



DENVER SEMINARY

MAGAZINE




DENVER SEMINARY
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departments

- 3 Campus News
- 8 Personal Faith and Social Concern
- 13 Who Is Jesus?
- 14 Ripples of Influence
- 15 Alumni and Friends
- 17 Resources
- 18 Chancellor's Corner

DENVER SEMINARY MAGAZINE STAFF

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5



The Inauguration of Mark S. Young

A look back on the recent installation of Dr. Mark S. Young as Denver Seminary's seventh president.

7

Biblical Authority

Words from Denver Seminary's first president, Dr. Carey S. Thomas, regarding the authority of Scripture and its importance for the Seminary.

By Carey S. Thomas, D.D.



9



My Desideratum for Denver: Knowledge, Insight and Discernment

A look back at what Dr. Vernon Grounds once hoped for the future of Denver Seminary.

By Vernon C. Grounds, Ph.D.

11

Content, Character and Competency

A look back at the foundation for Denver Seminary's revolutionary and defining training and mentoring program.

By Clyde McDowell, D.Min.



in your church

Visit www.denverseminary.edu/magazine for *In Your Church* thoughts, questions and suggestions and for the opportunity to discuss articles in this issue with others from the Denver Seminary community.

in the next issue...

The Summer issue of *Denver Seminary Magazine* will begin to explore the bold new vision laid out by President Mark Young.

If you would like to interact with DSM, or if you would like to send comments or thoughts to the editor, please visit www.denverseminary.edu/magazine.





FOUNDATIONS



I'm often asked, "What's your vision for Denver Seminary?"

Nick Carter, president of Andover Newton Theological Seminary, said that a seminary president's vision has to emerge from the school's own history and culture rather than be imposed from outside. In many ways *my* vision for Denver Seminary is irrelevant if it hasn't been forged from the legacy and values of this place.

That's why this issue of our magazine means so much to me. In the pages that follow you'll have the privilege of hearing from all of Denver Seminary's former presidents. Each one's voice still echoes in our hallways; their commitments and values are etched on our hearts. And their lives will continue to shape Denver Seminary as we build our future on five core commitments previously sown in our history and now deeply rooted in who we are. Let's briefly explore each one.

Biblical authority: To say that we believe the Bible is our final authority for faith and practice places us squarely in the center of global evangelicalism. We take that belief seriously, looking first to the Word of God as our reference point when making decisions, assessing direction and framing the content of our education. We believe and teach unashamedly that the Bible provides the only real answers to life's most profound questions.

Vigorous scholarship: As a learning community we have the courage to ask tough questions and allow the text of Scripture to take us to answers that we may not want to face. Vigorous scholarship does not blink when the skeptic batters our confidence, and it does not retreat to the comfortable confines of tried and true axioms. Neither does vigorous scholarship descend into the catacombs of academic irrelevance, the "knowing of more and more about less and less." At Denver Seminary *scholarship* means knowing more and more about what matters—the real questions of real people in the real world.

Charitable orthodoxy: Our community comes together around our confession of the great core truths of the Christian faith. Around that common core we engage in gracious and serious

conversations about many different areas of faith and life. Sometimes we disagree with one another on the interpretation of a passage of Scripture or the implications of a theological truth. At all times, however, we must be a community that relates to one another charitably with a penchant to listen before speaking and a desire to learn that trumps the instinct to defend and tell.

Redemptive relationships: Our community also comes together as humbled and broken people who have found life anew in the redemptive power of the gospel. And we live like those for whom redemption, grace and reconciliation are more than theological concepts—they are the breath of life that sustains us every moment of every day. Our community will continue to nurture interpersonal relationships that drag us out of our hiding places so that we can finally move into the light of Christ's searing gaze of love.

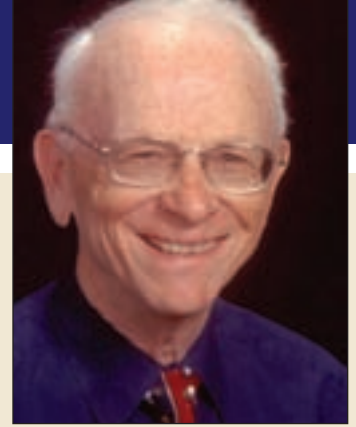
Global concern: During my very first conversation with Dr. Grounds, he reminded me that the seminary's first motto was "Majoring in Missions." There has never been a generation more globally aware and connected than the current generation of students. As a seminary we must take advantage of this tremendous development and turn their comfort with ethnic and racial

diversity into a passion for God's passion—the redemption of people from every tribe and tongue and nation.

Biblical authority, vigorous scholarship, charitable orthodoxy, redemptive relationships, global concern—that's the seminary created by those who've come before me. From this grand legacy our common hope for Denver Seminary's future emerges. By God's grace we will continue to be a seminary that prepares students to engage the needs of the world with the redemptive power of the gospel and the life-changing truth of Scripture.

In the pages that follow, you'll have the privilege of hearing from all of Denver Seminary's former presidents. Each one's voice still echoes in our hallways; their commitments and values are etched on our hearts.

Mark



A Tribute to Dr. Bruce Shelley

On Saturday, Feb. 20, 2010, senior professor of church history Bruce Shelley died at the age of 82 after having suffered a stroke a few days earlier. Bruce Leon Shelley was born in Owensboro, Kentucky on Dec. 20, 1927. He grew up in Evansville, Indiana, enduring severe poverty during the Great Depression. Bruce received Christ as his Savior during his high school years. He enlisted in the army and served in the occupational forces in Japan in the late 1940s, where a chaplain's influence eventually led him to Columbia Bible College. There he met a southern belle named Mary Harrington who agreed to marry him in 1952. Together they raised a family of three children (Marshall, David and Karen) and 11 grandchildren to love and serve the Lord Jesus Christ.



In 1957 he was asked by Dr. Ray Buker and Dr. Vernon Grounds to join the faculty of the Conservative Baptist Theological Seminary as professor of church history. As Seminary colleague Dr. Scott Wenig says, "Bruce was concerned to teach others about Jesus Christ and His church, especially those he liked to call 'ordinary people,' the men and women who would never have the opportunity of formal theological education. So while he drew his living as a scholar of history in an academic setting, Bruce Shelley's primary focus was always on ministry to laypeople. Those of us who had the privilege of sitting at his feet—either in school or church or both—were enormously blessed. We learned from his lips and his life what genuine Christianity was all about as well as how the saints of the past walked faithfully—and sometimes not so faithfully—with our Lord. Year after year, the faith of the church and the story of her history were clearly set forth for the purposes of ministry by Bruce Shelley. And for that, thousands of us ordinary people are eternally grateful for the gifts of his writing, teaching and friendship."

The Rally for the Common Good

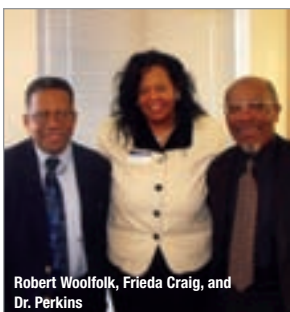
On Feb. 28 and March 1, Denver Seminary hosted the Rally for the Common Good through the Vernon Grounds Institute of Public Ethics. Presenting on "Health Care and Justice" was Dr. John Perkins, an international speaker and teacher on racial reconciliation, leadership and the philosophy of ministry known as Christian Community Development. Dr. Perkins' commitment to caring for the underserved across the nation has inspired many generations of Christian health care workers. This same inspiring passion extended to the Rally for the Common Good attendees as they listened to Dr. Perkins speak on "Health Care for the Common Good," "Receiving Not the Grace of God in Vain," and "Leading Productively in Challenging Times." Sessions were held at Rising Star Missionary Baptist Church, Cherry Creek Presbyterian Church, and the Denver Seminary campus. Dr. Perkins' strong commitment to Jesus Christ partnered with his deep understanding of Scripture allows him to speak powerfully about God's heart for the poor. The Grounds Institute thanks Dr. Perkins for illuminating this relevant and pressing issue that affects so many.



Dr. John Perkins

Record Enrollment!

For several semesters, Denver Seminary has seen record enrollment despite the hardships of the current economic climate. Enrollment statistics continue to point to growth in the student body, a unique accomplishment as many other seminaries are reporting declining enrollment. With six consecutive record classes, a student population close to 1,000, and 390 new and reentering students recruited for the current school year, Denver Seminary's expanding community is an encouraging testimony to God's abundant blessings upon this campus. Denver Seminary is proving to be a place for students who are seeking to obediently pursue the call to theological education. The Seminary praises the Lord for the work in these new students' lives, the vitality of the Seminary community, and prays that these blessings extend beyond this campus as students impact the world for the kingdom of God.



Robert Woolfolk, Frieda Craig, and Dr. Perkins



Dr. Dieumème Noelliste, Dr. Perkins, Dr. Gary VanderArk, Dr. Mark Young



Breakfast attendees

Bridge Gallery



“Genesis” Exhibit at the Bridge Gallery

Denver Seminary’s art committee, which is comprised of students, staff, faculty and one local artist, worked diligently to curate and hang art for the Bridge Gallery’s inaugural exhibit, “Genesis.” Exploring the idea of beginnings from personal, biblical and societal perspectives, the gallery’s first exhibit is as varied and diverse as the students who attend. Art from many artists, including an alumna and two students, will be on display in the gallery throughout the spring semester. The gallery is open to the public and resides in the main hallway of the Simpson Leadership Center on Denver Seminary’s campus. For more information about the gallery, please visit our website: www.denverseminary.edu/bridge-gallery/

Dr. Jim Howard Appointed Vice President of Advancement

Denver Seminary is pleased to announce that Dr. Jim Howard has accepted an invitation to serve as vice president of advancement. He began his new role in March, 2010. Dr. Howard’s passion is a blend of theological education in a global context and leadership. He entered the corporate world after serving in the nuclear Navy. He has many years of experience in the corporate setting in nuclear engineering, auditing and finance. Transitioning into higher education in the second part of his career, he also has many years experience in higher education leadership, missions and pastoral leadership.



Dr. Howard has a B.C.M. in Christian Ministries from Colorado Christian University, a B.S. in business and an M.B.A. in finance and accounting from Regis University, and a Th.M. and Ph.D. in New Testament studies from Dallas Theological Seminary.

Jim and his wife, Nancy, enjoy spending time with their four children and three grandchildren and doing almost anything outdoors in Colorado.

Please join us in welcoming Dr. Jim Howard to the Seminary family.

CISM Team Goes to Haiti

In March, 2010, five people from Denver Seminary’s CISM team went to Haiti to serve the earthquake



ravaged island. The team consisted of: Dr. Dieumème Noelliste (who is from Haiti), his wife Gloria, and three alumni from Denver Seminary, Tiffany Derr, Carrol Showalter and Ken Webb. The team was there for a week to serve Haitian ministers and pastors so that they may in turn serve the Haitian people. Photos from the trip as well as information about their ministry can be found on the “Thoughts on the Common Good” blog on our website: www.denverseminary.edu/thoughts-on-the-common-good/.





THE *Inauguration* OF MARK S. YOUNG PRESIDENT

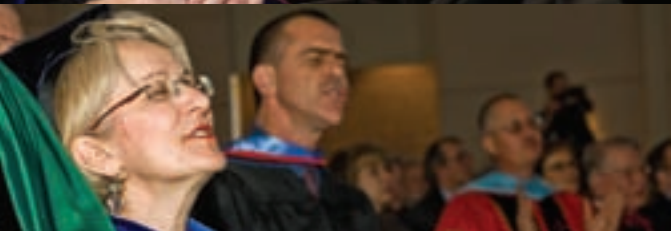
A distinguished list of presidents has contributed to the legacy of Denver Seminary's 60 years. So it is only appropriate that in its 60th year, another would be added as the Seminary continues to pursue excellence in theological education. On Jan. 30, 2010, the Denver Seminary community celebrated the installation of its seventh president, Dr. Mark S. Young. Festivities began the evening prior at the Inauguration Gala (see sidebar).

The installation service evoked a humble and gracious attitude to God for the abundant blessings He had bestowed, and continues to bestow, upon Denver Seminary. In his installation address, Dr. Young reflected on those leaders who had stood in his shoes in years past, "Biblical authority, vigorous scholarship, charitable orthodoxy, redemptive relationships, global concern—that's the seminary created by those who've come before me. From this grand legacy our common vision for Denver Seminary emerges."

Alumni, board members, current students, staff, faculty, past presidents, delegates from educational institutions around the world, and other friends of the Seminary filled the seats of Waterstone Community Church. Addressing his new Seminary family, Dr. Young

reflected on the purpose of the day. "Today we gather to confess our love for this institution and to profess our commitment to its mission. Because this year marks a milestone in the history of Denver Seminary, our 60th anniversary, it's also a time to remember and celebrate what God has done through the faithful men and women that have served here. It's a time to rejoice over our graduates serving in more than 50 countries around the world. It's a time to retell stories of God's faithfulness and provision, to reconnect with one another around our common cause and confession. This is a day to remind ourselves that what we do together matters. It's a day to say and to hear that lives have been changed by the lives of those we've taught. Let's not lose sight of that startling reality; let's not lose that sense of wonder that each and every day God privileges us to be a part of something much bigger than the particular task, problem or challenge that we may face."

Dr. Young explained the "inside-out" fingerprint his leadership will impress on the Seminary. "One of the most important learning outcomes of theological education must be the development of a grieving compassion for those who do not yet know Christ. Denver Seminary must make its mission the very mission of God. Our



INAUGURATION GALA

passion must be God's passion—that people from every nation, every tribe and every language worship Him alone.”

The inauguration of Dr. Young and the celebration of Denver Seminary's 60th year left all in attendance remembering the past, honoring the present and looking expectantly to the future. United as the body of Christ, Denver Seminary will continue to pursue the freedom to think within the bounds laid down in Scripture that established and identified this institution many years ago. At the same time, we will look ahead, directed by Dr. Young's concluding remarks, fixing our eyes on the Kingdom. “As we move forward as a community that loves Denver Seminary, let's resolve to make it a place where we never lose sight of the lost.”

To watch videos or see photos from this event, or to read Dr. Young's full inauguration address, please visit our website: www.denverseminary.edu/inauguration/.



More than 250 guests attended the Inauguration Gala on January 29, 2010, in celebration of Denver Seminary's 60th anniversary and the inauguration of Dr. Mark S. Young as president. The theme of the evening was “Great Is Thy Faithfulness,” as the community came together to remember what God has done for us and through us.

Academic delegates, board members, donors and friends of the Young family enjoyed an evening of inspiration led by a faculty quartet (Drs. Heather Gingrich, H  l  ne Dallaire, Bill Klein and Craig Blomberg), touching stories from alumni Gordon MacDonald and Peter Howard, a short address from Dr. Young, and closing music by student, Rosie Smith, who was accompanied by Paul Ijames.

A highlight of the evening was a humorous walk down memory lane by alumnus David Ward as he shared stories of our school through impersonations of former Denver Seminary presidents and faculty as well as current faculty and staff. Laughter abounded as Ward impersonated Chancellor Vernon Grounds in order to introduce Gordon MacDonald by using a medley of Gordon's book titles. Gordon took it in stride responding, “I started off thinking this was a gala dinner, but I realize now it's become a roast.” In his keynote address, Gordon brought words of exhortation to the audience in challenging us with what seminary is supposed to be. He said, “It's to be a place where bright young men and women who feel the call of God, come together, sit under the discipline of brilliant men and women with their scholarly gifts, learning how to think, learning how to do theology and how to plot the course of where God is leading His people.” The Lord has been faithful in leading Denver Seminary for the past 60 years and we look forward to another 60 years following the course He lays out for us.



BIBLICAL Authority

Carey S. Thomas, D.D.

Editor's Note: this article first appeared in The Conservative Seminary, January-March 1954, vol. 2, issue 3. Written by the Seminary's first president, this article laid the foundation for Denver Seminary's continuing commitment to the authority and truth of Scripture. Some minor editing has been done to help put the article in context.

In a day when modern secular and even religious education has all but destroyed confidence in the Word of God, and anti-supernaturalism has put an indelible stamp on the product of our educational institutions, how great is the need for colleges and seminaries which have not departed from the traditional and biblical view of the plenary inspiration, scientific infallibility, historical accuracy and moral supremacy of the Scriptures! Dr. Wilbur Smith has said, "Less than 10% of our seminaries hold to the plenary inspiration of the Scriptures." Since this is doubtless true, it is fortunate that there are seminaries to which Christian youth, desiring to enter full-time Christian service, can go for their theological studies—seminaries that maintain high standards of scholarship and academic attainments and at the same time conserve the student's faith in the eternal verities of the Divine Scriptures.

To this position, [Denver Seminary] is definitely committed. It offers academic freedom within the limitations of the illimitable Divine Revelation. The theology it teaches is the biblical theology so sorely needed to meet the crises of our day and the religious confusions and spiritual maladjustments of modern life. Its missionary emphasis prepares students to meet and respond to the challenge, not only of the "regions beyond" where dwelleth spiritual darkness of the deepest night, but also of the tragic spiritual death of the unevangelized areas in our own country. Giving a place of major importance to the deepening of spiritual life, to a daily conduct consistent with Christian profession, to a passion for the salvation

of souls, and to a complete abandonment to the Lord Jesus Christ, this Seminary seeks to train for the leadership of churches and parachurch ministries you men and women who by a chaste conversation, holy life and a consistent Christian walk show forth the beauty, strength and attractiveness of the Lord Jesus.

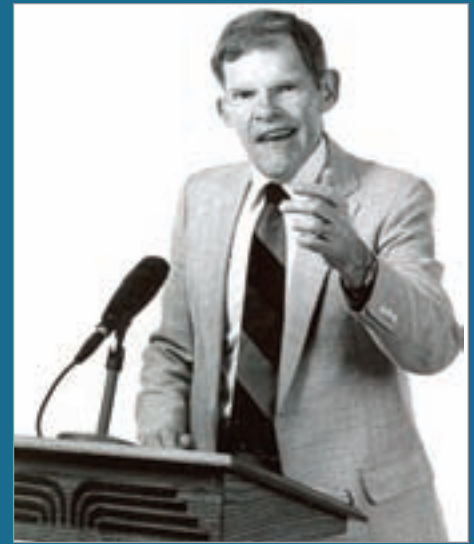
We do not want graduates, as said of one seminary, "pitchforked into our pulpits, discouraged and bewildered, understanding neither what they teach nor whereof they affirm." They must know the divine certitudes and proclaim an authoritative message. It is what our distraught and rebellious world needs to hear. What hope is there for our world if the messengers of God, preachers of the Word, prophets (forth-tellers) of a coming crisis (the coming of Christ) are unforgivably apologetic, fearful, uncertain and confused?

Your Seminary has a keen sense of its responsibility to fulfill the stipulations and purposes of its founders, and to meet the expectations and high hopes of its supporting constituency. We must give account to God for the faithfulness with which we render our stewardship, and perform a service which will win the unquestioned loyalty and financial assistance of our friends and churches. **DSM**

Dr. Carey S. Thomas served as Denver Seminary's first president from 1950-1955. He was known primarily as a pastor of admirable character, unquestioned commitment and enduring compassion. He went to be with the Lord in 1956, eight days after concluding his presidency.

PERSONAL FAITH AND SOCIAL CONCERN

Haddon W. Robinson, Ph.D.



Editor's Note: This article first appeared in Focal Point, spring 1990. It was written by Dr. Haddon Robinson, Denver Seminary's third president. Some minor editing was done to shorten the article and remove references to other articles not included in this issue.

When I was a seminary student, I peddled Watkins vanilla door-to-door. Watkins vanilla extract transforms commonplace desserts into gourmet delights. I made my sales pitch and asked the question, "Would you like to try a bottle?" Customers turned me down as though I were selling poison. Then a battle-wise salesman suggested I offer housewives two sizes. "Take plenty of the regular size," he told me, "but always show them the giant-sized bottle." A giant-sized bottle of Watkins vanilla would last a young bride a lifetime with plenty left over to bequeath to her grandchildren. But it sold the product.

When I came to the end of my praise for the vanilla, I would pull out both a small bottle and the large bottle and ask, "Would you like to try the giant size or the regular?" When I changed the question, my sales increased. Many customers forgot their other option—no vanilla at all!

Christians sometimes live with a forgotten option. On the one hand, Evangelicals call for personal trust in Jesus Christ. Only through an individual commitment of faith do we become Christians. We don't enter the Kingdom by endorsing an "it"—a system of theology or a set of moral absolutes. We don't gain eternal life because we belong to "her"—the church as an ancient institution. As evangelicals we become Christians when we believe in "Him"—Jesus Christ, the Savior who died and rose for us. Evangelicals focus on the "world within."

Others in the Christian community react to the emphasis on personal faith by calling us to the "world without." The massive

injustices in our society demand our involvement. Evangelism stresses getting people to board the ark to escape the flood, but that's not enough. Christians who center their efforts on saving the human soul and ignore saving the human race, they tell us, are unbiblical and irrelevant.

Yet, we have another option. Personal faith in Jesus Christ comes with a set of social obligations. A Christian who lives in the awareness of what the Savior has done for her also asks what she can do for Him. We are not merely objects of grace but instruments of grace. While church and state may be separated in our constitution, faith and life can never be separated in our experience.

George Gallup Jr. reported that four out of ten Americans attend church or synagogue every weekend. But a great divorce exists between what is affirmed on Sunday and what goes on throughout the week.

"Roughly three out of four among the public," he lamented, "do not consciously connect religion with their judgments of right or wrong. Thus God in His highest ethical demands is denied." That explains why it is possible for virtually all Americans to assert they believe in God but live easily in a society essentially atheistic in its values.

We do not have to choose between personal faith and social concern. We dare not do so if we believe that Jesus Christ reigns as Lord of our individual lives and as Lord over history. If we restrict His sovereignty to the petty questions of our own personal struggles, we demean Him. What do we imply about

the Savior when we want to know His will about moving to Cincinnati or marrying a girlfriend but never bother to ask the mind of the Eternal on apartheid, nuclear warfare, or the destruction of our environment?

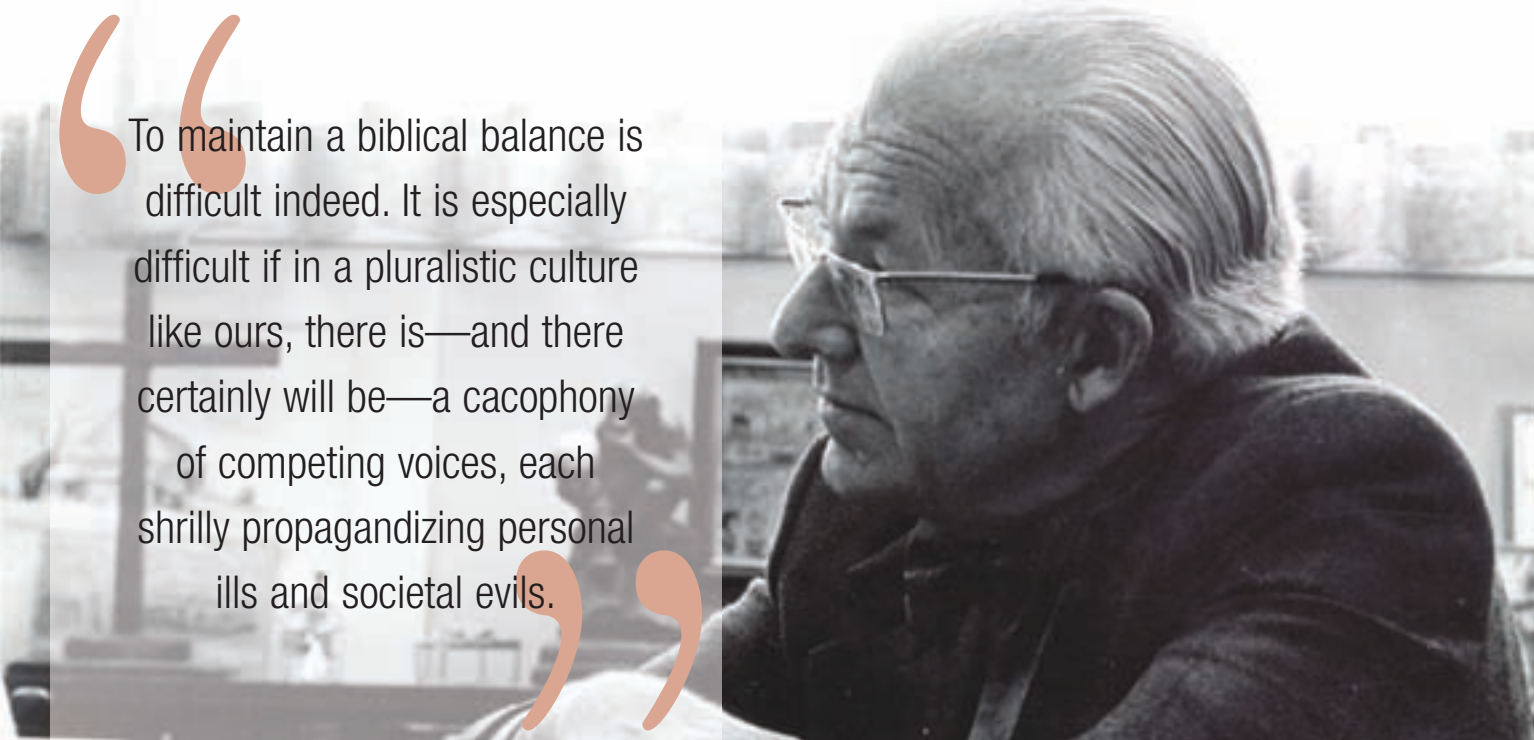
An emphasis on the outer life of service without a corresponding devotion to Him leads to damaging results as well. One is arrogance. If we are committed to a "cause" but remain unconcerned with Christ, we may trade away the power of God for the power of politics.

We do not give up our allegiance to Christ when we enter a voting booth or encounter an AIDS sufferer or go to work. Our witness is not limited to weekends.

As time passes, we will be confronted by many tough, moral issues. If we refuse to deal with them as Christ's people, then we relegate Christian ethics to censoring R-rated movies, deciding the length of haircuts, or banning square dancing in the church basement. Jesus Christ becomes trivialized and demeaned by those who know Him.

The ungodly refuse to acknowledge the sovereign rule of Christ in their decisions. But what excuse can Christians offer for forgetting the jurisdiction of their Master who is Lord of earth and heaven? **DSM**

Dr. Haddon Robinson served as Denver Seminary's third president from 1979-1992 and is currently president emeritus. An effective preacher and expositor of the Word of God, Dr. Robinson is recognized in American evangelical circles as a model preacher, excellent communicator and an avowed proponent of the authority of the Scriptures.



“To maintain a biblical balance is difficult indeed. It is especially difficult if in a pluralistic culture like ours, there is—and there certainly will be—a cacophony of competing voices, each shrilly propagandizing personal ills and societal evils.”

MY DESIDERATUM FOR DENVER: Knowledge, Insight and Discernment

Vernon C. Grounds, Ph.D.

Editor's Note: This article first appeared in Focal Point, winter 1995. It was written by Dr. Vernon Grounds, Denver Seminary's second president and current chancellor. Some minor editing was done for length.

My hope for the future of theological education at Denver Seminary is summed up by the Apostle Paul in one of his thought-provoking prayers. Writing to Philippian Christians, he prays, “That your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God” (Philippians 1:9-10). Our Seminary will have succeeded in its God-assigned task if it equips men and women who possess knowledge, insight and discernment. Knowledge? Yes, the acquisition of those broad-gauge academic disciplines, those relational skills and communication techniques which will enable our alumni to be effective servants of our Lord Jesus Christ. Insight? Yes, a depth-perception of biblical principles, spiritual needs and global conditions. Discernment? Yes, an undistorted perspective which sees clearly how to separate the chaff of transient extremes from the wheat of that time-abiding truth which provides biblical balance.

Nearly 40 years ago when Denver Seminary found itself in the thick of hair-splitting controversies, I published an article on

“Biblical Balance” in our *Seminary Study Series*. I did so with a full awareness that our faith demands a whole-hearted commitment and strong opposition to any adulteration of the gospel or deviation from scriptural doctrine. Yet I realized that Martin Luther was on target when, in a vivid analogy, he likened our human handling of God's truth to a drunkard on horseback. Prop him up on the side and he topples over to the right; prop him up on the right and down he goes on the left. To maintain a biblical balance is difficult indeed. It is especially difficult if in a pluralistic culture like ours, there is—and there certainly will be—a cacophony of competing voices, each shrilly propagandizing personal and societal evils.

How can our graduates prevent the people to whom they minister from succumbing to heresy, demography or even quackery proclaimed in God's name and supposedly with His authority? For the welfare of the church and nation, a balanced theological education will keep providing a supply of balanced leaders with a firm grasp of biblical basics and a firm footing in church history, revelational ethics, and relevant sociology. Sociology? Assuredly, for some exposure to contemporary problems will enable Denver

Seminary alumni to be like those members of the Issachar tribe who, because they understood the times, knew what Israel ought to do (1 Chronicles 12:32). Biblical balance: that is my desideratum for our Seminary's academic and spiritual ministry.

Let me get down to specifics by zeroing in on illustrative issues, starting with abortion. The Bible, concerned about the well-being of every human after birth, implicitly mandates us to prevent the destruction of humans before birth. And the humanness of the fetus is undeniable. It is evidenced by the intrauterine ultrasound pictures which gynecologists provide. Ask prospective parents whether, in those pictures which they excitedly show their relatives and friends, the embryo is simply a lump of disposable matter or whether it is recognizably personal even in the early stages of development.

Granted, then, that destroying intrauterine human life is absolutely wrong. Does this indefensible evil sanction the murder of abortionists? Biblical balance calls for an answering absolute—an unequivocal no. Here revelational ethics and common sense coincide as Francis Canavan has recently said:

“Revolution is sometimes justified, as our Declaration of Independence explains at some length, but it can never be a legal or constitutional right. Revolutionary actions, such as killing persons for their crimes (however real the crimes may be), strike at the roots of the order on which the life, liberty and property of all us depend and therefore the law cannot tolerate them. If the law did tolerate them, it would let loose not only those who want to stop abortionists from plying their bloody trade, but animal rights activists, gay-bashers and gay activists, environmentalists who object to cutting down trees, and those who are fed up with environmentalists, not to mention the other extremists that our liberal society produces in such profusion.”

But extremists, however well-intentioned their motives, are arguing for the self-legislated murder of abortionists. Facing such an issue—and they will surely face it—Denver Seminary students must be prepared to maintain biblical balance.

The second issue is that of feminism. What does Scripture teach regarding the status and role of women in society as well as in the household of faith? The debate over this question has been about as fierce as the controversy over the abolition of slavery once was in American churches, not simply agitating but explosive and divisive. How can the equality of sexes in creation and redemption, an incontrovertible scriptural doctrine, be adhered to in practice, no less than in theory, without threatened toboggan-slide into radical feminism? And radical feminism, never to be confused with the biblical insistence that gender does not determine human worth, is deplorably radical. Readers of *Christianity Today* will recall with sadness the report by James Edwards on the re-imagining conference held in Minneapolis November 4-7, 1993. Incredible as it may strike us, in some of the addresses given and seminars held the conference urged that the traditional view of God be re-imagined as Sophia including, as Edwards says, “The elevation of an attribute

of God (wisdom) to the place of God.” According to Edwards’ account, which in view of all I have learned was objective even though made by a member of the allegedly oppressive sex, the conference was characterized by “an apology for lesbianism, homosexuality, transgenderism and [bisexuality].” One of the speakers, Mary Hunt, a Roman Catholic feminist of the Women’s Alliance for Theology, Ethics and Ritual, stated, “To be an out lesbian in Christian church circles is to live threatened with spiritual if not physical death.”

“Quoting Mollenkott that ‘grace is a lesbian,’ Hunt urged breaking with ‘preoccupation with external truth . . . and the excess baggage of patriarchy.’ ‘People doing justice [for homosexual rights] . . . is what it means to me to be religious. Whether it is Christian or not is frankly, darling, something about which I no longer give a pope.’” (*Ellipses and bracketed material in original*)

Determined to prevent such a tragic travesty of Christianity from contaminating our churches, some conscientious adherents of traditional positions regarding the status and role of women are arguing for an interpretation which advocates the opposite extreme of an unbiblical inequality. How, then, can Denver Seminary equip a leadership for the future church which is able to keep a biblical balance while fostering freedom of conscience and enlightening discussion? That is our Seminary’s task.

One more illustration of my desideratum for Denver Seminary’s total program is that of political activism. It goes without argument that religious liberty needs to be safeguarded, especially among Baptists who are the descendants of Roger Williams, authors of *The Bloody Tenet of Persecution*. Yet in a pluralistic society, how can we defend the right to beliefs which contradict and challenge our biblical convictions? But more than the right to *hold* unbiblical and un-Christian beliefs must be defended. We must also defend the right to propagandize such beliefs (or, if you prefer, unbeliefs) together with whatever practices those contrary beliefs require, except any which are destructive and immoral. How can we ensure that an aggressive supernaturalism or a militant atheism does not deprive Christians of constitutionally guaranteed rights? And vice versa! How do we avoid the extreme of theocracy, even if gradually and peacefully established according to the agenda of our Reconstructionist friends? And that creeping theocratic threat is the nightmare of the critics and enemies of the religious right. To quote German theologian, Wolfhart Pannenburg, “Tolerance is not against the truth; it is the truth that makes tolerance imperative. When the distinction between the ultimate truth of God and our provisional understanding of that truth breaks down, intolerance seems to be the natural course for those who take truth claims seriously.” So Christian ministry will call for a biblical balance of unwavering commitment to God’s truth coupled with sincere willingness to grant the agents of untruth a principled tolerance.

Additional issues might obviously be discussed, but these three examples must suffice. They show why my hope for Denver Seminary in the coming years can be summed up in Paul’s prayer for “knowledge, insight and discernment.” **DSM**



Content, Character and Competency

Clyde McDowell, D.Min.

Editor's Note: This article first appeared in Focal Point, winter, 1997. In it Dr. Clyde McDowell, Denver Seminary's fifth president, lays the groundwork for our training and mentoring program. Originally appearing as three articles, the content has been condensed to fit into one article.

“Just as Carl Henry led the mid-20th century charge to develop a biblical intellectualism to counter the flaws of modernism, so the contemporary evangelical seminary must develop a “truth response” to the challenges of postmodernism. We cannot succumb to thinking that the head is less important than the heart. In fact, it is a head filled with true biblical theology that ignites the heart with divine passion!”

Content: Developing the Mind

Every generation's battle is the battle for truth. In the 19th century, Darwin's theory of naturalistic evolution was taught as “truth.” The church was not ready to respond, so much of the world accepts atheistic evolution as fact. Now churches face a new challenge: postmodernism.ⁱ This rejection of reason and objective truth impacts every discipline: history, politics, education, law, sociology, linguistics, science and religion.ⁱⁱ

Just as Carl Henry led the mid-20th century charge to develop a biblical intellectualism to counter the flaws of modernism, so the contemporary evangelical seminary must develop a “truth response” to the challenges of postmodernism. We cannot succumb to thinking that the head is less important than the heart. In fact, it is a head filled with true biblical theology that ignites the heart with divine passion!

I have heard pastors say, “Who needs the seminary? We can train our own staff.” While some seminaries have done a less than adequate job of training pastor-leaders, the evangelical academy is necessary. We must encourage, train and educate astute, biblically coherent graduates. Shepherding today's church is more than professionalism, organizational management and effective communication. Professor David Wells writes: “Two models of pastoral ministry have been vying for the [evangelical] mind in the 20th century. . . In the one model, theology is foundational, and in the other it is peripheral. In the one, theological truth explains why there is a ministry, what it is about, and why the Church without it will shrivel and die. In the other, reasoning is marginalized so that what shapes, explains and drives the work of ministry arises from the needs of a modern profession.”ⁱⁱⁱ If the truth of our message is compromised, there is no message worth proclaiming.

While today's church needs the academy, there is justification for some of its criticized limitations. From April 1993 to January 1994, the M.J. Murdock Charitable Trust conducted a review of graduate theological education. Its findings confirmed objectively what many had subjectively felt.^{iv} Among the findings was a gap in two significant areas: First, “There is a gap between pastors and professors. Pastors do not think professors understand the realities of the challenges, rigors and demands they face on a daily basis in the parish; and, professors do not think pastors understand their commitment to scholarship and safeguarding the essentials of the faith.” Second, “There is a gap between the content of the seminary program and the needs in the pastorate as they relate to skills, information and abilities. Many pastors say the seminary does not understand life in the parish and therefore could not adequately train and equip students to be successful in the pastorate. Professors say many pastors compromise the faith and pander to the ‘market’ in order to boost attendance on Sunday morning.”^v

The report noted that graduates are expected to have developed four basic competencies: personal spiritual maturity, interpersonal relationship competency, church management competency, and biblical and theological relevance.^{vi} Many academies only specialize in the fourth, expecting the other three to be self-developed or denying the importance of them.

While committed to the urgent need and importance of providing content, Denver Seminary also emphasizes, evaluates and develops the other essential areas: “being” and “doing.”

Being: Developing Character

Since the mid-80s, when television ministries were rocked by scandal, religious leaders have

been subject to skepticism and questions about character. Surveys of churches' expectations of their pastors reveal personal maturity and spiritual integrity to be consistently at the top. As John Maxwell succinctly, put it "A charismatic personality will draw people; only integrity will keep them."^{vii}

Author J. Robert Clinton spent years studying leadership development. In one of his books he writes, "Effective spiritual ministry flows out of being, and God is concerned with our being."^{viii} Clinton makes the point that leadership training is a narrow slice of the overall process of leadership development. All the events and experiences of life are meant to develop the person of the leader.^{ix}

I remember that in my early ministry I focused on activities and productivity. I have since discovered that God's approach is to work *in* me and then work *through* me. When I tried to imitate other leaders I admired, I was frustrated and failed like David in Saul's armor. As I began to minister out of how God had gifted me, I became increasingly effective. The key was personal obedience to what God was asking of me. With obedience came understanding, increased faith and a new measure of spiritual authority.

If one grants that priority on character is necessary, how does today's seminary develop character for future leaders? First, there must be context for character assessment. Professors in the classroom will emphasize *being* and relate content to character issues. Assignments will be made to force self-examination for each student. They will be required to set realistic goals for growth and spiritual disciplines.

Second, mentoring relationships must be created for all students. Each mentor will have training to maintain a consistent, high level of accountability with students. The character focus will require weekly personal interaction and relationship with mentors, other students and ministry partners.

Third, evaluation of each student in his/her globalization experience, ministry relationships, personal goal-setting and achievements in spiritual disciplines will heighten the focus on character throughout the seminary journey. The combination of content, character and competence must permeate the entire educational experience so that no single element is the overriding focus.

Partnership with the local church is essential. My prayer is that pastors and churches will take back the largely abdicated role of training/mentoring the next generation of leaders. The seminary of the future cannot be an "island" of education but must be a resource and partner in dynamic equipping and customized mentoring.

Doing: Developing Competency

In my first week in the pastorate, a 45-year-old man died of a heart attack. His mother, a devout member of the church, asked me to do the funeral. I had received no training in handling such a crisis, so I called an experienced pastor and a funeral director for suggestions. Somehow, I stumbled through it, fearful, anxious and unprepared. But within weeks I had to mediate a hostage release; comfort a mother whose daughter had run away; counsel a family whose son was expelled for threatening another with a knife; climb to an apartment building roof to talk someone out of suicide; and begin counseling an angry husband and guilty wife through a messy extra-marital affair. And those were just the urgent crises. In addition, there were sermons, Sunday school lessons, new members' classes, men's discipleship courses, hospital visitations, and board and committee meetings I had never directed before. Talk about feeling incompetent!

While I learned, grew and survived, many don't. The drop-out rate for seminary graduates who go on to ministry is

discouraging. One friend notes that of five friends who graduated with him and went into ministry, only one remains today. Why? The reasons are numerous. Some misread the call. Others aren't gifted for the task.

Most theological education has emphasized truth as content. While truth includes and requires content, content becomes living and transformational only when incarnated. Truth is not truly understood by the hearer unless it is obeyed. The *logos* of God became flesh and lived among us... full of grace and truth (John 1:14). Jesus, who is truth, incarnated truth through His life. His teaching is clear: transformation happens when there is incarnation, and incarnation happens in the context of obedience.

Obedience precedes experience. Here is the fundamental biblical principle missed by many educational systems. We assume that retention of information is the same as understanding spiritual truth. James 2:19 shows that even demons believe in the existence of God, but it is useless without submission to its truth.

J.I. Packer writes, "...godliness means hearing His word. 'Hearing' in this phrase means more, of course, than just being within earshot while the message of God is read aloud... 'Hear,' in its full biblical sense, implies attention, assent and application to oneself of the things learned; it means listening with a firm purpose to obey, and then doing as God's Word proves to require."^x A new seminary paradigm must provide the context for biblical "hearing." No student should graduate without a deep, personal and convinced walk in the Spirit.

I dream of a day when every graduate of Denver Seminary is a living example of leaders who know the truth, practice godliness and mobilize ministry. **DSM**

Dr. Clyde McDowell became president of Denver Seminary in 1996. His presidency was marked with passion for the diversity of God's Kingdom. Under his presidency, Denver Seminary was the first seminary to receive accreditation by the Council for Accreditation of Counseling and Related Education Programs (CACREP) for its counseling degree programs. He led the school to reinvent its approach to seminary education by incorporating an intensive, contextualized mentoring experience into its core curriculum. His presidency ended with an untimely death from a brain tumor in 1999.

ⁱ Dennis McCallum, *The Death of Truth*, (Minneapolis: Bethany House, 1996), p. 12.

ⁱⁱ *Ibid.*, pp 235-258.

ⁱⁱⁱ David F. Wells, *No Place for Truth*, (Grand Rapids: William B. Eerdmans, 1993), p. 218.

^{iv} This may be ordered at the M.J. Murdock Charitable Trust, P.O. Box 1618, Vancouver, WA 98668.

^v The M.J. Murdock Charitable Trust, *Review of Graduate Theological Education in the Pacific Northwest*, (1993), p. 32.

^{vi} *Ibid.*, p. 35.

^{vii} John Maxwell, *Developing the Leader Within You*, (Nashville: Thomas Nelson, 1993), p.39.

^{viii} J. Robert Clinton, *The Making of a Leader*, (Colorado Springs: NavPress, 1988), p. 13.

^{ix} *Ibid.*, p. 29-32.

^x J.I. Packer, *God Has Spoken*, (Downers Grove, IL: InterVarsity Press, 1979), p. 125.

WHO is JESUS?

Edward L. Hayes, Ph.D.



Editor's Note: This article first appeared in Focal Point, winter 1996. Dr. Hayes was Denver Seminary's fourth president and is currently president emeritus. The content of this article was not edited.

"Let our chief endeavor be to meditate upon the life of Jesus Christ." With these words the 13th century luminary Thomas à Kempis began a little book that brought revolutionary changes to the world.

The impact of *The Imitation of Christ* has been disproportionate to its size. In large measure, the Protestant Reformation, as well as the rise of contemporary evangelicalism, was influenced by it. John Wesley's Aldersgate experience was shaped by it. Its central focus on Jesus Christ sparked the conversion of the slave-trader and gospel-preacher John Newton. Next to the Bible, it has been the all-time best seller of devotional literature read by Christians for generations.

Thomas, from the village of Kampen, as he was called, lived and worked in a nearby village of Zwolle, east of Amsterdam. He spent his entire life doing essentially one thing— copying the Scriptures. His beautifully illustrated work earned him the title of luminary. In his lifetime, his biographers tell us, he copied the Scriptures three times.

This singular devotion of life also left a trail of spiritual writings, among which is the sole surviving work called *The Imitation of Christ*. Its theme is simple: be imitators of Christ. We must imitate Jesus. This means to live as he lived, to think as he thought and to conform ourselves to His image.

The Apostle Paul, placing his own reputation on the line, wrote to Corinthian believers, urging them in plain, blunt language to follow Christ. "Follow my example, as I follow the example of Christ" (1 Corinthians 11:1).

Single-hearted focus reaps great reward, but it does not guarantee our salvation. We do not become saints by imitation, but by transformation. Martin Luther, who was profoundly influenced by Thomas à Kempis, gave a gentle warning, "It is not imitation that makes sons, but sonship makes imitators."

What one virtue of Christ shall I imitate today? Will it be His meekness or His compassion, His life of prayer or His obedience to the Father?

Each of us must face this question. Who Jesus Christ is determines not only our destiny, but shapes our values. Jesus is the Son of God, God's only son, Savior of the world, Redeemer, only mediator between God and humanity.

C.S. Lewis in *Mere Christianity*, states for many of us the quandary of doubting Jesus. There were those in his day as well as in our own who devalued Jesus to the level of a mere human teacher. In what has become a classic line of Christian apologetic, Lewis penned these words:

A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with a man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was and is the Son of God; or else a madman or something worse.

I for one will not settle for a Jesus who can be placed alongside other deities in a pantheon of gods.

Our current generation needs a fresh message about Jesus in living terms. Kevin Ford, in *Jesus for a New Generation*, tells of artist Barry McGuire who resisted commitment to Jesus Christ. "I would read the Bible, the story of Jesus," says McGuire, "and I'd think, 'Man, I want to be like him.' Then I'd look at Christians and I'd say, 'But man, I don't want to be like them!'"

Today's generation is in crisis. Many have grown up in broken homes. They face violence in the streets and are worried about the prospect of jobs. Life in cyberspace isn't all it's made out to be. If Thomas à Kempis were speaking to the generation called "X," he would give the same message he gave in the 13th century—be like Jesus. And if he were speaking to those of us who have been around the block a few times, he would again simply say—be like Jesus. **DSM**

Dr. Edward L. Hayes served Denver Seminary for over 20 years. He first joined the faculty as professor of Christian education from 1960 to 1972 and then as academic dean from 1972 to 1979. He then served as executive director of Mount Hermon Associates until he became Denver Seminary's president in 1993. Dr. Hayes' retired in 1996 and is currently president emeritus.

RIPPLES OF

Influence

G. Craig Williford, Ph.D.

Editor's Note: This article, written by Denver Seminary's sixth president and alumnus (M.A., '82), Dr. Craig Williford, first appeared in the fall 2000 edition of Focal Point—the 50th anniversary issue. Some minor edits were made to this article to put it in context for this issue of Denver Seminary Magazine.



Dr. G. Craig Williford was president of Denver Seminary from 2000 to 2008. Dr. Williford's desire to integrate theory and practice helped continue to develop and expand the training and mentoring program which remains an essential part of the Denver Seminary education. Under his leadership, in July 2005, Denver Seminary relocated to a beautiful, new and debt-free campus in Littleton, Colo. Dr. Williford currently serves as President of Trinity International University.

In 1950, God invited some visionary leaders to participate in something far larger than they could imagine: Denver Seminary. How could they have dreamed of all that God was calling and preparing them to accomplish? The impact of what they began is difficult to calculate. Can we somehow begin to measure how the kingdom has been impacted for God's glory through the influence of Denver Seminary?

On a recent hike in the Rockies, I gathered a handful of pebbles and threw them into a mountain lake. Hundreds of ripples and waves resulted, intersecting and spreading across the lake long after the stones had settled. In the years since I graduated from Denver in 1982, God has allowed me to influence and encourage many people through His empowerment and Denver Seminary's training. Those I influenced have gone on to influence and encourage many others. As just one of over 4,500 alumni in the past sixty years, I can only begin to imagine the ripples and waves Denver Seminary has made around the world.

How many people have become followers of Christ, grown in their faith, received counseling and discipleship, and been fed emotionally and spiritually as a result

of what those leaders in 1950 started? How has the world been changed for God's glory as a result of Denver Seminary's dedicated friends, alumni, staff and faculty?

God has clearly offered direct guidance in the history of those who are Denver Seminary. He has invited and continues to invite so many to participate in what He is already doing. The vision, commitment, hard work and faith of all those who have gone before are clear. I am confident that Denver Seminary will continue its commitment to stay faithful to God and its institutional values and to embrace the future by continuing to provide excellent, quality theological education through even more affordable and accessible means.

Please join the Denver Seminary family as they celebrate God and His faithfulness over the past 60 years and pray for His continued blessings for the next 60 years.

*"Let the heavens rejoice, let the earth be glad;
let the sea resound, and all that is in it;
let the fields be jubilant and
everything in them."*

- Psalm 96: 11-12a

DSM

without prayer

The most important thing that any friend of Denver Seminary can do for us is pray—pray for the students, pray for the faculty and administration, and pray for the staff. In the words of our beloved Chancellor Dr. Vernon Grounds, “Without prayer, the Seminary simply could not survive.”

If you would like to join us in praying for the needs of the Seminary and the Seminary community, we invite you to join our Prayer Partner mailing list to automatically receive these requests in your email box each month. Please visit www.denverseminary.edu/friends/prayer/ to view current requests and sign up to join the mailing list.

If you are a prayer warrior, and you would like to pray for the needs of the community, beyond just Denver Seminary, we invite you to check our prayer blog for current requests and even post a request of your own at www.denverseminary.edu/community-prayer-requests-blog/. These requests may be from students, staff, faculty, Seminary friends or those far beyond the Denver Seminary community. If you post a prayer request, please be aware that it may take one business day for your request to show up on this blog. And be sure to come back and post a comment when your prayer has been answered, so that we may celebrate with you!



ESTATE PLANNING

D.L. Moody has been attributed as saying:

“Someday you will read in the papers that D.L. Moody of East Northfield, is dead. Don’t you believe a word of it! At that moment I shall be more alive than I am now; I shall have gone up higher, that is all, out of this old clay tenement into a house that is immortal—a body that death cannot touch, that sin cannot taint; a body fashioned like unto His glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever.”

Moody’s passionate articulation reminds us that as earthly stewards we will be called to account for the goods we have been given. We need to make preparations to spend eternity with Jesus Christ. One way to prepare is to have a will in place. A will that first provides for your family, second helps provide for your church and finally distributes to other Christian organizations. If you have a will or are putting plans in place, would you prayerfully consider naming Denver Seminary as a beneficiary? Your gift will be used to train men and women who will impact the world for Christ. For more information, please contact Jim Howard at jim.howard@denverseminary.edu or 303-762-6941.



seeds of CHANGE

devotions from the faculty at Denver Seminary

Seeds of Change

If you are interested in receiving short devotions written by Denver Seminary's faculty, we invite you to consider joining the Seeds of Change email list. Devotions are sent early each Monday to help boost your morning and get your week started with thoughts intended to inspire and transform you. To read past devotions or to subscribe, go to www.denverseminary.edu/seeds-of-change/.

DID YOU KNOW?

- Denver Seminary's original campus was the Bonfils family mansion. The mansion was purchased from Helen Bonfils for \$55,000 in 1950 and housed the Seminary until 1968. The Bonfils family owned the Denver Post.
- In the early years of Denver Seminary the faculty would go as many as six weeks without paychecks. Churches would bring in canned goods and other resources to help the faculty.

To celebrate Denver Seminary's 60th anniversary, the Looking Back blog has been created. This year-long blog is dedicated to the fun facts, anecdotes, photographs, and memories contributing to the Seminary's rich and blessed story, like the ones listed above. Join us in remembering and reflecting on the past, and share your own piece of Seminary nostalgia. Visit www.denverseminary.edu/looking-back/.



ANNUAL REPORT AVAILABLE

The 2009 annual report, which provides information on the 08-09 fiscal year, is available for those who want to learn more about the progress of Denver Seminary through finances and

statistical data, student stories and highlights of the past year. This year the report is featured on our website – www.denverseminary.edu/annual-report/. Hard copies will be mailed out upon request. To request a physical copy, please email Melanie Wenig at melanie.wenig@denverseminary.edu.

Trails of Hope and Terror: Testimonies on Immigration*Miguel A. De La Torre (Orbis Books, 2009)*

Through stories and testimonials of undocumented migrants and those who work with the undocumented, De La Torre explores seven issues (borders, economics, myths, family values, the politics of fear, perspectives, and ethical responses) integrally involved in the complexities of immigration. Through analysis, story, poem, prayer and song De La Torre engages readers with

both the hope and terror involved in crossing the border. This is a resource for all Christians. Contributing to this work is Denver Seminary's M. Daniel Carroll R.

Thinking Christianly About Immigration: Can the Bible Help Us?*M. Daniel Carroll R. (Beeson Divinity School Lectures, 2010)*

As part of Beeson Divinity School's 2010 Biblical Studies Lectures, M. Daniel Carroll R. presented a four-part series on immigration. The series explores engaging with immigration, immigration legislation, a "What Would Jesus Do?" perspective on immigration, and concludes with a panel discussion. All four topics are available on audio CD.

J.I. Packer and the Evangelical Future*Timothy George, editor (Baker, 2009)*

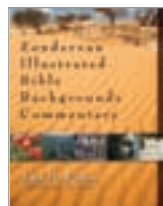
J.I. Packer is one of the most significant evangelical theologians of the last 100 years. In this book, a team of leading scholars—including Chuck Colson, Mark Dever, Timothy George, Bruce Hindmarsh, Edith Humphrey, James Earl Massey, Alistair McGrath, David Neff, and Richard John Neuhaus—assess Packer's impact on evangelicalism over the past half century and asks

what more we can learn from him about ministry and the evangelical future. Packer himself offers a response and reflection. The book also includes a full bibliography of his writings, which is the most comprehensive listing in print. Denver Seminary's Don Payne authored a chapter entitled "J.I. Packer's Theological Method."

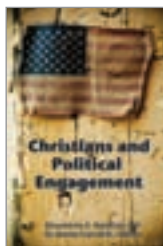
Dictionary of Everyday Theology & Culture*Bruce Demarest and Keith J. Matthews, editors (NavPress, 2010)*

This resource puts theological concepts into everyday situations, showing the meaning of the terms and the importance of living out these doctrines in daily life. This resource contains an alphabetical listing of 173 theological and cultural terms. Each entry includes a definition and an everyday application. This dictionary goes deeper than other reference texts, helping readers apply

truths about God to such issues as abortion, divorce, ecology, bioethics, prayer, worship, evangelism, stewardship, politics and the media. Denver Seminary contributors include Bruce Demarest, James Beck, Sung Wook Chung, H el ene Dallaire, Fred Gingrich, Douglas Groothuis, Vernon Grounds, Randy MacFarland, Gordon Lewis and Scott Wenig.

Illustrated Bible Backgrounds Commentary Vol. 2. Joshua, Judges, Ruth, 1 & 2 Samuel*John H. Walton, editor (Zondervan, 2009)*

This series brings to life the world of the Old Testament through informative entries and color photos and graphics. Readers find the commentary set for connecting with the historical and cultural context of the Old Testament. Rick Hess contributed "Joshua" to the volume on Joshua, Judges, Ruth, 1 & 2 Samuel.

Christians and Political Engagement*Dieum eme E. Noelliste and M. Daniel Carroll R., editors*

From the Grounds Institute of Public Ethics monograph series comes a collection of four presentations made at two of the Institute's events. The first three chapters were papers given at the Salt and Light Seminar in the spring of 2009; the fourth message was delivered at the Rally for the Common Good held in the winter of the same year. The presentations

explored the way in which Christian faith could prompt politics to greater conformity to God's will for life in the community. Contributors include M. Daniel Carroll R., Scott Wenig, Sung Wook Chung and Dieum eme Noelliste, and Gerald Gallimore.

The Complete Library Technology Planner: Includes Guidebook and CD-ROM*John M. Cohn and Ann L. Kelsey (Neal-Schuman Publishers, 2009)*

Careful and systematic planning is essential to the success of any library's technology implementation efforts. This complete and easy-to-follow guide takes a practical approach to thoroughly prepare public, academic, school and specialty libraries to develop and implement a technology plan in the library. The accompanying

CD-ROM includes over 35 time-saving, sample technology plans and RFPs. An array of figures, checklists and examples are included throughout the book to help reinforce important concepts, and a comprehensive webliography lists further related resources. Denver Seminary's Keith Wells contributed to this work.



Memory's Rear View Mirror

Editor's Note: This article originally appeared in the fall 2000 issue of Focal Point, which was also the 50th anniversary issue. There are very minor edits to the content for length.

Memory is like a rear-view mirror that enables us, driving ahead into the future, to look back at the road we have traveled. Though our reflected vision of the past may be somewhat blurred, we nevertheless can see what lies behind us clearly enough to experience a wide range of reactions.

Looking back in the mirror of memory I realize that a half century in the sweep of eternity is less than a femtosecond. (A femtosecond is a thousand times smaller than a picosecond, which is one-trillionth of a second!) Yet in God's reckoning, these fifty years are a significant segment of history. And the events which have transpired at Denver Seminary have an importance that only the Lord of the ages can estimate. So with a mixture of emotions I gaze into the mirror of memory.

I recall not only the turbulent happenings which have taken place on the world-stage since 1950, but also the surging tides of thought and philosophy that have swirled against the foundations of all traditionalism, especially supernaturalism in general and Christianity in particular. I recall how recently the upsurge of postmodernism has challenged the very concept of truth.

No friend of obscurantism and anti-intellectualism, Denver Seminary has engaged the forces of unbiblical scholarship on their own turf with top-flight learning and a gracious irenicism. Indeed, it has stood at the forefront of evangelicalism contending for "the faith once delivered to the saints." At the same time, it has stressed missionary outreach, church planting, trans-generational ministry, therapeutic counseling and the need for personal spirituality.

I recall the early days of struggle and sacrifice when the overriding issue was institutional survival.

I recall the growth of our faculty as scholars of ability and dedication joined this theological training school which was and still is biblically anchored and evangelically oriented. I also recall the acquisition of our second campus, the development of our facilities, and the increase of our student body. And I rejoice that Denver Seminary bears witness to the abiding relevance of "the old faith and the old Book."

I look back and then I gaze ahead, aware of course that God alone can predict the future. But my own prophecy is that, given the Seminary's past, it will in the future continue to be a stronghold of scriptural Christianity, undeviating in its commitment to the task of preparing alumni who will know, believe, love, live out and transmit God's redemptive truth.

My confident hope for Denver has been eloquently expressed in this prayer by William Barclay. By His grace, may the Lord Whom our school exists to make known grant that prayer's fulfillment.

O God, we thank you for all those in whose words and in whose writings your truth has come to us. For the historians, the psalmists and the prophets, who wrote the Old Testament; for those who wrote the Gospels and the Letters of the New Testament; for all those who in every generation have taught and explained and expounded and preached the word of scripture: we thank you, O God.

Grant, O God, that no false teaching may ever have any power to deceive us or to seduce us from the truth. Grant, O God, that we may never listen to any teaching which would encourage us to think sin less serious, vice more attractive, or virtue less important; grant, O God, that we may never listen to any teaching which would dethrone Jesus Christ from the topmost place; grant, O God, that we may never listen to any teaching which for its own purposes perverts the truth.

O God, our Father, establish us immovably in the truth. Give us minds which can see at once the difference between the true and the false; make us able to test everything, and to hold fast to that which is good; give us such a love of truth, that no false thing may ever be able to lure us from it. So grant that all our lives we may know, and love, and live the truth; through Jesus Christ our Lord. Amen.





ALUMNI REUNION



YOU ARE INVITED TO THE DENVER SEMINARY ALUMNI REUNION

Join us as we celebrate our 60th anniversary! Meet our new president, tour the campus, reconnect with faculty and senior professors, and catch up with old friends! For more details and to register, please visit us at www.denverseminary.edu/reunion/ For more information, please contact Melanie Wenig at 303.762.6949. or melanie.wenig@denverseminary.edu.

FRIDAY, MAY 14, 2010

10:00-11:00 – President's Reception in the Board room with Dr. Mark Young

11:00-12:00 – Campus Tours

12:00-1:30 – Lunch with faculty and senior professors in the Simpson Chapel
(Cost – \$10 per person)

2:00 – Estate Planning Seminar

5:00 – Graduation BBQ with games for the kids in the Seminary courtyard
(Cost – Adults \$10, kids five and up \$5)

SATURDAY, MAY 15, 2010

10:00 – Commencement at Southeast Christian Church