be revealed without genuine dialogue and the letting-go of presuppositions on behalf of Catholics and Evangelicals alike. This is what I believe God is calling me to be a part of." ✚



LIVING TRUTH



*by President
Craig Williford, Ph.D.*



I came to Christ in the spring of 1968 through the dedicated efforts of some friends. The youth group of a church in Detroit, Mich. covenanted with each other to identify unsaved friends in their high schools, befriend them and then encourage these teens to attend a midweek Bible study led by the youth pastor. Two members of the youth group adopted me as their project and over the next three months God slowly prepared my heart and mind for receiving Jesus Christ as my Lord and Savior. I am eternally grateful to those friends, the youth pastor who challenged them and the church for loving me enough to invest in my coming to Christ.

Since I was the only follower of Christ in my biological family, this church became my spiritual family; members of my church loved me like I was one of their own. As a staunch fundamentalist church, they worked diligently to teach me their values: what true followers of Christ should believe and how they should act. I still remember those intense Sunday school and midweek classes focused on teaching me Bible content and the extensive tenants of fundamentalism in the sixties and early seventies. A copy of the Schofield Study Bible was thrust into my hands with a smile and stern warning that this KJV version of the Bible was the only trustworthy translation. I was skillfully indoctrinated in the classic dispensational beliefs; in fact, I still remember a vicious exchange between two of my Sunday school teachers over whether the Bible taught seven or nine dispensations! Summer Sunday evenings were packed with prophecy conferences and the sermons of traveling evangelists, and my Saturdays included training in evangelism, calling for many hours to be invested in all sorts of door-to-door conversations with strangers. Clearly, these church leaders were dedicated to giving me solid fundamentalist roots in those years before I would venture out on my own! And when the time for college arrived, I was advised that only four

Christian colleges were considered “acceptable” for the next stage of my education—and I chose one of them.

That fundamentalist church environment—which I still admire on many levels—was strong on truth, intentional and thorough discipleship, and love for fellow believers who stayed faithful to their fundamentalist values. Yet they were weak on thinking beyond strict categories, loving only those inside their controlled community who adhered to the strict confines of their doctrines and acceptable behaviors. Today, we might say that they were committed to truth at the expense of grace and true love. They were tertiary separatists—not only separated from non-fundamentalists but also from anybody who did not also separate from nonfundamentalists.

I can remember the stir over Billy Graham in my home church: could we support him as a preacher regardless of whom he allowed to sit on the stage with him? I still love that band of believers deeply for their commitment to me and their work that resulted in so many teens coming to Christ. They instilled in me a deep appreciation for the authority of the Bible, biblical preaching/teaching and for evangelism (even though I now view lifestyle evangelism based on service as a far more effective means of sharing God’s truth and love with others). Yet, they could not allow truth and grace to penetrate their lives in ways that would shape how they communicated God’s truth. They could not consistently honor both truth and grace.

Today I wonder if we, as evangelicals, err by being so focused on grace and appearing relevant to the culture...do we sacrifice grace-filled truth and carefully developed biblical doctrine? Life and cultural changes are inevitable, and foundational societal changes do require the church to faithfully seek God for wisdom in how He would have



us embody the gospel and be the church in today's world. Yet, recent arguments by some evangelicals over the authority of Scripture, the ability to know God's truth, the legitimacy of evangelism, and some fuzzy statements on social and moral issues cause me to ask: are we setting aside too much of God's eternal, objective truth for the sake of appearing in touch with the latest trend? Could we now be emphasizing grace to the detriment of God's truth? Are we once again having difficulty understanding how grace and truth inform and teach us how to live out our faith?

Dr. Vernon Grounds, our chancellor and past president, faced these challenges during his 55 years of service at Denver Seminary. The following statement by Dr. Grounds has become enshrined in our institutional memory:

*Here is no unanchored liberalism—
freedom to think without commitment
Here is no encrusted dogmatism—
commitment without freedom to think
Here is vibrant evangelicalism—
commitment with freedom to think within the limits laid down
in Scripture.*

These values—commitment to the authority of Scripture and the freedom to think within the authority of Scripture—have been ingrained into our institutional ethos since the Seminary's inception in 1950 and continue to define our approach to God's truth. Some suggest that this type of commitment to truth is arrogant or archaic or misguided—too narrow for the age in which we live. Here at Denver Seminary we disagree and boldly assert that this commitment to biblical authority is the very foundation of our existence.

We require every degree-seeking student to sign the following National Association of Evangelicals Statement of Faith, which reads:

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful people, regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

Additionally, students taking oral comprehensive exams at the end of their school work must demonstrate their ability to think biblically and make a life commitment to these faith tenets. Our commitment to biblical authority and historic, orthodox Christian beliefs permeates our educational experience.

Hebrews 4:12 reads: "For the word of God is living and active. Sharper than any double edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." Our commitment to God's word also includes our belief that the Word of God actively works in our lives forming us into grace- and love-filled people and communities. We become followers of Christ who respect others and engage in conversations of convicted civility, not attackers of those who disagree with us. We humbly acknowledge that sin causes a propensity toward error and mistakes while we state our need for confession and repentance as the Spirit of God points out sin in our lives.

God makes it possible for us to know truth. He is truth and He has given us the Holy Spirit and the Bible to guide us into this truth. We can have confidence in His ability to teach us His truth and in the legitimacy of calling others to receive and live by His truth. I suggest not an arrogant attitude, but one of humility and confidence in God's truth, not in our ability.

In addition to this allegiance, we are devoted to creating an environment that fosters the freedom to think within the authority of Scripture. Last year our students came from over 50 differing denominational backgrounds. We acknowledge and appreciate our historical roots with the Conservative Baptist Association, and are thankful that those whom God used to start Denver Seminary acknowledged in our origins that we would exist to serve the entire evangelical community. This dream is certainly true today. What a great atmosphere to train leaders for service in God's kingdom! Our graduates serve all over the world and in so many diverse settings. Watching our faculty, staff, board and administration model a commitment to biblical authority—while respecting others who differ in their faith expressions—prepares them well for their current and future ministries assignments. The cliché makes sense: Major on the majors and minor on the minors while always acting in a way that integrates truth and grace. May God enable us to humbly proclaim his truth, and give us the grace to live it with conviction. ✚

How my mind has changed **AND STAYED THE SAME**

EXCERPTS FROM THE 2005-2006 CHRISTIAN THOUGHT COLLOQUIUM



Dr. Vernon Grounds



Dr. Gordon Lewis



Dr. Bruce Shelley



Dr. Bruce Demarest

col·lo·qui·um \kə-'lō-kwē-əm\
n., pl. -quia: 1. an informal meeting for discussion;
2. an academic seminar on some broad field of study,
usually led by a different lecturer at each meeting.

✚ In the 2005-2006 academic year, the Division of Christian Thought sponsored its first annual Christian Thought Colloquium. These mid-day gatherings were attended by alumni and other guests from the community, as well as current students, faculty and staff. And, who could be better to lead us than four long-esteemed faculty members in theology, church history and philosophy? Over the course of the series, Drs. Vernon Grounds, Gordon Lewis, Bruce Shelley and Bruce Demarest led those gathered in thinking about “How My Mind Has Changed and Stayed the Same.” Each of these men reflected personally and theologically on those commitments that they have been led to reconsider or revise as well as those commitments that have remained unchanging.

While there is no substitute for hearing from and conversing with these Denver Seminary professors in person, we thought our readers would enjoy a sampling of what they had to say.

Dr. Vernon Grounds, Chancellor

In 1937, through the influence of my fundamentalist friends, those who had been influential in my commitment to Christ, I enrolled in the newly organized Faith Theological Seminary. That school was a split from Westminster Seminary which had previously split from Princeton Seminary. But at Faith, the theological tradition of Charles Hodge and Benjamin Warfield, Princeton stalwarts, was steadfastly carried on. We students were ardently inculcated in fundamentalist separation; so it's not surprising that in my first and only pastorate I led our little flock to join IFCA (the Independent Fundamental Churches of America). I had been taught to be both a fundamentalist theologically and a separatist ecclesiologically. Today I no longer call myself a fundamentalist, though I hold fast to the fundamentals of historic Protestantism. I see no reason to abandon the doctrines of biblical orthodoxy, even if I haven't forgotten what one of our staunch Faith professors told us in a church history class: “Fundamentalism is too much fun, too much damn, and too little mental.” Yes, I'm still a fundamentalist, provided I'm permitted to spell out the fundamentals.

But I'm no longer a separatist. While I'm an unyielding Baptist, I thankfully embrace as my brothers and sisters all believers in the Gospel, and I unhesitatingly quote:

*He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in!*

Yet abandoning fundamentalism did not mean that I have changed my fundamental theology. I never found all five points of Calvinism either intellectually or morally persuasive. On the other hand, I can't subscribe to open theism. I freely admit that while I can and do rejoice in a cluster of certainties, I am constrained by mind and heart to confess mystery, admitting that my body of beliefs has some dangling loose ends. I agree with G. K. Chesterton that the purpose of opening the mind is like that of opening the mouth—to shut it again on something solid.

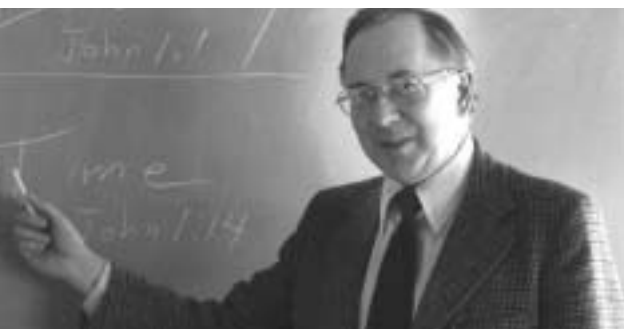
But I occasionally reflect on that profound experience of master-logician Thomas Aquinas who, after producing his ponderous *Summa Theologica*, refused in midlife to write anything further. Evidently he had a mystical experience which prompted him to affirm that the vision he saw made all his massive work seem like so much straw.

And as I look back on my teaching, writing, counseling, and preaching, I know why Karl Barth, that towering 20th-century theologian, once wrote:

“The angels laugh . . . They laugh at [that German professor] because he tries to grasp the truth about God in a book of Dogmatics. They laugh at the fact that volume follows volume and each is thicker than the previous one. As they laugh, they say to one another, “Look! Here he comes now with his little pushcart full of volumes of the Dogmatics!”—and they laugh about the men who write so much about Karl Barth instead of writing about the things he is trying to write about. Truly, the angels laugh.”

I am not a proponent of agnosticism. By no means. But at 92 and no doubt nearing the end of my pilgrimage on this planet, I can appreciate the Christocentric emphasis of Stanley Jones, that outstanding missionary to India a century ago. He tells how when he started his ministry in that country with all its philosophies and religions he tried to defend a long line of Western theology and culture extending from creation on through to the latest lynching in the United States. Forced to realize the futility of that battle, he retreated to the citadel Jesus Christ, focusing on our Lord's Person and teaching. Then with love he could ask whether in the whole sweep of Indian civilization there was anyone who could rival Jesus.

I agree that long years spent in studying and expounding apologetics, philosophy, theology, and psychology, the pivotal question is, “What do you think of Jesus?”



The first radical change at eight years of age altered my inner character when I accepted Christ. Thereafter, major changes in my life and thought stand out in three areas: the fundamentalist modernist world, the flourishing evangelical world, and a fractured evangelical world.

My life and thought in the fundamentalist world.

The fundamentalist church in which I was raised called people back to divinely inspired and authoritative biblical revelation and a personal moral God distinct from the world but active in it. Fundamentalists also emphasized our inherent sinfulness, Jesus' virgin birth, his

The fundamentalist method of education was by sheer indoctrination on the teacher's authority. In the first Bible school theology course I took, I had to memorize the professor's Doctrinal Statement daily. In class, on any given day, students could be called on to stand and recite his D.S. verbatim.

Defending the faith was easy then. It seemed that there were only two options. You were either a fundamentalist or a liberal. If you differed on any detail with the theology professor, the school's President or chairman of the board, you were “on a slippery slope toward modernism.”

Dr. Gordon Lewis, Senior Professor of Christian Philosophy and Theology

deity, his substitutionary atonement, his resurrection and his future return to this earth. These were crucial Christian doctrines, but often they were not well explained or defended.

Whether from the right or the left, we need to stop hurling invectives at one another. There must be a better philosophy of education than indoctrinating people on the right or on the left and calling each other bad names. In a football game when things get out of hand the coach or the referee calls time out!

My life and thought in the flourishing evangelical world.

What led me to leave the fundamentalist atmosphere in which I was raised for an evangelical way of thinking about the faith and its defense?

First, a number of factors contributed to my change to evangelical thinking. I began to realize the importance of being able to give a cogent reason for my hope in courses with three outstanding evangelical leaders:



Vernon Grounds, Carl Henry and Edward John Cornell. Evangelical books, magazines and scholarly journals multiplied dramatically in the second half of the twentieth century. In 1950, Denver Seminary was founded, and in 1958, when I joined the faculty, the Seminary's motto was "Set for the Defense of the Gospel." Here I was immersed in a resurgent evangelical world.

Second, my method of research, reasoning and decision making changed. As an evangelical at Denver Seminary facing a pluralistic world, I was free to develop a better method of establishing and defending beliefs. I wanted to avoid indoctrination and calling people who differed with me dreadful names. Rather, I looked for similarities with other people's views as well as differences.

Finally, numerous other sources contributed to my growing awareness of theology's relevance. Responsibilities as a Sunday school teacher, deacon, elder and interim pastor in churches through the years also called for applying God's revealed truth. The influence of different students each year stimulated varied applications of the great doctrine. Major changes also occurred as a result of teaching at the Union Biblical Seminary in India in 1973.

My Life and Thought in a Fractured Evangelicalism

I regret to report that some evangelical scholars, publishers, schools and churches are now abandoning the view of the Bible that turned the tide at the middle of the twentieth century and spurred the resurgence of evangelicalism in its second half. Unfortunately, at this time of evangelicalism's greatest opportunity for outreach, much energy now has to be spent on the foundational conviction. Some scholars thought to be "evangelical" now deny that in the human languages of the Bible God has conveyed inerrant information about reality.

Aware of such influential denials of God's written Word, my mind can no longer speak about the flourishing of evangelicalism. I must refer instead to evangelicalism as fractured. As an elder in obedience to Titus 1:9, I must refute those who allege that the human words of Jesus and other spokesmen for God in the Bible are not to be identified as God's Words.

The evangelicalism of any Christian school like Denver Seminary will die like a cut flower if it reduces the Bible to the fallible words of Israel and the church at different periods of biblical history. "All people are like grass, and all their glory is like the flowers of the field: the grass withers and the flowers fall, but the word of the Lord endures forever" (1 Peter 1:24-25).

Dr. Bruce Shelley, Senior Professor of Church History and Historical Theology

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SUMMER 2006



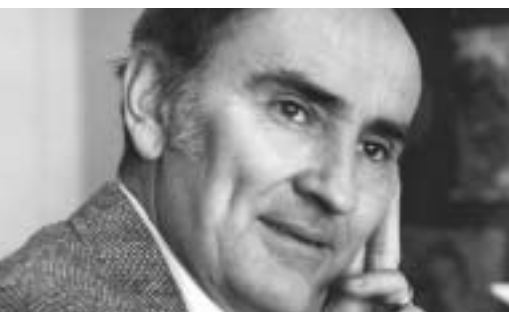
If we take, as most Christians do, the Apostles' Creed as the essential summary of orthodoxy, my faith remains largely unchanged—orthodox still, only with a little Baptist flavoring added. But I must confess publicly—and for the first time—I have fallen under the spell of a cluster of Christian writers who once gathered around C. S. Lewis at Oxford—some in person, and some by their writings. And as a result I fear I have missed for most of my life what Chesterton once called "the practical romantic life."

Looking back now, I think this fresh perspective must have been incited by Annie Dillard. After my cardiologist implanted a stent in my right coronary and sent me home to recover, he suggested a daily regimen of walking to strengthen my heart, slowly adding distance as week followed week. One block became two, two blocks became four and so on, until I was doing about two miles on pathways of the Bear Valley greenbelt. This regimen also seemed to call for extended periods of reading, and I began—quite naturally, it seemed to me—with Annie Dillard's Pulitzer-Prize-winning *Pilgrim at Tinker Creek*. Her creek in the Blue Ridge Mountains became my creek at the extended feet of Mount Evans. And I soon learned from her that the

power to see deeply is bound up—in some mysterious way—with the attitude of the heart. "It is dire poverty indeed," she once said, "when a man is so malnourished and fatigued that he won't stoop to pick up a penny. [I related to that! I had done it most of my life!] But if you cultivate a healthy poverty and simplicity, so that finding a penny will literally make your day, then, since the world is in fact planted in pennies, you have with your poverty bought a lifetime of days. It is that simple. What you see is what you get." Need I say, "The lady speaks in parables"?

I soon found that Annie Dillard pointed me quite naturally to other authors with a similar outlook on life. Before long I was also "into" G. K. Chesterton and George MacDonald, and to be sure, C. S. Lewis and his *Surprised by Joy* and *Chronicles of Narnia*. Each of these writers—I slowly came to recognize—has what I now call "deep sight." First, I found that Chesterton probes this perspective in his orthodoxy as he demonstrates the ways the wisdom of fairyland is truer than the truths of modern science. It was Chesterton who encouraged me to follow my impulses and return to my childhood. I found that rather easy to do since early in my retirement—at my children's request—I had yielded to my wistful moods and went back to my childhood in search of stories for the grandchildren. I discovered in my past more than I had ever imagined and wrote story after story of my early years in Southern Indiana. But I came to wonder: could these memories of childhood days also lead me somehow into some deeper truth, as some of my reading was suggesting?

In a way that the historian and the systematic theologian cannot, the storyteller may give us some clue to the meaning of the lives we live. And isn't that, after all, what the preacher is? A storyteller? And stories—with their enormous power—make us want to know what is coming next. We are, after all, a Lucy or an Edmund tumbling into the snows of Narnia under the powers of the White Witch and we are all Frodo the Hobbit in *Lord of the Rings*, daring all the horrors of Mordor to get rid of his burden. And we all want to know how our story turns out. In the end, the storyteller's—and the preacher's claim—I believe, is that life has meaning. Deep down, there is life-fulfilling order and purpose in the Bible. In its story, there is life.



Reflecting back, my evangelical heritage in the local church, seminary, and graduate school was highly cognitive and activist. The academy stressed knowing about, and the church doing for, God. The message conveyed was: “Prove you are a Christian by what you know and what you do.”

My mind has changed in that it's not just learning about Christ, but learning Christ, as the Greek text of Ephesians 4:20 confirms: “That isn't what you were taught when you learned Christ.” Simply “knowing about” can be a dry and dusty academic drill. “Knowing about” breeds a life that is brain-deep rather than life-deep. Many seminarians testify that the rigor of academic study has stressed their spiritual lives. This temptation in academia is subtle.

I am a belated convert to a more holistic mode of knowing—a knowing centered not in the intellect alone, but in the heart, where *leb* and *kardia* integrate all God-endowed functions of intellect, volition, emotion, moral sense, and relationships (Psa. 9:1). Heart is the place of our orientation to God, the place where the presence of God touches us.

The second area of change that flows from the first is my commitment to integrate theology and spirituality. Spirituality I define simply as “our lived experience of the living God,” or as Eugene Peterson puts it, “living fully and well” [*Christ Plays in a Thousand Places*, p. 29] I have come to understand that a precise understanding of doctrine is not enough, for as A. W. Tozer wrote, “You can be straight as a gun barrel theologically and just as empty.” I now understand that

Dr. Bruce Demarest, Professor of Christian Theology and Spiritual Formation

theology and spirituality, properly understood, are joined at the hip in symbiotic relation. “Theology is conceptual spirituality,” and “spirituality is devotional theology.”

Consequently, I perceive more clearly that reflection on God and the Gospel must not be restricted to the lecture theater or the library. Theology is bound up with wonder, worship, devotion, the practice of righteousness and a life of love. You may have heard the popular saying, “If you have only the Word, you dry up. If you have only the Spirit, you blow up. But if you have both, you grow up.”

Finally, while committed to the entire truthfulness of Scripture, my journey has involved an appreciative return to classical Christian roots and the faithful tradition embedded therein. I have been enriched by the wisdom of the western church fathers and have also gained a greater appreciation for the Eastern Christian tradition. I delight in affirming with Professor Tom Oden, “I have been searched out and found out by ancient wisdoms.”

I have also gained fresh appreciation for great hearts of the medieval Christian world, many of whom being indebted to the Augustinian theological and spiritual tradition. Likewise, I have been stimulated by many post-Reformation Christian writers and many Puritan pastors and theologians. I have been further challenged and enriched by more recent spiritual writers such as Abraham Kuyper, Evelyn Underhill, Henri Nouwen, Jim Houston, Eugene Peterson, and Richard Foster. My critical reengagement with our Christian tradition has

moved me from a narrow sectarianism to a more centrist posture that might be called a ‘biblical ecumenism.’ I now see more clearly that God has been at work building His kingdom through two millennia of church history. Although a Reformation person, I understand that the church did not begin with either Luther or Calvin. Many Anglicans, Roman Catholics, and Orthodox are faithful members of the body of Christ. If Jesus Christ has accepted into his family a believer from one of these Christian traditions, I cannot hold such a one at arm's length. Whereas earlier, schism was drilled into my head, I now possess a deeper commitment to the unity of the church, for which our Lord so passionately prayed in John 17 (see v. 21).

I sum up simply as follows: Through the years the Spirit has led me to “enlarge the box” of my understanding and application of the riches of our Christian faith. I regard this as a distinct blessing, and give thanks to the Lord for such a grace. ✚

THE CHRISTIAN THOUGHT COLLOQUIUM, 2006-2007

Building on last year's fine start, the Division of Christian Thought is continuing the colloquium this year with a series of sessions conducted by the current full-time faculty members in theology, church history and philosophy. This year, rather than all addressing the same theme, each participating faculty member will present a brief lecture, followed by question-and-answer, on some aspect of a recent publication or current research interest. Please join us from 12:00 to 12:50 p.m. in the Executive Board Room at the Graber Administration Center.

September 25: Dr. Scott Wenig, “Evangelicals in America: Where Have We Come From, Where Are We Now, and Where Are We Headed?”

October 26: Dr. Don Payne, “J. I. Packer's Influence on Evangelicalism”

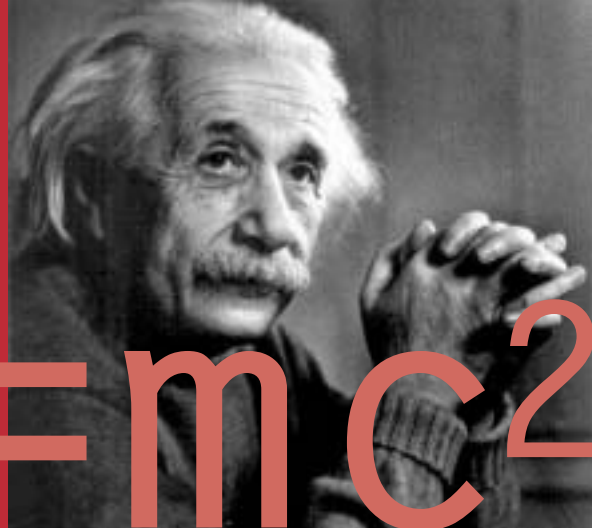
February 26: Dr. David Buschart, “. . . that they may all be one”: A Different Kind of Unity”

April 5: Dr. Douglas Groothuis, “What Philosophers Wish That Biblical Scholars and Theologians Knew About Philosophy”

April 23: Dr. Sung Wook Chung, “Karl Barth and Evangelical Theology: Major Convergences and Divergences”

As this issue seeks to shed light on our theological diversity and unity, it becomes quickly apparent that this is an incredibly special place. When students are united in their challenge to think within the confines of the Scriptures from a context of denominational diversity, quite simply, they grow. They learn from the Word and they learn from one another.

Since 1950 our mission has been to transform men and women in mind and heart in order to prepare them for lives of ministry and service. Recently, our Board of Trustees commissioned the Strategic Framework Task Force to review our foundational documents and renew our commitment for the future. Our mission and core values statements stood at the center of their conversations.



EQUIPPING LEADERS = MISSION X CORE VALUES²

With apologies to Einstein and his Theory of Relativity, one could say that the formula for equipping leaders put simply is to start with our mission, multiply it by our core values squared. The squared part perhaps would be the multiplying impact that alumni, mentors and friends have on our faculty and staff when they too embrace our core values and mission.

So at Denver Seminary $E=mc^2$ is the equation which sums up our existence. In this formula, it is important for our alumni, mentors and friends to understand that our mission and core values are accomplished only as a result of their participation with us. As we grow from here, we rely on their intercession, involvement and investment.

For those interested in supporting Denver Seminary through intercession, we invite you to join our group of **Prayer Partners**. Additionally, as each of our alumni and friends has God-given gifts and abilities that may be offered in service, consider our **Mentors and Volunteers** opportunities. Finally, gifts to the **Seminary Fund** are an investment in the lives of Christian leaders preparing for ministry, and regardless of the size, they underwrite about 25 percent of the cost of each student's education.

Prayer Partners

If you would like to pray monthly or even daily for Denver Seminary, we invite you to join our long list of Prayer Partners. Contact Melanie Eagar at 303-762-6949 or melanie.eagar@denverseminary.edu to be included in Prayer Partners communications.

Mentors and Volunteers

For local alumni and friends of Denver Seminary, please consider serving as a mentor or volunteer in a department on campus. Visit www.denverseminary.edu/tm/howitworks or call Nicolette Johnson at 303.762.6917 for mentoring information. For volunteer opportunities please contact Melanie Eagar at 303-762-6949 or by email at melanie.eagar@denverseminary.edu.

Seminary Fund – Advancing the Mission

Gifts to the Seminary Fund provide the resources for us to offer student scholarships, update campus technology, secure library resources, and retain outstanding faculty and staff. For your convenience you may mail us a check, establish monthly automatic bank drafts or give online using your credit card at www.denverseminary.edu/giving/giveonline. Contact Brian Fort at 303-762-6924 or brian.fort@denverseminary.edu for more information about supporting the Seminary Fund, our annual fund to advance our mission.

MISSION

Denver Seminary seeks to glorify God by equipping leaders to think biblically, live faithfully, and lead wisely for a lifetime.

Our mission is accomplished as our students and graduates faithfully advance God's kingdom purposes through their serving, leading, and equipping others in the name of Christ.

OUR CORE VALUES

- Our statement of faith and evangelical ethos that encourages freedom to think within the limits of the authority of Scripture.
- An educational process that utilizes mentoring in the integration of spiritual formation, academic scholarship, and leadership competencies.*
- Academic quality
- Sensitivity to human diversity
- Student focus
- Church focus

*Designing our educational experience to ensure that our students will address what it means to think biblically, live faithfully and lead wisely in ways that inform and impact each other. Also, we intentionally provide educational opportunities for students to gain meaningful life-on-life training to increase their character development and ministry experience through the use of well-qualified and trained mentors.

—Jeremiah 3:15

New Law Enables Stewards to Give from IRA's in 2006 and 2007

The Pension Protection Act of 2006 takes steps to strengthen retirement programs for Americans, while also outlining provisions to encourage higher levels of charitable giving. This legislation provides incentives for those 70.5 years of age and older to make gifts of up to \$100,000 directly to ministries like Denver Seminary from their potentially taxable Traditional and Roth Individual Retirement Account (IRA) funds. These gifts are excluded from the giver's gross income for the taxable year.

If you are an individual or a couple, over 70.5 years of age, and you are prayerfully evaluating your giving decisions for 2006 and 2007, and you would like to learn more about how you can make a tax-free gift from your IRA, please consult with your tax advisor or contact Brian Fort by phone at 303-762-6924 or by email at brian.fort@denverseminary.edu. Understanding laws like this can help you maximize your ability to support ministry efforts through sound financial planning.



D E N V E R S E M I N A R Y

Women's Forum

CHALLENGE THE MIND, EXPAND THE HEART

A series of stimulating lectures and discussions designed for women in our community to wrestle with relevant issues of today, cultivate their own worldview and pursue a deeper relationship with Christ. We invite you to join us in the Simpson Leadership Center for our inaugural year of women's forums. Be challenged in your thinking, exhorted in your faith and encouraged in your heart as a range of thought-provoking topics are discussed. Free and open to the public. Please invite your friends. To register or for more information, visit us online at www.denverseminary.edu/events/womensforum or call 303.762.6969.

October 5	7:00 p.m.	Jane Norton	<i>Woman of Faith in Politics</i>
*October 10	11:00 a.m.	Craig and Carolyn Williford Chapel service followed by women-only discussion from 12-1 p.m.	<i>Christian by Committee</i>
November 1	7:00 p.m.	Elizabeth Walter and Howard Baker	<i>Spiritual Formation</i>
February 8	7:00 p.m.	Danny Carroll	<i>The Mideast Crisis</i>
March 8	7:00 p.m.	Craig Blomberg	<i>History of the Bible</i>
*April 24	11:00 a.m.	Elisa Morgan Chapel service followed by women-only discussion from 12-1 p.m.	<i>TBA</i>

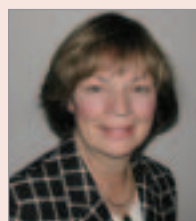
*Lunch provided by reservation



Jane Norton
Lieutenant Governor



Craig and Carolyn Williford
Denver Seminary President



Elizabeth Walter
Adjunct Professor, Counselor



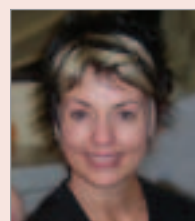
Howard Baker
Instructor, Campus Chaplain



Dr. Danny Carroll
Kalland Chair of Old Testament Studies



Dr. Craig Blomberg
Distinguished Professor of New Testament



Elisa Morgan
President, MOPS International

First Ever Faculty Book Reading and Signing

The first ever Denver Seminary Faculty Book Reading and Signing event will be held in the Carey S. Thomas library (located in the Lewan Learning Resource Center) on Friday, December 1st, from 7-9pm. Watch for more information on the Denver Seminary website as the date approaches!



Become What You Are William Klein (Authentic, 2006)

If you were sitting today on a hillside listening to Jesus' Sermon on the Mount, how ought you respond? *Become What You Are* is the insider's guide to Jesus' agenda—the goal of “spiritual formation.” This goal is a transformed heart, a change at the inner center of our being, that leads to a life that pleases God. Or, as a shorthand, it means becoming like Christ. This unique approach to the most famous sermon juxtaposes “analysis” with “practice” sections throughout.



Christ the One and Only: A Global Affirmation of the Uniqueness of Jesus Christ Sung Wook Chung, Editor (Baker, 2005)

In response to a postmodern world where religious pluralism reigns, this collection of essays from international scholars Ellen Charry, Gabriel Fackre, Clark Pinnock, and K. K. Yeo, reaffirms the absolute uniqueness of Christ as the only Lord and Savior of humanity. The essays also reconfirm the identity of the Christian faith as a religion centered on the person and work of Jesus.



Exploring Protestant Traditions David Buschart (InterVarsity, 2006)

A field guide to Lutheran, Anabaptist, Reformed, Anglican, Baptist, Wesleyan, Dispensational and Pentecostal. David Buschart traces the histories of each tradition, explains their interpretative approaches to Scripture and identifies their salient beliefs. Charts displaying the denominational representatives of each tradition and bibliographies mapping the path for further explorations add value to this guide.



A Tearful Celebration: Finding God in the Midst of Loss James Means (Multnomah Publishers, 2006)

The last thing you want to do when crushed with indescribable pain and suffering is turn to the very God who allows it all to happen. *A Tearful Celebration* is the candid, pull-no-punches account of Means' struggle to understand God's ways and to stand firm in the face of incalculable loss.



The Work of the Chaplain Naomi Paget, Jan McCormack (Judson Press, 2006)

The Work of the Chaplain meets a critical need for both an introductory and an overview of chaplaincy in general. The authors, both experienced chaplains, offer direction in the integral areas of accountability, privacy, personal ethics, and spiritual assessment and cover the variety of settings in which chaplains are called to minister, including military, hospice/healthcare, prisons, law enforcement, campus, workplace and crisis intervention.

THE LINK

Bringing Christian Leaders of the Front Range Together.

Are you a leader in the Denver Front Range Community? Would you like further resources for your development and lifelong learning? Do you want to be better connected to other leaders like you? Consider signing up for Denver Seminary's new newsletter, The Link. To subscribe to this free newsletter, send your request to thelink@denverseminary.edu.

+ CrossTalk: Encouraging Christian Leaders through Lifelong Learning and Community

We at Denver Seminary are excited to bring to you a series of events designed just for pastors and ministry leaders! Upcoming dates for the fall 2006 include the following:

OCTOBER 19 9:00-11:30 a.m. SPIRITUALITY AND MINISTRY: SAUL'S ARMOR OR FIVE SMOOTH STONES?

Author and Seminary Chaplain Howard Baker leads us as we talk about the fullness of life with God. How does a Christian leader integrate this personal spirituality into a life already filled with a busy ministry schedule?

NOVEMBER 16 9:00-11:30 a.m. SAFEGUARDING THE PASTOR'S MARRIAGE AND FAMILY AGAINST MINISTRY CRISIS

Steve and Patti Cappa, directors of Marble Retreat, will lead this session of *CrossTalk*. Steve is also a former professor of counseling at Denver Seminary.

Register for the October *CrossTalk* by October 12, 2006 for \$20, or pay \$25 at the door. For an additional \$5, we invite you to stay for lunch and more conversation from 11:45 to 1:00pm. *CrossTalk* will not be held in December, but will resume in January. To register for either of these events, please log on to www.denverseminary.edu/lifelongeducation.

THE FOUNDATIONAL FUNDAMENTAL

It's already just a closed chapter in the history of our Christian faith, but I and my older Seminary contemporaries haven't forgotten the fundamentalist / modernist controversy. Many of the once-heated debates may no longer agitate as they formerly did, but the central issue remains. Do we or don't we have a trustworthy Word from God, a divine revelation which gives us infallible truth about the Creator Himself, His nature, His purpose, and our relationship to Him? Denver Seminary was organized by Christians who were convinced that in the Bible we do indeed have God's Word, and because we have God's Word we have God's truth.

This, then, is the foundation of our faith. And if our Seminary ever abandons that foundation, it may survive as a religious organization (any number of religious organizations are such survivals), but the Seminary's founding and foundational purpose will have been abandoned. So our concern is not about words. *Fundamentalism* as a term has largely become obsolete as has *modernism* when that word is applied to theological controversies and ecclesiastical mat-

ters. But what fundamentalism stood for is the unchanging foundation of our faith, and concerning that foundation we may dogmatically affirm with Paul, "The foundation of the Lord stands sure" (2 Timothy 2:19). And holding tenaciously to our foundational Biblicism we must insist, quoting Paul again, "Other foundation can no man lay than what is laid." (1 Corinthians 3:11). Yes, laid in what one of England's great statesmen, William Uriaiah Gladstone, called The Impregnable Rock of Holy Scripture.

Let us gladly bring all the resources of learning to help us understand God's Word. Gladly, too, let us utilize all increasing means of communicating that Word, applying it appropriately to the whole sweep of life. And all the while let us gladly testify:

*The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the living Word.*

—William W. How



Dr. Vernon Grounds

chancellor's corner

Howard Baker

Oct. 13-15 Buena Vista, Colo., Young Life Africa Board Meeting

Nov. 7-13 Bristol, United Kingdom, Ph.D. study

Craig Blomberg

Oct. 27-29 Perryville Baptist Church, Wakefield, R.I., speaker at annual conference

Nov. 15-17 Evangelical Theological Society, Washington, D.C., attending/speaking at nat'l conference

Nov. 17-18 Institute of Biblical Research, Washington, D.C., attending/speaking at nat'l conference

Nov. 18-21 Society of Biblical Literature, Washington, D.C., attending nat'l conference

David Buschart

Nov. 16-20 Washington, D.C., attending annual meetings of the Evangelical Theological Society and the American Academy of Religion.

Danny Carroll R.

Oct. 17 Denver, Colo., Iliff School of Theology, panel with Jim Wallis on biblical peacemaking

Oct. 22 Aurora, Colo., preaching for church anniversary, Iglesia Esperanza Viviente

Nov. 10-11 Littleton, Colo., Caleb Project board meetings

Nov. 17-21 Washington, D.C., annual meetings of Institute for Biblical Research and the Society of Biblical Literature, panel on human rights and the Bible

Sung Wook Chung

Oct. 20-22 Pittsburgh, Penn., roundtable seminar for newly appointed faculty, Association of Theological Schools

Nov. 15-19 Washington, D.C., annual conference of ETS/AAR

Hélène Dallaire

Nov. 18-21 Washington, D.C., Society of Biblical Literature, American Academy of Religion

faculty travel: fall 2006

Fred Gingrich

Oct. 12-14 Westminster, Colo., American Association of Christian Counselors West Nat'l conference

Nov., 16-19 Angola, Ind., Workshop presenter at the Mental Health and Missions annual conference

Heather Gingrich

Nov. 8-12 Los Angeles, Calif., International Society for the Study of Dissociation

Rick Hess

Nov. 15-17 Washington, D.C., presenting at American Schools of Oriental Research annual meeting, "Cultural Aspects of Onomastic Distribution in the Amarna Texts in Light of New Evidence"

Nov. 17-18 Washington, D.C., attendee, Institute for Biblical Research Board of Directors and annual meeting

Nov. 18-21 Washington, D.C., attendee, Society of Biblical Literature annual meeting

Bill Klein

Oct. 8-13 Sedalia, Colo., Sacred Heart Retreat Center, Five Day Academy for Spiritual Formation

Larry Lindquist

Oct. 6-9 Olympia, Wash., Youth Ministry Fall Retreat speaker

Oct. 21-23 Denver, Colo. Participating in the AYME Conference.

Nov. 3-7 South Padre Island, TX, speaking for the National EFCA Youth Pastors "Rebound" Conference.

Randy MacFarland

Oct. 20-22 Pittsburgh, Penn., ATS Roundtable Seminar for newly appointed faculty

Jan McCormack

Oct. 14 Denver, Colo., Trainer, Prepare-Enrich Fall Workshop

Oct. 19-21 Denver, Colo., Presenter, ABC Rocky Mountains Region Board Meetings

Oct. 25 Scottsbluff, Neb., Presenter at Regional West Medical Center on Religious and Spiritual Issues for Patient

Oct. 27-29 Pittsburg, Penn., Association of Theological Schools, Women in Leadership Seminar member

Nov. 10-11 New Haven, Conn., Presenter, Yale Workplace Chaplain's Conference

Nov. 13 Washington DC, Military Chaplains Association Board Meeting

Nov. 14-18 Tampa, Fla., Association of Clinical Pastoral Education National Meeting

Don Payne

Nov. 10-11, 17-18 Colorado Springs, Colo., Teaching "The Doctrine of God" at the Christian Leadership Institute

Elisabeth Suarez

Oct. 9 -18 Johannesburg and CapeTown, South Africa delegation of American Counseling professionals discussing racial reconciliation and conflict resolution

Craig Williford

Oct. 5-8 Ashland, Ohio, Frederic Fink's Presidential Inauguration, Ashland University

Nov. 30-Dec 1 Pittsburgh, Penn., ATS Board Meeting

Dec. 3-8 Santa Fe, N.M., ATS Presidential Leadership Week

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events calendar : fall 2006

Previews Weekend – October 5-6, 2006

See what Denver Seminary has to offer you at our special Previews event for prospective students on October 5-6, 2006. Find out about theological education, Denver Seminary style. Register online or call 1-800-922-3040 x1278. Registration for Previews is \$10.

www.denverseminary.edu/admissions/previews

Our Doctor of Ministry programs will be highlighted as well:

- Church and Parachurch Executive Leadership
- Leadership in Preaching and Pastoral Ministry
- Leadership in Community Spiritual Formation
- Marriage and Family Counseling

www.denverseminary.edu/dmin

Fall Open House – November 10, 2006

Denver Seminary invites prospective students and families to our Open House on Friday, November 10, 2006. Please join us to learn more about our academic programs, sit in on a class, talk with faculty, connect with current students and take a tour of campus. Lunch will be served. R.S.V.P. by November 6, 2006. To register or for more information, call 800-922-3040, ext. 1278 or visit us online at www.denverseminary.edu/admissions/openhouse.

Christianity and Religion in China and the U.S. – October 10, 2006

9:30 a.m. • Denver Seminary Chapel • Speakers: Dr. Paul Liu and Dr. Carol Hamrin

Dr. Paul Liu, the Chinese government's expert on religion in America and a world authority on the relationship of states and religion, is a professor at the Chinese Academy of Social Studies in Beijing and Senior Fellow for Law at Emory University's School of Law. Dr. Carol Hamrin served in the U.S. State department for many years on China-U.S. relations and has testified before the China commission on Christianity in China. Co-sponsored by ACCTS.

Korean Student Benefit Concert – Saturday, November 4, 2006

7:00 to 9:00 p.m. • Central Presbyterian Church • 1660 Sherman Street, Denver, CO

Hosted by Korean Central Presbyterian Church and Denver Seminary. A night of beautiful music presented by classical soloists and instrumentalists and the Korean Central Presbyterian Choir. An offering will be taken. All gifts will go to the Korean Student Endowed Scholarship Fund at Denver Seminary and are tax-deductible. The tickets-only event is open to the public. Tickets can be acquired at local churches advertising the event, the Denver Seminary bookstore and online at www.denverseminary.edu/events/benefitconcert.

Common Ground Chapel Schedule

11:00 a.m. in the Simpson Chapel. Open to the public. For more information, visit www.denverseminary.edu/worship/schedule.

October 9 and 10	President Craig Williford and wife Carolyn	November 13 and 14	President Craig Williford
October 23 and 24	Dr. Edward Johnson	November 27 and 28	Internat'l Student Chapel
October 30 and 31	Dr. Hélène Dallaire	December 4 and 5	Dr. Darrell Farney
November 7	Archbishop Charles Chaput		

Women's Forum

CHALLENGE THE MIND, EXPAND THE HEART

A series of stimulating lectures and discussions designed for women in our community to wrestle with relevant issues of today, cultivate their own worldview and pursue a deeper relationship with Christ. For registration, go to www.denverseminary.edu/events/womensforum.

October 5, 7:00 p.m.	Lt. Governor Jane Norton	Woman of Faith in Politics
October 10, 11:00 a.m.	President Craig Williford and wife Carolyn	Christian By Committee
November 9, 7:00 p.m.	Elizabeth Walter and Howard Baker	Spiritual Formation

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October 19	Howard Baker	Spirituality and Ministry: Saul's Armor or Five Smooth Stones?
November 16	Steve and Patti Cappa	Safeguarding the Pastor's Marriage Against Ministry Crisis

LEADERSHIP LUNCH

Meet our world-class faculty. Hear stories from our students. Find out how you can become involved. Complimentary lunch begins promptly at noon. Campus tour follows at 1:00 p.m. RSVP one week prior to each luncheon you plan to attend at 303.762.6969 or melanie.eagar@denverseminary.edu.

Monday, October 30

Tuesday, November 28

Tuesday, December 12