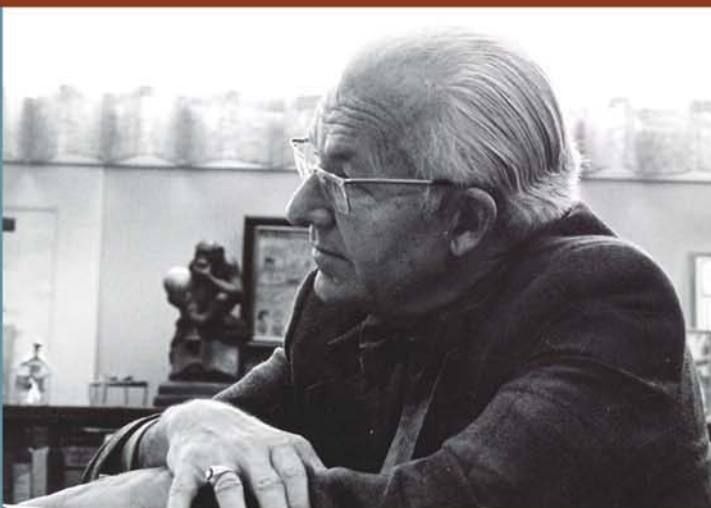


DENVER SEMINARY

M A G A Z I N E

VIGOROUS

Scholarship




DENVER SEMINARY
WINTER 2011 • VOL. 7 NO. 1

DR. VERNON GROUNDS

July 19, 1914 – September 12, 2010 Dean, President and Chancellor 1951 – 2010



Special Insert

Theologian, philosopher, poet, counselor, historian, mentor, friend. These are just some of the words used to describe Dr. Grounds and the impact he had on those who knew him professionally and personally over the years. This special insert to the magazine attempts to honor the memory of Dr. Grounds and his lasting legacy on Denver Seminary and beyond.

DENVER SEMINARY MAGAZINE STAFF Vol. 7, Number 1, Winter 2011

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Denver Seminary admits qualified students of any race, gender, color, and national or ethnic origin.

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in the next issue...

The Spring 2011 issue of *Denver Seminary Magazine* will explore the third core foundation of the Seminary—charitable orthodoxy. At Denver Seminary, while at times we may disagree, at all times we will be known as 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.

If you would like to send comments to the editor of DSM, visit www.denverseminary.edu/magazine.

president's message

by Mark S. Young, Ph.D.

We miss him.

On Sunday, September 12, the phone call that we all knew was coming, but wanted to keep pushing further and further into the future, finally arrived. Dr. Vernon C. Grounds had slipped peacefully into the presence of the Lord. He was 96 years old.

I am a late-comer to the world that Dr. Grounds shaped at Denver Seminary for almost 60 years. My experience with him during these past 14 months marked me profoundly. Although failing physically for some time, he remained mentally and emotionally engaging until his final few weeks. I cherish the memories of the times we had together.

Dr. Grounds drew you into conversations without a hint of effort. He listened; oh, how he listened. He questioned and probed but it never felt like an interrogation. Rather, it was like slipping into a warm bath, water set at the perfect temperature, safe and secure. Dr. Grounds had the ability to make you feel like you were the only person in his world. He used touch masterfully. A hand on your forearm, a grip on your tricep, an arm around your shoulders—these were his tools of disarmament and affection.

There are many smart, articulate, and well-educated Christians. Then there was Dr. Grounds. With a photographic memory, he did not read like a mere mortal, word for word or line for line. He read entire pages at a glance and devoured their content.

Theology, philosophy, poetry, psychology, history, politics—his personal library, with over 25,000 volumes—has been called “a history of 20th century American thought.” But Dr. Grounds never succumbed to the arrogance of brilliance. He wrote, “I have taught a whole range of courses. And I have read quite incessantly. And yet I am aware of how little I know... By God’s grace I have been able to put some things together, but my mood as I muse on the mystery of life, despite the light shed by biblical revelation, is frequently one of bemusement. There are certainties—absolute certainties—but there is this awareness of ignorance.” (Bruce Shelley, *Transformed by Love: The Vernon Grounds Story*.) His genuine intellectual humility is often lacking today. We’re the worse for that.

His intellect was more than impressive; his compassion genuine to the core. But I think it was

his courage that speaks loudest to me. Dr. Grounds’ was a prophetic voice that many did not want to hear. In the turbulent sixties he sounded a clarion call for evangelicals to take their social responsibilities seriously. He was a vocal critic of entrenched racism in churches. For his unyielding voice for justice, for his commitment to the development of an evangelical intellect, for his belief that counseling was an important part of God’s redemptive work, the fundamentalist wing of evangelicalism attacked him viciously and vociferously. He never backed down and he never retaliated.

Dr. Grounds’ theological and ethical compass was the redeeming love of God, what he called “Calvary-love.” He wrote, “I must invest my time in sharing the reality and sufficiency of God’s love in Jesus Christ. Ultimately, what matters but to experience and communicate the wonders of redeeming love?”

This edition of our magazine is focused on the Seminary’s commitment to “vigorous scholarship.” It was planned long before Dr. Grounds’ death. How appropriate that we can honor one who embodied scholarship characterized by humility, compassion, and courage. That’s vigorous scholarship.

I have to confess that I feel a bit vulnerable now. Dr. Grounds’ presence on our campus seemed to enfold us in a layer of security. He moored us in our history, yet never anchored us to our past. With God’s grace we will honor his memory and pursue his purest desire: that Calvary-love would touch every heart.

Mark



[Dr. Grounds] wrote, “I must invest my time in sharing the reality and sufficiency of God’s love in Jesus Christ. Ultimately, what matters but to experience and communicate the wonders of redeeming love?”

Memorial Service for Dr. Vernon Grounds

On October 9, 2010, the life of Dr. Vernon Grounds was celebrated with a memorial service held at Cherry Hills Community Church. The memorial was hosted by Denver Seminary President Mark Young, with a special message given by Pastor Gordon MacDonald. A



video of the two-hour service is available online at www.denverseminary.edu/groundsmemorial. A special memorial booklet that was created to commemorate the life of our beloved chancellor can be viewed at: www.denverseminary.edu/groundsmemorial.

Board of Trustees News

Board member **Dr. Gary VanderArk**, retired director at the University of Colorado Health Sciences Center and founder of the nonprofit organizations Doctors Care and Inner City Health, was named *The Denver Business Journal's* 2010 Lifetime Champion. *The Denver Business Journal* annually recognizes those who have made an impact on health care in their community through their concern for patients, research and inventions, management skills, innovative programs for employees and service to the poor and uninsured. Please join us in congratulating Dr. VanderArk on this achievement.

Congratulations to Board member and alumnus **Dr. Ted Travis**, Founder of Neighborhood Ministries and Jubilee Community Church in Denver. Dr. Travis just completed his Doctor of Ministry (D.Min.) degree at Ray Bakke University.

Denver Seminary is pleased to announce the addition of **Elisa Morgan** and **Rocky Gray** to the board of trustees, effective fall 2010. Elisa has a M.Div. from Denver Seminary and is the Publisher of *FullFill*®, (www.fullfill.org) a free digital magazine for women of all ages, stages, and callings. Prior to that, she was the CEO of MOPS International for 20 years. Rocky Gray is the Chairman and CEO of Chandler Signs in Dallas, Texas and has an M.B.A. from the University of Dallas. We are pleased to welcome Elisa and Rocky to the Denver Seminary board of trustees and are blessed to have their skills and gifts added to our community.

Denver Seminary Represented at Cape Town 2010



The Third Lausanne Congress on World Evangelization was held in Cape Town, South Africa, October 16–25, 2010. The Congress, held in collaboration with the World Evangelical Alliance, brought together 4,000 leaders from about 200 countries to confront the critical issues of our time—other world faiths, poverty, HIV/AIDS, persecution, among others—as they relate to the future of the church and world evangelization. Organizers extended its reach into over 650 GlobalLink sites in 91 countries and drew 100,000 unique visits to its website from 185 countries during the week of the Congress. Denver Seminary President Dr. Mark Young, as well as several faculty, attended the conference, which is said to have been the widest and most diverse gathering of Christians ever held in the

history of the church. Read Dr. Young's thoughts on his blog, <http://www.denverseminary.edu/living-inside-out/>.

Other News

Pastor Robert Woolfolk, Director of African American Initiatives and Mentoring Director at Denver Seminary, was awarded an honorary Doctor of Divinity degree by American Pathways University this past August.



American Pathways University reserves the Doctor of Divinity for recognition of outstanding achievement in community leadership and substantial faith-based contributions to matters of significance to marginalized segments of society in the inner city and elsewhere. Join us in extending both gratitude and congratulations to Dr. Woolfolk.



Record Enrollment!

For the first time in the history of Denver Seminary, enrollment exceeded the 1000 mark... 1001 to be exact! Of the 251 seminaries in North America, Denver Seminary is one of only 14 to have an enrollment over 1000. We praise the Lord for the work being done in the lives of these students and pray that the Seminary will be a place that engages the needs of the world with the redemptive power of the gospel.

Longtime Denver Seminary Supporter Lynbrook Baptist Church Launches Community Outreach Program

In 1951, the Lynbrook Baptist Church was asked to make a decision: would they be willing to support a year-old, fledgling Denver Seminary? The answer was yes and for 60 years Lynbrook Baptist Church has continued to be a faithful supporter of Denver Seminary. The 95-year-old church continues to grow and thrive in the town of Lynbrook, New York. Just as Denver Seminary teaches about turning the gospel outward, so Lynbrook Baptist Church has turned the mission of God to their own community by starting a "Pre-Evangelism Outreach." According to Senior Pastor Robert Walderman, they connect with the Lynbrook community in a practical way by teaming with the Lynbrook Volunteer Fire Department for a charity softball game that raised money for two worthy causes: the Nassau County Coalition Against Domestic Violence and the Lynbrook Volunteer Fire Department Training Center. \$6,200 was raised (and the church won the game!), but most importantly Pastor Walderman feels the outreach fulfilled the purpose of the church by bringing the "Good News" of Jesus in a practical way. We wish to thank Pastor Walderman and the Lynbrook Baptist Church for their continued support of Denver Seminary and pray with them as they continue to form lasting relationships in their community. For more information about Lynbrook Baptist Church, visit their website at www.lynbrookbaptist.org.



Lynbrook Baptist Church

SPIRITUAL LIFE CONFERENCE

The annual Spiritual Life Conference took place in the Seminary chapel Nov. 1–2 with Dr. Keith Meyer as the keynote speaker. After 25 years in pastoral ministry Keith now serves churches and individuals as a spiritual formation coach and consultant. He is the author of the recently released book *Whole Life Transformation* on which his three messages were based. Students, as well as many guests, offered enthusiastic responses to the hopeful message that life change is possible for the believer who authentically follows Jesus. Comments such as "encouraging," "real," "honest," and "refreshing" were heard frequently. One participant, who was inquiring about training in pastoral ministry, expressed eagerness to begin as a student if what he heard accurately represents Denver Seminary. As a matter of fact, it does!



by Richard S. Hess, Ph.D.

VISION OF THE WORD AND THE WORLD

This statement follows the injunction to love God with all of our being, a command that is repeated by Jesus as the greatest law of the Old Testament (Matt 22:35–40). In Deut 6:6–7 we read “Take to heart these words that I command you today. Fix them in your children’s understanding by making them part of your conversation. Do this at home and in the rest of your life, from the time you get up until when you go to bed at night.”

I write this as I sit in my room in Beijing, China, after a week of lectures I was invited to give at Minzu University on the topic of Israelite Religion. The week was spent with doctoral students, university professors, church workers and pastors, Communist party members, Muslims, avowed atheists, and others who registered for the course in a desire to learn and understand better the teaching of the Bible in its original context. The hunger for the word of Jesus Christ is a worldwide call that should challenge every Christian to understand it better so as to apply and share it more. The full proclamation of the gospel must include a balanced understanding of the details that the Bible itself contains and also the broader generalization about the Word that can only be made correctly if the details accurately fit into that bigger picture.

One human story comes to mind from this past week. A young university professor told of her use of a distinction made in one of the lectures; namely, that Greek and Roman tradition had given Western civilization philosophy its categories of thought. However, the Judeo-Christian tradition, as best represented in the Bible, had bequeathed ethics and values to Western civilization. She said that it was important for her students who study Western literature and culture to understand that it comprised more than Greek and Roman perspectives. This simple addition of the Bible as lying behind what they study may provide a new perspective for some of the many who search for faith.

Indeed, the study of God's Word did form a key part of the foundation of scholarship in the Western World for over a thousand years. It was the basis for subjects of the sciences, humanities, and arts. But it was also the foundation for our belief in who God is and in the person and work of our Savior Jesus Christ. Although much of the world, its culture, and its leadership have abandoned this basis, we still enjoy and benefit from the many results of that work, both materially and (although sadly less and less) in terms of shared values and ethics. All

this begins now as it always did, with a distinctive value placed on God's Word and the desire to understand its teaching.

With the decline of faith, the challenge becomes even greater today. Denver Seminary's commitment to vigorous scholarship calls us to acquire the demanding skills and knowledge necessary to understand the Word of God. This is true of the study of the languages and manuscripts that preserve this precious Word for us. It is true of the historical, archaeological, and linguistic tools that provide the essential background for correctly understanding God's Word. Without these essential skills we remain vulnerable to preachers and teachers who mislead about the Scripture.

Years ago misinterpretation of the Bible led many Chinese Christians to believe that they would not go through suffering and trials. This turned out to be false and resulted in doubt regarding the Christian faith. Today a related teaching in America leads many to believe that they should be wealthy and prosperous if they are Christians.

A careful study of the Bible demonstrates how God calls all people from various backgrounds and circumstances. He blesses us according to His will and He tests us according to His will. With Jesus we have the Comforter to enable us to pray, "Not my will, but yours be done" (Luke 22:42). Like Job we do not always understand why God allows us to face difficult circumstances, but we see it as an opportunity to exercise faithfulness and to focus on the mighty Creator God (Job 38–41), who is also our Good Shepherd (Psalm 23; John 10:11–14), rather than on ourselves.

There is no doubt that meditation and prayer focused on God's Word can allow the Spirit to work within us and produce much joy and peace (Psalm 119:111; John 16:13). It is equally true that the same Holy Spirit inspired God's Word to be living and active (Isa 55:11; Heb 4:12). It affects people's lives and can guide them to choose God and accept the message of the gospel. However, we know from the Scriptures there is spiritual warfare in this world and that there is a constant pressure to stop the mission of God's kingdom and to neutralize these words of hope and power (Dan 10:10–14; Eph 6:10–12). Some years ago there was a series of books

"The demanding study of details about the Bible and its world is not the preserve of scholars in ivory towers. It becomes the means by which we can make alive the world of God's past works of salvation and present them to this age that so desperately needs the truth."

published by some university professors who asserted that nothing in the Old Testament was true and that figures such as David never existed and were not found attested outside the Bible until many centuries after they lived. A year later an inscription was found at Tel Dan in Israel that named David. The text was dated within a century or so of his lifetime. I happened to be at a conference at the time and learned about the discovery. When I shared it with these professors who were friends of mine, they tried to interpret it other ways. However, the knowledge of this find spread quickly and became a key piece of evidence in accepting the life of a figure like David, who plays a major role in the history of the Messiah.

The story continues today. Every year there are hundreds and thousands of students in universities across the world who are taught that belief in the gospel has no foundation in scientific study. Such skepticism undermines the Word of God as a truthful guide to salvation and faith. These future leaders in government, science, industry, education, and media influence opinion worldwide.

Repeatedly the evidence does not support the claims of such skepticism. Today we are told that people such as the Israelites, who lived during what the Bible identifies as the time of Moses and David, could not read and write. It is asserted that the commands of Deut 7:8–9 to write out the Word of God and so identify with it, could not have been obeyed by most towns and families in early Israel. However, once again careful research by archaeologists has revealed inscriptions from close to the time of David that suggests (1) that people were learning to read and write their alphabet in the villages of Judah; and (2) that others—soldiers in a fort in the valley where David fought Goliath—were

able to write five or more lines of text, perhaps in a letter. These discoveries have only come in the past five years, but they appear at a crucial time to address an important debate, and perhaps not by accident! Again, the ability to read and interpret the linguistic, historical, and archaeological evidence correctly remains part of the challenge of careful scholarship.

The demanding study of details about the Bible and its world is not the preserve of scholars in ivory towers. It becomes the means by which we can make alive the world of God's past works of salvation and present them to this age that so desperately needs the truth. In the past year this has become a personal blessing, whether sharing about what Gen 1 means for the care and ecology of the earth at the South Asia Institute for Advanced Christian Studies in Bangalore, India; explaining the biblical value of the human person at the Chinese Academy of Social Sciences in Beijing; or teaching how the sacrifices in Leviticus form the basis for the New Testament teaching on Christian discipleship to a survey class of graduate students at Denver Seminary—to those preparing for ministry in all parts of today's world. **DSM**

Dr. Richard Hess, professor of Old Testament and Semitic languages, joined the Denver Seminary faculty in 1997. Dr. Hess earned a Ph.D. from Hebrew Union College, an M.Div. and a Th.M. from Trinity Evangelical Divinity School, and a

B.A. from Wheaton College. He is the editor of the Denver Journal, Denver Seminary's on-line theological review journal, and the Bulletin for Biblical Research. He is also the founder and editor of the Bulletin's Supplement Series and is a member of a dozen scholarly societies.



SOLID ROCK

By Jim Doenges, M.A.



Part of our calling is to engage the world in a vigorous way, connecting the lost with the eternal gospel of Jesus Christ (*missio Dei*). Earlier this

summer, Denver Seminary equipped students to meet this calling with a new course called Outdoor Leadership Practicum. Vocational fitness was the principal learning objective, requiring a vigorous scholarship that President Mark Young refers to as “knowing more about what matters—the real questions of real people in the real world.”



Jim Doenges

The need for the Outdoor Leadership Curriculum grows out of a need in our culture. Many people are disconnected from creation and the Creator. Water comes from the tap, food from the store. To many in Colorado, wilderness is where the golf ball goes after an errant shot or what you drive through in order to get to Vail. People passionate about caring for the environment often know nothing of the rich Christian tradition of stewarding creation. The booming number of outdoor recreationists who gawk at “mother nature” need to be introduced to Father God, lovingly moved from natural revelation toward special revelation. We can engage the lost through the things that matter to them. In addition, millions of lost people around the world live where there are no roads. Who can reach them? I’ve learned from mission trips to mountainous places in Haiti, Nepal, and Tanzania that many more workers are needed for the harvest.

During the course, Denver Seminary partnered with Solid Rock Outdoor Ministries (SROM) to provide the practicum. SROM has engaged the secular world by becoming the only Christian outdoor organization to achieve accreditation by the Association for Experiential Education. Accredited secular organizations include Harvard and Brown Universities. In addition to the extensive reading and writing as required for every Seminary course, the practicum included intense experiential education

during a 7-day backpack trip in the rugged Wind River Wilderness of Wyoming. The Scriptures indicate God’s strategy for developing mission-focused leaders almost always involved transformative wilderness experiences.¹

Each student taught lessons in the field and served as “Leader of the Day” in which they were responsible for spiritually framing and shepherding the group. Students were debriefed daily, gaining insights on how to help others evaluate and process their thoughts and experiences. Students practiced risk management, explored the priestly role of leadership, and learned how to lead others in spiritual formation activities. The trip culminated in a 24-hour solo experience followed by the group’s celebration of the Lord’s Supper and an affirming closure ceremony. Students and instructors both asked tough questions and sought answers from God’s Word. Laughter, tears, conflict, discussion, and joys were shared within an authentic Christian community. The course provided an important integrative function, bringing together content, character, and competencies (orthodoxy and orthopraxy).

Judging by written course evaluations, the first Practicum was very effective. One student, Lt. Col. David Condit, wrote, “This is my second graduate degree, and I have over 150 graduate semester credit hours. This was by far the most useful graduate course I have ever taken. It was academically rigorous and provided extensive spiritual and vocational direction.” **DSM**

¹For an excellent review of the biblical basis for outdoor leadership, see *Wilderness and Missions: A Theology for Developing and Sustaining Young Leaders in Mission*, D.Min. dissertation by Ashley Denton, Denver Seminary Outdoor Leadership Adjunct Faculty (submitted to Gordon-Conwell Theological Seminary, 2007).

Jim Doenges serves as Adjunct Faculty in the Outdoor Leadership Concentration, and leads Adventure Previews for prospective students. He is an Assistant Program Director at SROM, where he has taught 40-day wilderness courses. A former senior environmental scientist, Mr. Doenges has worked in full-time outdoor leadership positions within congregational, parachurch, and missions contexts.

By David Mathewson, Ph.D.

REFLECTIONS ON VIGOROUS SCHOLARSHIP



The word “scholarship” often evokes the image of someone entombed among stacks of books for long hours researching the minutia of some topic about which many don’t really understand or care. Indeed scholarship, even biblical scholarship, often amounts to evoking little more than a yawn from most Christians. But is this really scholarship? In his Denver Seminary inaugural address, Dr. Mark Young called for a renewed commitment to “vigorous” scholarship as opposed to merely “rigorous” scholarship. By choosing the term “vigorous” he means scholarship that is “strong, active, and robust.” Vigorous scholarship addresses issues that really matter. A scholarship that is vigorous will ask the hard questions about the Bible, but also about how it relates to the world in which we live.

But what does vigorous scholarship look like? Where does it begin? What makes it credible and strong, yet active and robust so that it remains relevant to the church and the world?

Vigorous scholarship finds its basis in the authority of the Bible as God’s Word.

If the Bible is indeed the Word of God, then it demands that we bring all that we are to the task of trying to understand it correctly. Scholarship is not at odds with trusting the Bible as God’s Word; rather, the Bible as God’s Word demands vigorous scholarship. As one writer puts it, “If the Bible points beyond itself to the infinite God, we have no choice but to search for truth.” Vigorous scholarship is a passionate search for that truth.

If there is a God behind the Bible who communicates His very words to us in its pages, then we must make every effort to comprehend that truth as accurately as possible. And that requires that we bring all the tools at our disposal to probe the richness and complexity of God’s revelation to His people so that we understand it fully and correctly, even if not exhaustively.

This also means that we must be willing to have our cherished theological beliefs challenged by God’s revelation, rather than using it to merely confirm what we already think. If we are correctly to “understand” the Word of God we must first “stand under” it. More than this, if there is a God who stands behind the text, then we must think carefully and vigorously about God’s Word in order to evaluate competing voices and perspectives on the Bible and on this world. We must show that the biblical vision for this world makes sense and is credible among the sea of competing voices. We must show that Christians need not shrink back from faith in God and His Word when challenged by the skeptic or the antagonist who tell us that the notion of absolute truth is no longer fashionable. But this cannot be done apart from a scholarship that vigorously explores God’s revelation.

Vigorous scholarship is a reflection of the God who lovingly makes Himself known to this world in His written Word. Since we are dealing with God’s very thoughts, we can hardly afford to be careless or half-hearted in our search for truth.

Vigorous scholarship requires obedience and transformation.

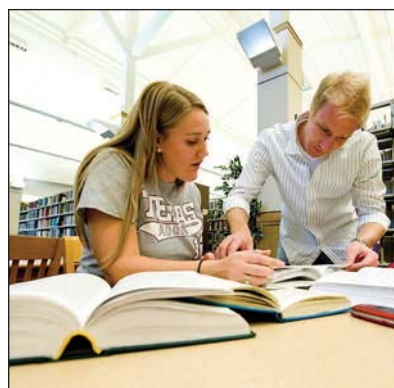
Scholarship and spiritual transformation are not enemies. Transformation takes place as a result of the renewing of our minds (Rom 12:1–2). And the primary means by which renewal takes place is the Word of God (1 Tim 3:16–17). When I left for seminary a number of years ago, a well-meaning member of my church reminded me of the need to cultivate a devotional life separate from my studies, so that the Bible was not reduced to just another textbook. But I am not sure that this was the best advice, however well-intended. While there is a danger in making the Bible a mere textbook, the opposite danger is that we do the very thing we are trying to avoid: divorce the head and the heart.

Vigorous scholarship works hard at implementing what is done in the classroom (and library) into our spiritual life and, likewise, works hard at basing our devotional life on the skills and knowledge that we acquire in the classroom. In one of my classes I teach on Ephesians, when working through Eph 1:3–14 I have contemplated putting the words of this passage to song and having the class sing it as part of our study of that text. After all, it seems strange to me that a text that calls God’s people to join in “Blessed be the God and Father of our Lord Jesus Christ . . .” (v. 3) would not evoke that same response of praise when we study it and contemplate what God has done for us, especially because of His gracious gift of salvation! However, I personally am better able to respond in praise and worship for what God has done when I analyze the grammar, structure, and meaning of such important words as election, adoption, predestined, mystery, inheritance, and pledge.

One who approaches the text of Scripture in a vigorous manner cannot help but be transformed by its truth by being better equipped to obediently respond in the way called forth by Scripture.

Vigorous scholarship must address the issues faced by the church in the world.

No scholar is an island! The proper context for doing scholarship is not the library cubicle, nor even primarily our learned Bible societies for the approval of our academic peers. Rather, the primary context for scholarship should be the church as it lives out its faith in the world. The church faces issues of sexuality, social concern, money and materialism, the economy, globalization, relativism, obedience and faithfulness, etc. Vigorous scholarship must provide credible answers to these and other issues. This keeps scholarship from becoming stagnant, or just “knowing more and more about less and



less.” Scholarship that is anchored to the church focuses on what really matters. This means, first, that my own scholarship must ultimately be made relevant to the life of the church, not just the academy of biblical scholars. The church needs and deserves nothing less than the best that I can give it. The results of my scholarship must be made available to God’s people more broadly and shown to be applicable to the life of God’s people through preaching or teaching Sunday School, and writing in a way that is more easily accessible to the average church attendee! Second, my scholarship must touch on issues that the church faces, and must ultimately be workable. Though experience alone is not the deciding factor of the correctness of my scholarship, certainly any interpretation of God’s Word that is simply irrelevant, oppressive, unworkable, or unrealistic for our church today requires rethinking and revising. What we do in the study must be tested in the church. The results of my scholarship must also win their approval! The church needs vigorous scholarship, and vigorous scholarship needs the church.

But the church is not limited to the local assembly to which I belong. The church of Jesus Christ spans the globe. We cannot limit our scholarship to what is relevant to our own narrow interests and set of problems. It is especially important to listen to the voices of the marginalized and under-represented when we read Scripture.

Countless times it has been my students from Africa or Korea or Latin America who have reminded me that my interpretations or my theological beliefs may too narrowly reflect my North American situation. The passages in the book of Revelation that refer to the suffering and persecution of God’s people used to seem irrelevant to me, since I have not experienced anything close to that and probably never will. So I skipped over

them. But after hearing the stories of some of these students who have suffered oppression, pain, and injustice, I began to look at these sections of Revelation in a different way. How can I make sure that I am not the cause of pain and suffering in someone else’s life? And what can I do to relieve suffering in the lives of these students who experience it? If my scholarship is to avoid speaking only to my narrow situation and concerns, I must be aware of how my scholarship relates to the church in the world.

Vigorous scholarship does not get lost in the minutia of academic arguments.

Vigorous scholarship ultimately relates the details of our work to the broader picture in the Bible of what God is doing through His people in the world. Though comprised of a diversity of books, the Bible is united by a grand narrative of God’s redemptive plan to rescue people from sin, to create a people who belong to Him, and through them to spread His kingdom and glory throughout the entire earth.

We need an overarching sense of this biblical story so that our scholarship does not get lost in an irrelevant search for details. The problem is not with the details themselves, but atomizing the details so that their relevance to the larger story of God’s plan for His people and the world is ignored. Christian scholars must always keep one eye on the grander narrative of God’s redemptive dealing with humanity for His glory and relate our detailed scholarship to the broader picture. In other words, our scholarship must relate to what God is doing in the world. People ask, why was the world created? What is my purpose in it? Why is there suffering? What is God up to? Is the church really necessary? Having a broader sense of what God is doing within the overarching biblical narrative can provide credible answers to these questions.

When we look at the numerous commands that Paul gives to his readers (see Eph 4–6), Paul is not just repeating a typical first-century moral code, nor is it satisfactory for us to obey them today “just because they are in the Bible.” Rather, the Bible’s storyline is about how God is in the process of calling out and creating a people who will reflect His glory and in whose midst He can live (Rev 21–22). Through His commands and His Holy Spirit, God is transforming us to be just that people (Eph 2:8-9) who are becoming a “dwelling place of God by His Spirit” (2:22). There is indeed a place for attention to detail in our research and scholarship. But a scholarship that is vigorous will also step back and with broad strokes, relate those details to God’s gracious redemptive plan for humanity and for the world.

Scholarship is not just a task that we perform within the confines of our studies. It is always relevant to the issues faced by God’s people in the church and the world. This is a demanding responsibility. But vigorous scholarship is challenging because the Bible as God’s Word demands all that we are, intellectually and spiritually, and making it relevant to issues that really matter demands our best thinking. But is it worth all the hard work, time, and effort? The words of D. A. Carson help us put things in perspective: “We are dealing with God’s thoughts: we are obligated to take the greatest pains to understand them truly and to explain them clearly.” **DSM**

¹ Richard T. Hughes, “Christian Faith and the Life of the Mind,” in *Faithful Learning and the Christian Scholarly Vocation* (eds. Douglas V. Henry and Bob R. Agee; Grand Rapids: Eerdmans, 2003), p. 23.

David Mathewson (Ph.D., University of Aberdeen) is a Denver Seminary graduate (M.A. New Testament, '89) and will be joining the Denver Seminary faculty as Associate Professor of New Testament in the fall of 2011. He is currently an Associate Professor of Biblical Studies at Gordon College in Wenham, MA and an adjunct Professor of New Testament and Greek at Gordon-Conwell Theological Seminary.



“ But what does vigorous scholarship look like? Where does it begin? What makes it credible and strong, yet active and robust so that it remains relevant to the church and the world? ”



Spiritual Mind

By Greg Lavine, D.Min.

“Love the Lord your God with all your heart and with all your soul and with all your mind.”
(Matt 22:37)

I receive emails, articles, and questions every week that may be based on misinformation: “Why did President Obama cancel the National Day of Prayer? He said we are no longer a Christian nation.” This question was posed to me recently. It was asked sincerely, but the information that provoked it was twisted half-truths and lies woven into false propaganda. Now, I am neither addressing nor endorsing any political issue in these comments, just illustrating that misinformation in today’s internet-influenced world is prolific.

These types of statements come to me primarily through people that have no ill intent. They are simply influenced by rhetoric. Internet, television, and radio communication often occur in sound bites. They grab people’s attention and people pass along the information to others. The problem is that sound bites can be misleading or false.

While I was in seminary, I reviewed Neil Postman’s book, *Amusing Ourselves to Death* (written in 1985). The premise of the book was that the medium of television was reducing American culture to mental passivity. It asserts that we are sliding down a slippery slope toward intellectual futility because, in an entertainment-based culture, truth is drowned out in a sea of irrelevance and distraction.

I thought Postman’s book was insightful the first time I read it, and I see it more pertinent today. The existence of the internet and 24-hour-a-day mobile access to entertainment based information is affecting the way we think. We trade heroes for celebrities and reason for rhetoric because they are more compelling in today’s media. Ideas do not communicate as well as charisma on a screen. Logic does not fit in a text message, on a web page, or between commercials as conveniently as rhetoric.

This profoundly affects how we, as Christians, interact with the world, how we engage the world with the gospel, how we think and learn, and how we discern and process information. The need for vigorous scholarship to ground our information and guide our communication is desperately needed for ministry today.

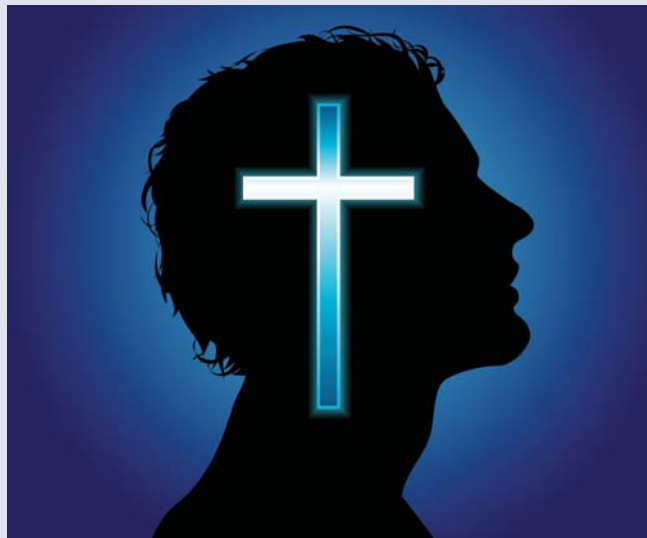
We are called to love God with all of our hearts, our souls, and our minds. It seems to me, as a pastor, that we struggle a bit to love

God with our minds today. Heart and soul appear to be adequately represented in contemporary worship services that are geared to help people experience God. Today’s music is driven more by feeling than intellect. Sermons tug on emotions as much as anything, with stories and passions that touch the heart. None of this is bad, of course, unless we get out of balance. If we love God with all our hearts and we neglect to love Him with all of our minds, then we have a problem. If experience and feeling drive our thinking, we need to reengage in vigorous scholarship.

The *Pew Forum on Religious and Public Life* recently published a survey (September 28, 2010) that showed America’s general lack of knowledge about religion (<http://pewforum.org/Other-Beliefs-and-Practices/U-S-Religious-Knowledge-Survey.aspx>). This particular survey not only suggests that Americans are uninformed; it implies that evangelical Christians specifically lack understanding on religious beliefs. Our Puritan forefathers might wonder if we have become anti-intellectual. They, who stood for vigorous scholarship, might teach us what it looks like to love God with all our minds.

I praise God that vigorous scholarship continues as one of the commitments of Denver Seminary’s vision. In an increasingly secular culture, it is needed. In an experiential culture, it is needed. In a culture of rhetoric, it is needed. In a seemingly uneducated church culture, it is needed. For relevance, for worship, to lead, to protect, to engage, may we find ourselves shaped through credible and disciplined study. **DSM**

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Greg Lavine pastors New Life Bible Fellowship in Tucson, AZ. A graduate of Denver Seminary (M.Div. 1994; D.Min. 2008), he is passionate about Jesus, dedicated to the Word, and delights in the glory of God. He praises God for Debra— his wife of 20 years, their four kids, and a wonderful church.

by Pastor Gordon MacDonald

WHO WAS THAT MAN?

We who have lived under the influence of Evangelical Protestantism have had an uneasy relationship with saints and heroes in Christian history. Saints? "Too Catholic," my teachers said. "Mustn't ever pray to them." Heroes? "Never. Might rob God of glory." Then there were simple people who occasionally did something that smacked of God's genius. "Never adulate them," I heard. "They'll get prideful."

A pity, these opinions. In my time I've come to appreciate many saints. There's Patrick, Francis, and Teresa. Inspiring, they are. Once or twice I've slipped something like a "prayer" to them without becoming leprous. I have heroes: Luther, Edwards (Jonathan and Sarah), Booths (William and Catherine), and Dietrich Bonhoeffer . . . to name a few. I've cheered for them when no one was watching. I'm also taken with simple blokes who do extraordinary things. Why not praise them?

Now we say "till-heaven" to Vernon Grounds. Who was that man? A saint? Hero? A simple man graced by God? I say all three.

Yes, he was simple. Faults, flaws, weaknesses? Yes. I saw them occasionally. He despised tools (hammers, screwdrivers) because, as a boy, he couldn't make them work right. Later, he resisted computers. He didn't text or email. He had no iPad, no Kindle. He seemed to have initiated phone calls only when necessary.

If he followed football, I never knew it. Vacations were rare. We took drives together in the mountains, but he remembered mainly, he said, the conversations. But all of this simplicity was framed by graciousness: often expressed in handwritten notes, birthday cards, the inside cover of gift books.

Then again, VCG was a hero. Waiters, waitresses in his breakfast hangouts idolized him because he treated them with warmth and dignity. We students believed him when he told us books should be our material wealth. People, struggling, were astonished by his ability to listen and understand.

He was a hero, leading Denver Seminary from the messiness of doctrinal controversy and near financial oblivion. He was champion in his gutsy thinking about the conduct of Christians in the larger world. He seemed peerless in his ability to say just the right thing in troubled times when others were fearful or angry.

It was Matthew Arnold who wrote of heroes in words like these:

We were weary, and we
 Fearful, and we, in our march
 (Wished) to drop down and to die.
 Still thou turnedst, and still
 Beckonedst the trembler, and still
 Gavest the weary thy hand!
 Rugby Chapel

This was Vernon Grounds.

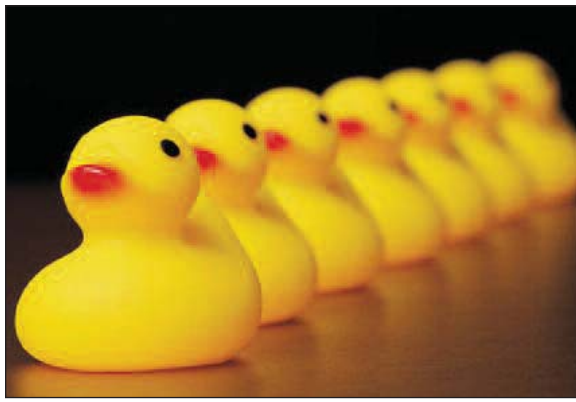
But, trust me on this, Vernon Grounds was also a saint. Blessed, anointed, skilled by God. For me, in his best moments, the man offered a glimpse of Jesus-likeness. And that is what a saint does. In his presence, one's quality of conversation elevated. One gained hope, saw breakthrough possibilities. Trusting God became thinkable. Such happens when saints are near.

Almost 100 years ago, a student of the great Quaker, Rufus Jones, reflected on his life. He could have been describing Vernon Grounds:

"To a whole generation of us he was a prophet and a saint and a shining light. We loved him and we venerated him. He was the leader of our lives. His writing was secondary. It was his personality, his outgoing love, his humor, his congeniality, his luminousness. The Holy Spirit was in him to his finger tips. He made each one of us feel worthwhile and that he saw something in us and loved us individually. He had an extraordinary gift for creative friendship."

Sounds like a saint to me. A hero. A simple man graced by God.





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Denver Seminary is pleased to provide you with a valuable resource – the investment professionals of Select Portfolio Management, Inc., a registered investment advisory firm. Due to our established relationship with Select Portfolio Management, Inc., they have agreed to give Denver Seminary partners a comprehensive planning analysis covering your investments, insurance, and tax and estate planning at no cost. Select Portfolio Management, Inc. has an extensive team of professionals including advisors, certified financial planners, insurance specialists, CPAs, tax, asset protection and estate planning attor-

neys. Even if you feel comfortable with your current financial situation, we still encourage you to take advantage of this opportunity for an in-depth second opinion, especially during these difficult economic times.

Anthony J. Amaradio is the president and chief strategist. With an MBA in Finance, Tony has been active in the financial services industry for more than 30 years. During this time, Tony has contributed directly to the design and implementation of some of the most advanced financial strategies available in the marketplace today. In addition, he conducts financial seminars nationwide for individuals, business and non-profit organizations.

Denver Seminary is proud to offer this service as a way to give back to our faithful partners with no obligation on your part. If this unique opportunity is something of which you wish to take advantage, please contact Jim Howard at 303.762.6941 and we will arrange an initial consultation for you with Select Portfolio Management, Inc.

8th Annual Golf Tournament

On Sept. 27, 2010, Denver Seminary hosted its eighth annual golf tournament at Blackstone Country Club in Aurora, CO. The beautiful

prairie-style course was the perfect backdrop for a great day of golf! First place in this year's tournament went to Peter Allis, Keith Robinson, Byron Johns, and Pete Horstman. The second place foursome was Mark Young, Michael Shane, Brad Lanning, and Tim Gunsolley. Third

place was a scorecard playoff and went to Jim Greenberg, Tim Nielson, Chad Hanson, and Kyle Morris. Heartfelt thanks to all of the players, volunteers and sponsors who helped make this event a huge success!



Byron Johns, Keith Robinson, Pete Horstman, Peter Allis

Alumni Connections

An Advancement department goal for 2010 has been to connect with our alumni. In an effort to do that, Dr. Scott Wenig and his wife, Melanie, traveled to Raleigh/Durham/Chapel Hill, North Carolina for a weekend in October. There they hosted a luncheon at Maggiano's in South Durham for 18 alums and family members. It was a fun-filled time of good food, fellowship, and sharing how God has worked in the lives of all those trained at Denver Seminary. One of the highlights was the presence of Rev. Oliver Perry, a graduate from the very first Seminary class of 1953, who told how God has used him both locally in the U.S. as well as globally in Honduras and Costa Rica over the years! Going around the room, each graduate told of God's grace in their lives and how they presently serve the cause of Christ in a variety of venues and organizations. Denver Seminary is thankful for all its alumni and looks forward to strengthening those relationships in the future.



FUTURE DENVER SEMINARY ALUMNI: Honey Hill and Sebastian Shinnick



Left to right: Randy Russell, Amy Elder, Scott Wenig

Generosity

The Elevation Group

I was at a buffet lunch not long ago with a wide array of sumptuous selections. The hostess encouraged us to take “generous” portions. She meant, of course, that we take large amounts of food.

Often when we speak of a magnanimous person, we speak of their “generous” gift. By that we intend to communicate that they gave a big gift of money to a particular cause.

I’m afraid that in our “super-sized” culture where bigger is often considered better, we have missed the meaning of generous and generosity. The apostle Paul helps us understand God’s definition of generous as not determined by degree or amount, but by the character of the heart of the giver.

In 2 Cor 8, Paul describes his fundraising appeal to the Corinthian church by using the Macedonian churches as an example of generous hearts. To teach them what true generosity looked like, he pointed to the Macedonian believers.

First, Paul notes that they gave despite their circumstances. “Out of the most severe trial, their overflowing joy and extreme poverty welled up in rich generosity” (2 Cor 8:2). The severe trial Paul describes was grinding poverty. They didn’t know where their next meal was coming from, yet they continued to support the cause for which Paul asked.

I once was helping an organization with a multi-million dollar campaign. The leadership rightly wanted to enlist the prayer and fasting support of their constituents before pressing ahead. One 86-year old woman wrote back saying she was too old to fast and was on a fixed income, but would pray. She went above and beyond expectations by telling us she would keep her heat at 60 degrees enabling her to give an additional \$5 per month to the campaign. What a heart of generosity she showed to us all.

Second, the Macedonians gave enthusiastically. “Entirely on their own they urgently pleaded with us for the privilege of sharing in this service to the saints” (2 Cor 8:3–4).

What a testimony to the character of these precious saints. They longed for the privilege of giving! Imagine a congregation today begging the pastor to move the offering to the first activity of the service because of their eagerness to give to God’s Kingdom.

Third, we see that the Macedonians modeled Jesus’s giving. “For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich” (2 Cor 8:9).

The Macedonians understood that Jesus gave everything so that we who were spiritually poor could become spiritually rich because of the wealth that Jesus brought to us. How much more should we give what we can so that those who are in need can benefit from our generosity.

Finally, the Macedonians gave willingly. “For if the willingness is there, the gift is acceptable according to what one has, not according to what he does not have” (2 Cor 8:12).

Paul didn’t have to coerce or cajole, manipulate or emotionalize the appeal. The generous Macedonians gave of their own free will out of their generous hearts.

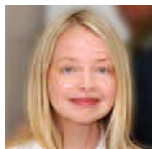
Living with a spirit of generosity really means to live life with an “open hand.” Realizing that God has placed in our lives all that we have and the generous heart opens the hand to bless others with what we have. True generosity is much more a character trait than a specific amount or measure of degree.

Our motivation to give is based upon our understanding of what Christ has done for us. Our measurement of giving is based upon the blessings we also have received from him.

So, go ahead, take a “generous” portion!



BIBLICAL STUDIES CONFERENCE:
The **Holocaust** *and the*
Bible



FEBRUARY 10–11, 2011
DENVER SEMINARY SIMPSON CHAPEL

SPEAKERS:

Dr. Erwin Lutzer

Dr. Suzanna Kokkonen

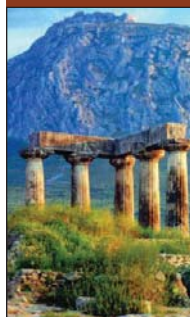
Dr. Barry Leventhal

Rabbi Chaim Urbach

Dr. Bill Klein

For registration details, see
www.denverseminary.edu/holocaustconference.

GREECE & TURKEY



MAY 15–30, 2011

Tour Old and New Testament sites in Turkey and Greece with Dr. Hélène Dallaire and Ms. Elodie Emig. This trip is designed to enhance people's understanding of the world of the Bible, to give space for reflection as they connect with many sites where significant biblical events occurred, and to provide an environment for people to develop an awareness of the current social, religious, gender, economic, and political issues in this predominantly Muslim part of the world.

For registration details, see
www.denverseminary.edu/turkey-greece-trip.



2011 Winter Chapel Schedule

Jan. 24–25	Student Preaching Series
Jan. 31–Feb. 1	Student Preaching Series
Feb. 7–8	Student Preaching Series
Feb. 14–15	AAI Black History Month Series
Feb. 21–22	VGI Rally for the Common Good
Feb. 28–Mar. 1	Community Worship Service
Mar. 7–8	Conference for World Christians: Soong Chan Rah
Mar. 14–15	Rebecca McDonald: WAR Int'l
Mar. 21–22	Spring Break—No Common Ground
Mar. 28–29	Dr. Bruce Demarest

Chapel is held at 11:00 a.m. in the Simpson Chapel and is open to the public.

The *Lasting Legacy* of Dr. Vernon Grounds

by Dr. Randy MacFarland

Dr. Grounds modeled a vigorous scholarship that continues to impact all of us. He cared about the questions and concerns of both Christians and non-Christians and through classes, books, articles and letters, spoke to the issues of the day. He believed that the gospel must impact all of life, and that scholarship must serve the propagation of the gospel. He never evaded the tough questions but taught us that while there were some truths worth dying for, secondary issues that faithful believers debated were not in that category. His irenic spirit in stating his own convictions continue to be part of the ethos of Denver Seminary.

One of the required classes taught by Dr. Grounds in the early 1970's (when I was a student) was "Contemporary World." Students were forced to wrestle with the biblical text as they took positions on issues of the day. This kind of classroom experience taught us to humbly engage with those who differed with us, all the while, gaining a better understanding of the complexities surrounding positions we thought were so clearly defensible.

The value Dr. Grounds placed on scholarship was immediately evident when you walked into his study. On the former campus you felt like you were in a small library. On our new campus the Grounds Reading Room, which houses his 25,000 plus volumes, was navigated before entering his study. Always, there were books piled on his desk that he had either purchased or had been sent to him for endorsement or given as complimentary copies.

Questions posed to Dr. Grounds on various topics were often met with not only a book that would be helpful for exploring the subject further, but often the exact pages in the book that one should retinize (Dr. Grounds often used words no one else did). When I was in pastoral ministry my wife relates that a woman came to a church meeting she was attending, with an arm full of books. When questioned the woman replied, "I just asked Randy a question." Dr. Grounds' appreciation for books and scholarship left its mark on all of us!

As graduates, many of us looked forward to receiving the latest release of the "Seminary Study Series." These special occasion papers included faculty chapel messages and addressed important topics of the day. I have referenced his paper, "Do All Things Really Work Together for Good?" on many occasions. Some of his other topics included: "Christian Perspectives on Mental Illness," "Holy Worldliness and Worldly Holiness," and "Life's Most Important Questions."

Dr. Grounds' book *Evangelicalism and Social Responsibility* was far ahead of its time and as Ron Sider reminds us, "Vernon Grounds was a pioneer. His voice offered an early, biblical plea that the new evangelical movement growing out of fundamentalism embrace a strong social concern."¹ My copy of his book *Emotional Problems and the Gospel* is falling apart but I still reference the timeless chapters. In this publication he modeled how the scriptures addressed mental health issues.

Dr. Grounds' numerous contributions to magazines and other published works demonstrated his desire to use scholarship to address controversial issues and provide believers with thoughtful responses for "the reason for our hope" (also the title of his first book). The new morality was a major issue in the late sixties. Two articles that appeared in *His Magazine* to assist college students were entitled, in typical Grounds fashion, "The New Morality: What's Right with the New View of Wrong" and "The New Morality: What's Wrong with the New View of Right."

The Grounds' Christmas letter was always much anticipated. Not only was there some personal news, but always some insight on the current sufferings of humanity and opportunity for the church to respond usually buttressed by relevant quotes from others. Dr. Grounds modeled through his letters and preaching how to harness the scholarship of the ages to speak to the challenges of the present.

¹Sider, Ronald J. Foreword. *Evangelicalism and Social Responsibility* (rev. ed.) By Vernon C. Grounds. Herald Press, 2008. i.



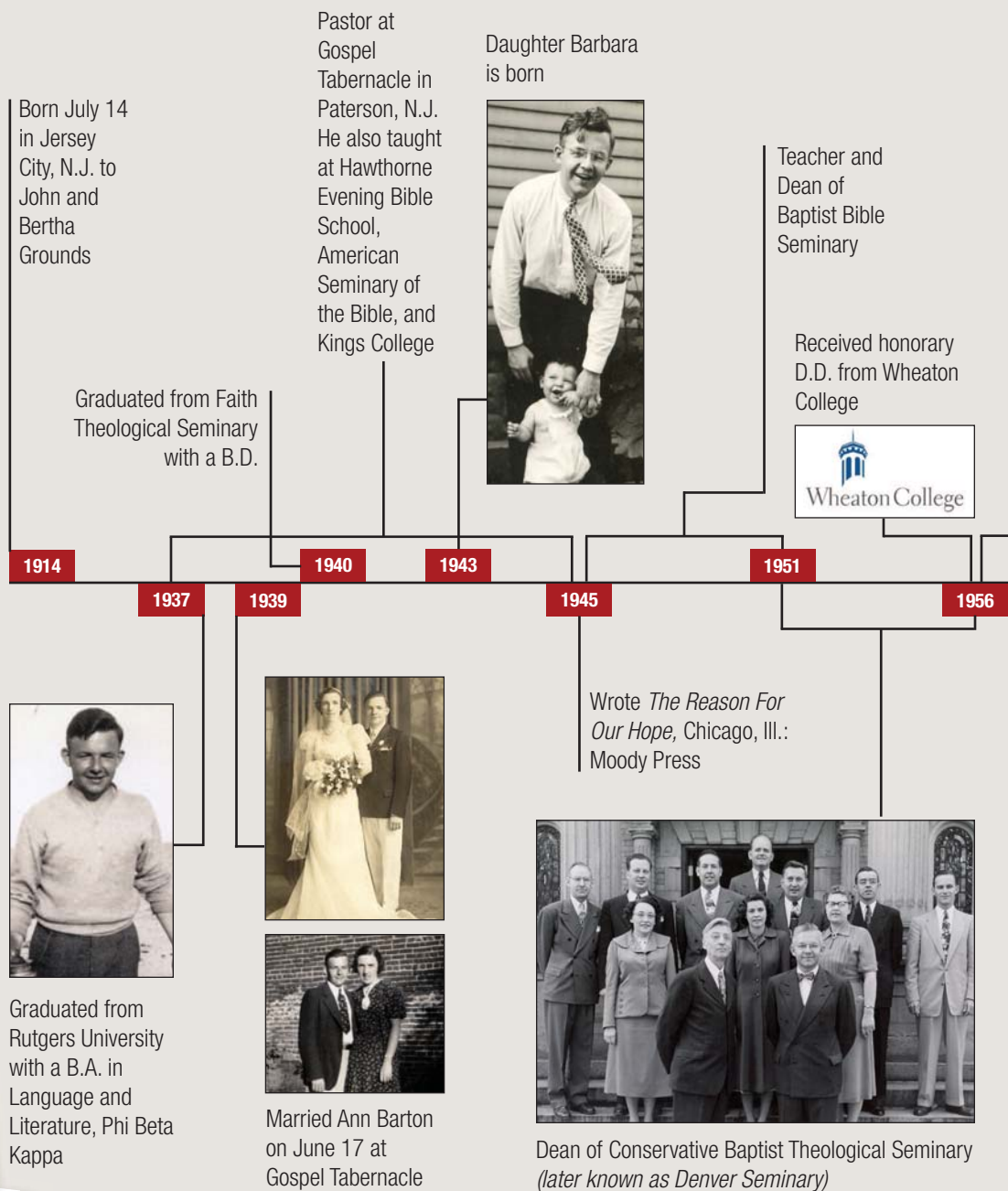
Vernon C. Grounds was, during the last three quarters of the 20th century, an internationally-known spokesman for evangelical Christianity. By stressing the centrality of Christian love and its role in life and ministry, Dr. Grounds helped to reshape the movement's outlook and central mission in the world. "A fellowship of love," he once said, "is the goal of human life. God made man to live in love with Himself and his neighbor." This truth, which Dr. Grounds often underscored in his classes, was the central theme of his life. As a theologian and counselor, Dr. Grounds served first as dean, then as president of Denver Seminary. Under his leadership the school grew to nearly 400, relocated [to a new location] in Denver, built a new campus, and gained national accreditation. When he retired from the presidency in 1979, Dr. Grounds was named Chancellor and retired to his vast library and office to continue to teach, travel, speak, mentor and write until the turn of the 21st century. Today, the Seminary offers multiple Master's and Doctorate degrees and numbers more than 1000 students.

Biography by Dr. Bruce Shelley (1928–2010)
Senior Professor, Denver Seminary



There were a lot of distinctives about Vernon Grounds: his kindness, gentle counseling, use of the language and his voice. He and Ann joined me on a trip to Great Britain in 1994. As we exited the tour bus, a man from another tour remarked "The gentleman up ahead sounds just like Dr. Vernon Grounds from Denver Seminary." When I affirmed that it was Dr. Grounds, the man was so excited—he had listened to Dr. Grounds on the radio, read all his books and now the chance to meet him was a special gift. I'm sure that happened often.

Luanna Traubert
Friend and former Denver Seminary employee



Dr. Grounds had the uncanny ability to meet thousands of students and still make each one feel as if he or she was unique and individually loved. I will always admire, appreciate and love him.

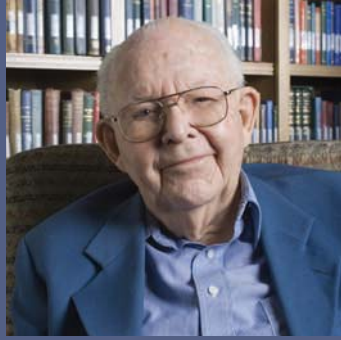
Anonymous Post

In 1990, I wandered into the spacious digs of Dr. Grounds. I started to "about face" when he peeked over a pile of books and told me to hang around. "Would you like some toast and tea?" At the time, I was enduring much struggle and pain. Dr. Grounds sat me down and listened. He didn't know me. He just sat there and loved me with the love of Christ. He ministered to me spontaneously, deeply, and sincerely. God bless him.

A Former Student

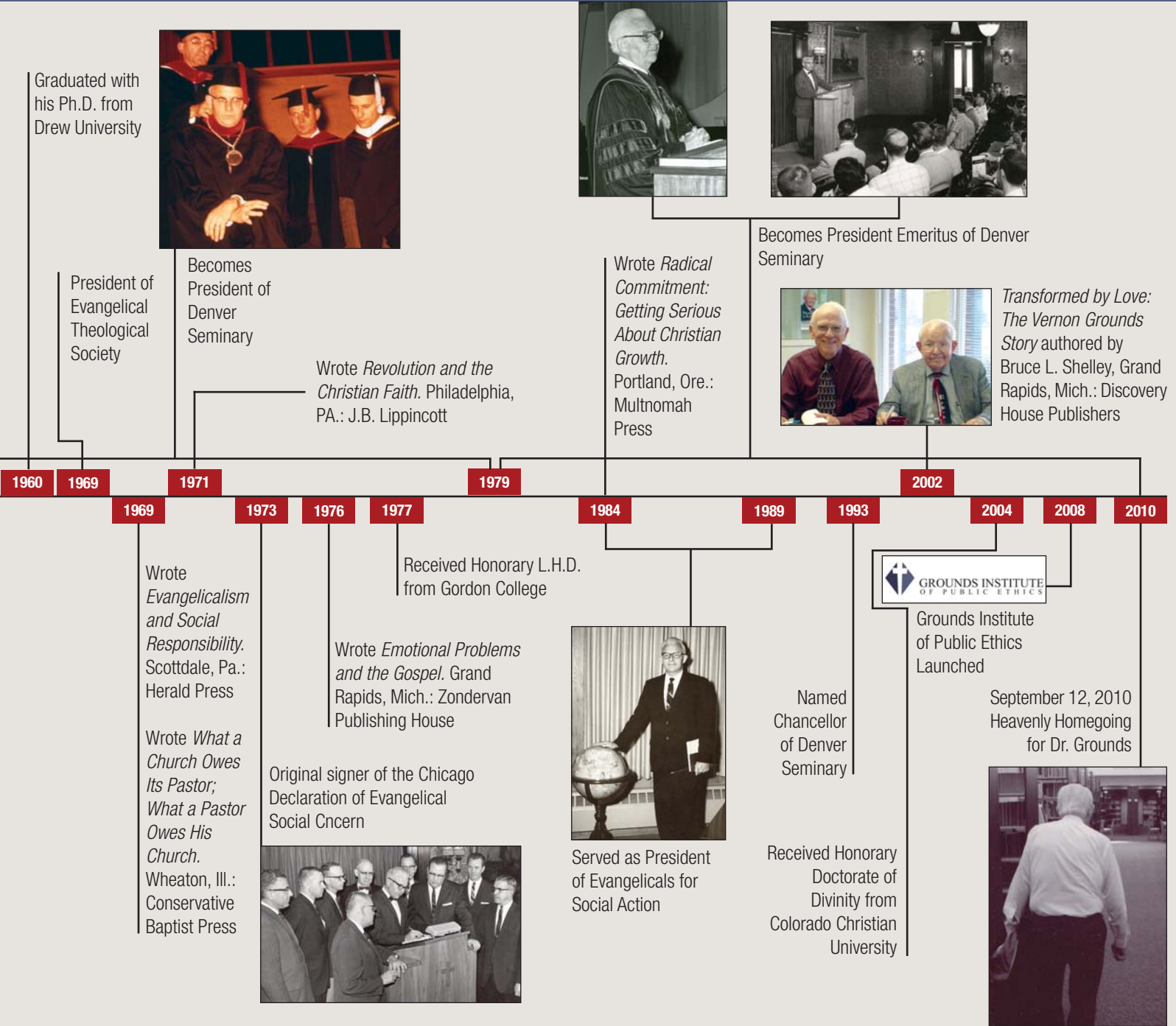
In tough times and good times, by phone or mail or personal visits, as I think back over a friendship of forty years what stands out for me is this: he was there when I needed him. I am so grateful for Vernon.

Marvin Webster, Portland, Oregon
Former Denver Seminary Trustee and Chairman



As a child of 8 at Trinity Church, Vernon would greet me by lassoing me into a crushing head-lock and pull me to his chest. And so it was that I looked for him every Sunday. I grieve his passing because in the 58 years since then, he never let go.

Anonymous Post



The catalog is large of those taught, mentored and blessed by Vernon Grounds. I'm on the list of many who were awed by his intellect, humbled by his vocabulary, envious of his library, impressed by his irenic spirit and shaped by his godly example. Vernon Grounds was part of my life before I was born. He and my father were friends and neighbor pastors in New Jersey. Vernon and my mother-in-law attended kindergarten through 12th grade together and both graduated from Clifton High School with my father-in-law. To take the name to another generation, Charleen and I named our youngest son Jeffrey Grounds Anderson.

Leith Anderson President, National Association of Evangelicals
Pastor, Wooddale Church

Words of *Wisdom* from Dr. Vernon Grounds

Taken from *Yes, But How?*

FEW OF US ARE SCHOLARS. We are too busy being homemakers or breadwinners to invest long hours between book covers. But all of us recognize that books are life-enriching. They are sources of knowledge, entertainment, and inspiration. As Christians we are convinced that one particular book—an apparently accidental collection of ancient documents—has a value beyond all the millions of volumes in the Library of Congress...

This book not only discloses God's ultimate purpose which will embrace the entire world, it also reveals to us a redeeming wisdom so vast and deep that it leaves philosophy and science in kindergarten. (Pgs. 48–49)

PICK UP A BIBLE which someone has used for years—one that has been lovingly carried, thumbed, and studied. You may discover that the margin is darkest at John's Gospel, chapters 14–16. No wonder! This is the Upper Room discourse, the remarkable conversation Jesus had with His disciples on the night of His betrayal. In chapter 15, verse 8, talking about the vine and the branches, He says, "By this my Father is glorified, that you bear much fruit, and so prove to be my disciples." That is a statement we need to ponder—repeatedly and thoughtfully—through the moments and days of our lives.

As we ponder this verse, it will be helpful to ask ourselves a question. It's a familiar question to many—one that comes from the Westminster Shorter Catechism: "What is the chief end of man?" Those words were drafted in seventeenth century England by a notable company of theologians and pastors. They met at Westminster to clarify what they as Protestants believed about the Christian faith. One of the historic documents which they drew up was the Shorter Catechism, the one that begins with that disturbing, all-important question. What is the chief end of man?

Why did God create us? What does He want us to do while we are here in this world? Many things, no doubt. Primarily and supremely, though, Westminster answered the question in language that is very simple—yet profound in its simplicity: "The chief end of man is to glorify God and enjoy Him forever." That's worth memorizing, that's worth calling back to memory at least three times a day. The chief purpose for which we are living is what? To glorify God and enjoy Him forever. (Pages 14–15)

Taken from *Yes, But How? Getting Serious About Your Faith*, ©1991 by Vernon C. Grounds. Used by permission of Discovery House Publishers, Grand Rapids, Michigan 49501. All rights reserved.

Taken from *Evangelicalism and Social Responsibility*

WE ARE LIVING in a revolutionary era. Philosophically, technologically, politically, ethically, and religiously our world is in the throes of change. That well-known line from Marc Connally's *Green Pastures* grows more and more relevant, "Everything nailed down is coming loose." It is imperative, then, that as evangelicals we engage in some hard thinking about our social responsibility. Are we faithfully obeying God's will as it has been disclosed in God's Word? Are we communicating and implementing a full-orbed gospel? Is our version of Christianity truncated, perhaps emasculated, and therefore something far less than the dynamic ought to be? Are we reading the Bible through the dark glasses of tradition, failing to see what it actually teaches and how it actually bears upon every dimension of life? Granted that scripture is

no more a compendium of sociology than it is of science. As evangelicals, we affirm that it is, nevertheless, our infallible rule of faith and practice; and practice certainly includes all of our relationships, internationally no less than interpersonally. (Page 1)

"*Evangelicalism and Social Responsibility*" is offered as part of the Monograph Series from the Grounds Institute of Public Ethics. Contact Frieda Craig at 303-357-5803 or frieda.craig@denverseminary.edu if you would like to receive a copy.

"The chief end of man is to glorify God and enjoy Him forever. That's worth memorizing. That's worth calling back to memory at least three times a day. The chief purpose for which we are living is what? To glorify God and enjoy Him forever."

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