



# DENVER SEMINARY

M A G A Z I N E

## redemptive *relationships*

DENVER SEMINARY

WINTER 2011 • VOL. 7 NO. 3

## A New Program at Denver Seminary

*A new M.A. in Justice and Mission will begin in the fall of 2012.*

*Learn more about this exciting new program on pages 13–14.*

### DENVER SEMINARY MAGAZINE STAFF

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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 2012 issue of *Denver Seminary Magazine* will explore the fifth core foundation of Global Concern. Denver Seminary has been committed from our founding in 1950 to global mission because of God's concern for the redemption of all peoples. Our commitment to mission provides rationale and urgency to our task.



## Redemption.

What a grand word. If someone asked you to describe the story of the Bible in one word, there may be no better choice than “redemption.”

We don't use the word that much in everyday speech. Sometimes you'll hear the verb form, “redeem,” used to describe how someone can make up for a terrible mistake. For example, in the fifth inning of the sixth game of the 2011 World Series, St. Louis Cardinals third baseman, David Freese, dropped an easy pop fly. His error led to a run for the opposing team. However, Freese hit a homerun in the bottom of the eleventh inning to win the game. One of the broadcasters noted that Freese had “redeemed himself” with the game-winning homer. In similar fashion, we might describe someone that we don't particularly like as having “one redeeming quality.” Somehow one good trait can make up for a slew of bad ones.

In our individualistic, take-responsibility-for-yourself culture we almost never hear of someone redeeming another person. “You can redeem yourself,” we think, “but not someone else; they have to do that for themselves.”

That's not what the Bible teaches us about redemption. In the biblical story, God redeems us because we can't redeem ourselves. The most frequently cited example of redemption in the Old Testament is God's deliverance of the children of Abraham from Egypt (Exodus 3—14). On their own they could not have hoped to

escape from the grip of Pharaoh and his mighty empire. So God intervened and rescued them from their oppressors. Throughout their history, Israel was called to remember this marvelous act of redemption. In the New Testament, of course, through his death Christ redeemed us from the bondage of sin, the ultimate act of redemption that atoned for the sins of the whole world (1 John 2:1).

From the biblical perspective redemption always occurs in the context of a relationship. God redeems us in the context of a special relationship that he initiates out of his great love for us. That's the theological foundation for the core commitment at Denver Seminary that we call redemptive relationships. (You can view the core commitments at [www.denverseminary.edu/core-commitments](http://www.denverseminary.edu/core-commitments)).

Redemptive relationships give life. They set a person free from bondage to guilt, fear, self-loathing, from anything that keeps them from being wholly alive. The foundation of that freedom is always the gospel of Jesus Christ. Therefore, at Denver Seminary we are people of the gospel, a community of humbled and broken people who have found life anew in its redemptive power. We come together knowing that Christ has rescued us from the bondage and the penalty of our sin through the death of his Son on the cross because he loves us. 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 each and every moment of each and every day.

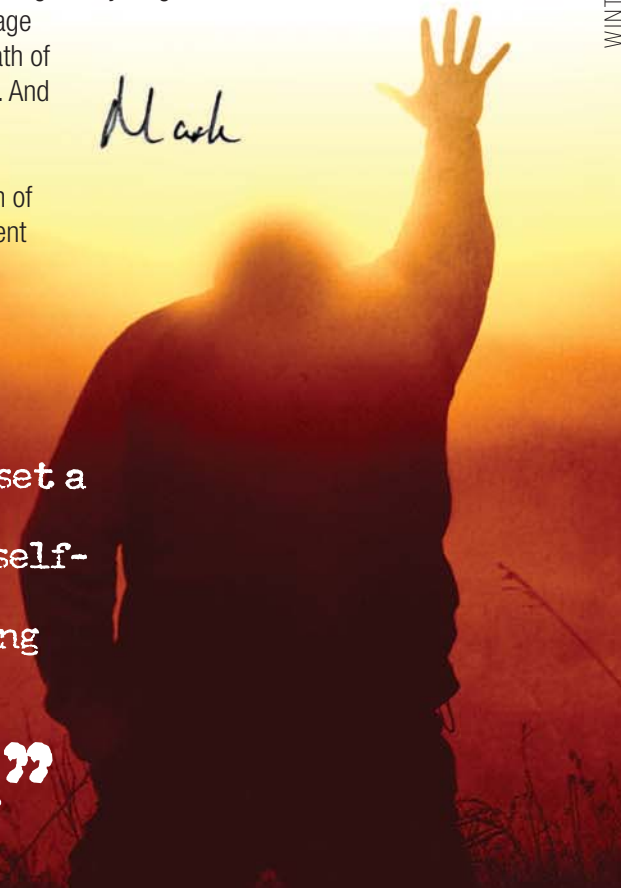
Redemptive relationships don't just happen. Just as God initiated a relationship with us out of his great love so we must move intentionally and redemptively into the lives of others. Modeling Jesus, who came “to seek and to save the lost,” we must create space in our over-crowded calendars to be meaningfully engaged in the lives of those who do not yet know the life-giving redemption found only in Christ.

We cannot be redeemed unless we honestly face our need for redemption. At Denver Seminary, we are committed to truth-based, grace-drenched mentoring relationships that drag us out of the darkness of our personal hiding places to bask in the brilliant light of Christ's redeeming love. You can't find the Truth until you're willing to face the truth about your own condition.

So many relationships in our world are life-taking, not life-giving. Take an inventory of your own relationships. Which ones are life-giving for those you've come to know? It is the privilege of the redeemed to give life through relationships based upon the redemptive work of Christ. Let's be about that more than anything else.

Mark

“Redemptive relationships give life. They set a person free from bondage to guilt, fear, self-loathing, from anything that keeps them from being wholly alive. The foundation of that freedom is always the gospel of Jesus Christ.”





# 2011 Growth Initiative and Construction Update

This year Denver Seminary saw the launch of the 2011 Growth Initiative, which addressed the explosive growth the Seminary has experienced in just six short years. There were three critical areas that needed to be addressed:

- The lack of adequate classroom space
- The lack of adequate online courses
- The lack of meeting spaces to facilitate mentoring and student relationships

These areas have been addressed with the remodeling of classrooms, the upgrade of our online technology, and an expansion of the student center for more meeting space.

**PLEDGES AND GIFTS**  
(as of November 11, 2011)

**\$1.42 mil**  
GIVEN

**\$2.4 mil**  
GOAL

We reached out to you for your help and we have been amazed and blessed by your response to this need. Thank you for investing in the future of Denver Seminary!

As investors, we understand your desire to be updated on how your investment is being used. The pictures above were taken during the entire construction process to give you a good visual of what is happening on campus.

## Remodeling of the Classrooms

- 1 One of the to-be remodeled classrooms before construction began
- 2 Classroom during construction
- 3 New classroom in session!

## Expansion of the Vernon and Ann Grounds Student Center

- 1 The student center before construction began
- 2 The student center during construction
- 3 Almost done! In the later stages of finishing the expansion!

# Denver Seminary Travels to Greece



“Men of Athens...” With these words Luke begins his summary of Paul’s speech at the Aeropagus/Mars Hill in ancient Athens (Acts 17:22). What is it like to stand at this site and look up at the Parthenon—a structure originally built almost 2500 years ago? Or to travel a short distance by bus and see the ruins of Corinth, where Paul met Aquila and Priscilla? Or to kneel by the small stream near Philippi—at the site honoring the baptism of Lydia? Or to walk on the deserted Roman road near Tarsus, where Paul spent his youth? Or to sail on the Euphrates river, near Haran where Abraham lived? What is it like to visit sites of the letters of “Revelation”—Pergamun, Smyrna, Laodicea?

This past summer 20 students joined Professor James Bultema and his wife Renata to visit these and other sites in Greece and Turkey, in areas where the Patriarch Abraham journeyed and where the Apostle Paul lived and traveled. Partway through the trip Dr. Mark Wilson, author of *Biblical Turkey: a Guide to the Jewish and Christian Sites of Asia Minor*, joined the group to explore locations found on the pages of the Old and New Testaments. As a result of this amazing trip, the participants can now visualize biblical history from a variety of perspectives. Their Bible reading will never be the same and periods of biblical history have now come alive for each one of them.

**Denver Seminary will return to Greece and Turkey in May 2013—plan now to join the group!**



GROUND'S INSTITUTE  
OF PUBLIC ETHICS

## UPDATES

### Kent Mathews Endowed Lectureship in Christian Social Ethics



Each year the Grounds Institute plans an annual theme that is explored during the course of the academic year. This year’s theme is “*Caring for our Father’s World*.” The Kent Mathews Lectureship is the first of three activities during the year. The Kent Mathews Lectureship was created to honor the life of Kent Mathew, a 1985 Denver Seminary graduate who was heavily impacted by the life and ministry of Dr. Vernon Grounds. Kent’s strong sense of both justice and compassion

for the marginalized characterized his life and work until his death in 1994. His parents, Rev. Randall and Dr. Alice Mathews, formed this endowed lectureship so that similar passion may be inspired in the lives of current and future Denver Seminary students.

The lectures took place October 3-4, with Dr. Matthew Sleeth of *Blessed Earth* speaking. His lecture topics included “*Will the Church Help Solve the Biggest Problem in the World*” and “*Why was Moses given the Nine Commandments?*” Each lecture was followed by a lunch discussion, where students, faculty, staff and many from the local community gathered to dialogue about relevant issues. Audio is available of each lecture at [www.denverseminary.edu/kent-mathews](http://www.denverseminary.edu/kent-mathews).

The “*Caring for our Father’s World*” theme continues with the Rally for the Common Good on February 20-22, 2012 and the Salt and Light Seminar in April 2012. For more information, please visit [www.denverseminary.edu/grounds-institute](http://www.denverseminary.edu/grounds-institute).



l to r: Dr. Randy MacFarland, Dr. Dieumeme Noelliste, Dr. Matthew Sleeth

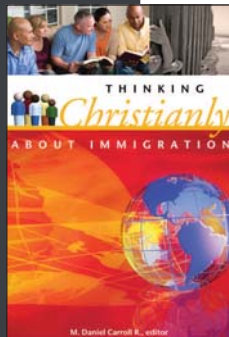
## Thinking Christianly About Immigration

Each year the Grounds Institute publishes a short book based on the theme of the year. The 2010-2011 theme was

*Thinking Christianly about Immigration* and the book based on that theme has just been released. The book includes four short essays: two are written by Dr. M.

Daniel Carroll R., Distinguished Professor of Old Testament,

on biblical foundations pertinent to the topic; one is by Craig Wong, who connects issues related to immigrants to the dimensions of the Lord’s Table; and the final one is by Darrell Jackson, a British missiologist who talks about the impact of immigration on the history on the European church. Books are \$5, if you are interested in purchasing a copy contact Frieda Craig at 303-357-5803 or [frieda.craig@denverseminary.edu](mailto:frieda.craig@denverseminary.edu).



# Record Enrollment for 2011!

Denver Seminary continues to grow, with enrollment reaching 1033 students for the fall of 2011! 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 and the life changing truth of scripture.

## Denver Seminary Partners with National Hispanic Christian Leadership Conference

Denver Seminary is proud to announce a new partnership with The National Hispanic Christian Leadership Conference (NHCLC), America's largest Hispanic Christian organization and the sister organization of the 47 million strong National Association of Evangelicals. The organization is a leader of the growing Hispanic born-again community and Evangelical congregations, providing leadership, networking, strategic partnerships, and public policy advocacy platforms. The Seminary has a rich history of ministry in the Hispanic community in Denver in our IDEAL program and we look forward to an enduring partnership with NHCLC for the sake of the gospel among Hispanics. To learn more about NHCLC, visit their website at [www.nhclc.org](http://www.nhclc.org), or to learn more about Denver Seminary's IDEAL program, visit [www.denverseminary.edu/ideal](http://www.denverseminary.edu/ideal).



*The Mission Paradigm in Theology and Ministry—  
It Changes Everything!*

Co-sponsored by WorldVenture and Denver Seminary

**January 27 - 28, 2012**

Everybody's talking about being 'missional.' Is being 'being missional' just another church growth fad, or a radical new way to see life and ministry, grounded in the very heart of God? The Mission Symposium 2012 purpose was created to help the Church explore and embrace the mission paradigm as a foundation for hermeneutics, theology and ministry.

Speakers include Rev. Dr. Christopher J. H. Wright, author of *The Mission of God*, Dr. Mark Young, President of Denver Seminary, and Dr. Ramesh Richard, President of RREACH.



Rev. Dr. Christopher J.H. Wright



Dr. Mark Young



Dr. Ramesh Richard

Visit [www.missions21.org](http://www.missions21.org) for more information.



I am a stroke survivor. That's a sentence I never thought I would say, especially at the young age of 25.

During my two and a half month stay at Craig Hospital, I never imagined I would be able to get back to a somewhat normal life. Back then, I was consumed with healing and recovering. I had to relearn daily functions like talking, walking, and swallowing. Finishing my master's degree (when doctors told me I would never return to school) and being Christ's hands and feet to other hurting people was the furthest thing from my mind. Everything was dark in that season and still brings me to tears. Since then, things have been incredibly challenging. But God has provided for me at each turn, helping me to return to Seminary and finish my degree in counseling. It has come with an unbelievable amount of work, dedication, support, prayer, and divine intervention.

After my recovery, I spent time as a volunteer at Craig Hospital. It was there that I met "Jill," a patient who had a stroke a couple of months earlier. She had a pretty severe case of aphasia, which is a common condition for those with a brain injury and involves a patient knowing what they want to say, but their speech comes out to listeners as "word salad;" not in an orderly fashion. It can be very frustrating. I had a mild case of aphasia when I was at Craig Hospital, but I remember other patients having it much worse.

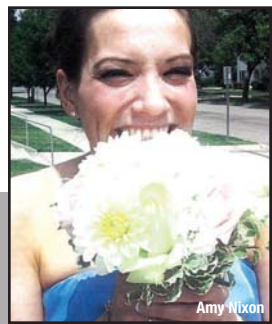
During a visit with Jill, she said something to Sandy, the Occupational Therapist, and I about "shoes." Through time and interpretation, I finally understood her to mean that she wanted to be in my shoes. Tears welled up in my eyes. At that moment, I remembered the desperation; the feeling of helplessness and the desire to be free of unending frustration. My experience helped me to comfort Jill, giving her the hope that, while it will take a lot of hard work and wouldn't come overnight, it will get better.

It's taken me two and a half years of perseverance, tears, God's intervention, and prayer. In my case, the aphasia just went away. I have no idea why.

There are a lot of things surrounding the stroke that I will never understand, and frankly, I am not sure I need to. It happened. Knowing the "why" will not help; having something or someone to blame won't change today. I will not let this stroke prevent me from living each day to the fullest. I want to be the hands and feet of Jesus to other people whose lives are interrupted by a medical emergency, to be that example of redemption and compassion for those experiencing this unforeseen event. I could long or wish for things to be different, but they are not. For now, I will pray for Jill and the other patients I meet because I know what it is to be in their shoes. Literally. **DSM**

To read more of Amy's story, visit [www.denverseminary.edu/pain](http://www.denverseminary.edu/pain).

Amy Nixon graduated from Denver Seminary with an M.A. in Counseling in the Spring of 2011. Her new career and adventures are yet to be determined as she has recently moved to Indianapolis to be closer to family, her boyfriend, and because God was leading her back to this city that she had loved living years previously.



a relational

# God

by Elodie Emig, Instructor of Greek

Human beings were made in the image of a relational God. We were created for relationship: vertically, to worship and enjoy God; horizontally, for each other. Since the first sin in the garden we as a species have been relationally broken from within. Moreover, since that first sin, human relationships have been under attack from without. Sin is a relational, or perhaps anti-relational, reality. Redemption is a relational remedy.

Much of what I know about relationship, redemptive or not, can be traced to Where Grace Abounds (WGA), a local discipleship ministry to people with sexual and relational conflicts. As a participant in and later co-leader of WGA's "Survivors of Abuse Group," as well as a long time member of its leadership team, I have spent hundreds of hours learning "to do relationship" with fellow wounded people.

After our first few months of involvement with the ministry, most of us were left with no pretense of emotional health to hide behind. However outwardly together we thought we were, white knuckles and all, when we arrived at WGA, those who stayed had to become willing to fall apart. We might have quibbled about the extent of our damage, but we knew we were broken and in desperate need of help. For this shared self-knowledge, I am deeply grateful.

A major barrier to growing in conformity to the image of Christ was removed when I realized that I had no clue how to be a Christian or how to love God and my neighbor as myself. I had spent almost 20 years studying Christianity and



experimenting with how to act in a Christian sub-culture, but my relational track record was dismal. My relationship with Jesus, though gracefully redemptive from his side, was almost entirely intellectual from mine. I didn't trust people in general, fellow Christians in particular, myself or God most of all. So after the initial shock, it was a palpable relief to number myself among the posers in the body of Christ and an amazing blessing to find myself among posers who wanted the real thing.

A somewhat fluid group of us survived emotional/spiritual adolescence together. It wasn't any more fun than most of our actual, historical adolescences had been. There was plenty of drama: arguments, tears, secrets both kept and un-kept, betrayals, and abandonments, but these were balanced by laughter and ultimately overcome with love and trust. This overcoming, primarily and supremely the work of the Holy Spirit, was also facilitated by WGA's founding director, a Quaker committed to prayer, transparency and consensus (probably in that order). Mary modeled these for us; she encouraged the former, taught the middle, and required the latter, all in a context of confidentiality. She enabled us to create a safe place in which to practice these disciplines.

Safety grew over time and not without the occasional egregious lapse and casualty. We are by fallen nature hiders and dissemblers, so it took each individual within our group varying numbers of years to become aware of the ways in which we hide from ourselves, much less from God and others. It also took some years to accept that perfection

wasn't right around the corner, that we would have to make do with honesty, integrity and repentance. Our goal continued to be that we be perfect as our heavenly Father is perfect, but our reaction to our repeated failures changed. Instead of pretending or denying, we came, albeit slowly and painfully, to embrace the incomparable release of confession.

We ended up with and in relationships—redemptive relationships—wrought in the crucible of healing from abuse and addiction. What was redeemed was our capacity for intimacy. Part and parcel of our creation in the image of a relational God is our need for intimacy both with Him and with one another. And an integral part of evil's attack on humanity comes as confusion, misdirection or complete sexualization of intimacy. Many of us have settled for far less than that for which we were created and even succumbed to worshipping false intimacies. Nevertheless, we can affirm that Adam and Eve were naked and unashamed before their fall in the garden. They had intimacy with God and each other, in my estimation, necessarily before sexual intimacy became a culminating option. And this brings me back, full circle, to how our capacity for intimacy was redeemed. It was through the process of establishing and growing profoundly honest, non-sexual relationships.

What I have learned over the years from WGA has definitely affected my other relationships—familial, professional and peer. Though all are important, one in particular comes to mind. In my 40s I entered into what has become the best, the holiest human friendship of my life. I

was not in a good place and definitely not up for the work or risk of relationship on the morning Sue called. I still remember debating whether or not to turn down her offer of friendship in favor of the ersatz world of mystery novels. I don't remember what tipped the scales, but it was providential and, yes, redemptive.

Where involvement with WGA redeemed a capacity, my friendship with Sue has redeemed for me the pursuit of intimacy itself. I have been wary of most women for much of my life. I have also managed to undermine or abort many of my relationships with women. So here was an opportunity to do things differently with someone who couldn't be more different from me in almost every way. She's an extrovert; I'm not. I'm not married; she is. She's a Calvinist; I'm recovering. And on it goes.

What Sue and I have in common is a desire to be like Jesus, and that has been enough. In fact, it has been more than enough to sustain us through initial story sharing, boundary setting, and the decision to grow old as friends, with some pretty intense negotiations and the occasional all-out battle along the way. In almost ten years we have attained an unmistakable level of mutuality. I speak for myself here: I trust Sue to be there for me no matter what, even as I trust her to tell me how wildly inconvenient "there" can be. I trust her to tell me the truth, to confront my arrogance, selfishness and insensitivity, as well as to affirm me in my finer moments. She is my friend, my sister in Christ, and an ongoing reminder that God is good. Our friendship embodies a redemptive relationship and

*“Part and parcel of our creation in the image of a relational God is our need for intimacy both with him and with one another.”*



Ms. Elodie Ballantine Emig joined the adjunct faculty in 1988 and teaches Greek. She became full-time faculty of Greek in 2004. In addition to her duties at the Seminary, she is also on the pastoral staff of New Song Fellowship and the leadership team of Where Grace Abounds.



# redemptive relationships

*The perspectives of three Denver Seminary faculty;  
Howard Baker, Prof., Dr. Heather Gingrich, and Dr. Dieumeme Noelliste*

# Redemptive Relationships in Action

Howard Baker, Instructor of Christian Formation



The knock at the door came at 10:30 that night. A mere few hours before I was at a faculty retreat that held rich times of fellowship with colleagues, encouraging words around our

mission as a seminary, and pointed consideration of challenging questions that broken and hurting persons were asking. I opened the door to just such a person—the son of one of my oldest friends. His eyes and face told me all that I needed to know before he finally managed to force out the words, “Dad is dead.” The police had just been to his house to inform him that his father had taken his own life. The rest of the night was spent comforting him, helping him contact other family members, and sorting out the next steps.

pain...heartache...grief...tragedy...  
guilt...regret...confusion...

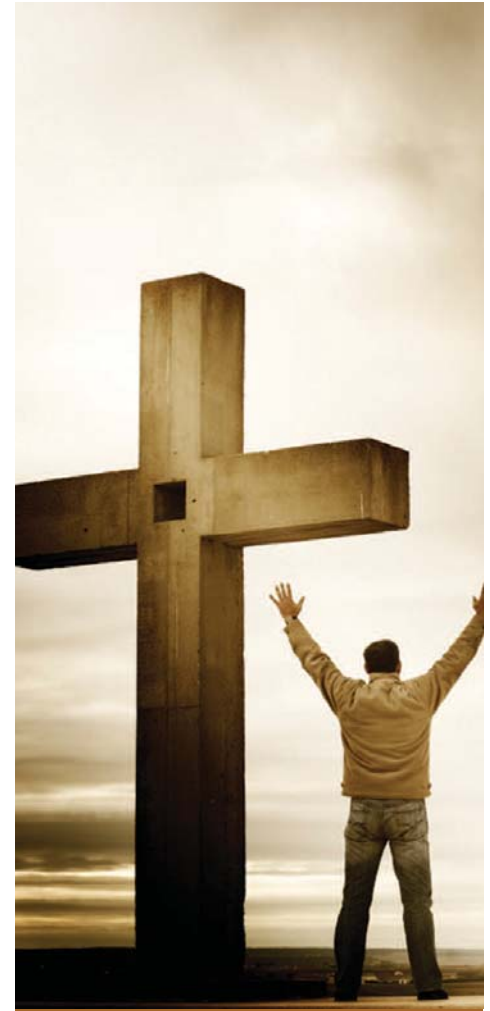
One knock at the door can change so much. Earlier in the day an invitation to write this article on redemptive relationships appeared in my inbox and provoked many lofty ideas in my head around God’s hope, healing, and restoration. The stark reality of death sent me plummeting to the depths of grief, to canyons of questions around my failure as a friend, and to valleys of doubt about God’s presence.

In the past two years my friend had lost his business, abandoned his family, and completely shut himself off from his friends. As I wept for my friend and his family, I realized that in my heart I had given up on him and written him off. Admittedly, he had made it clear that he wanted no contact, but redemptive relationships begin with the heart and in my heart I failed him. I thought of how Jesus loved Judas to the end (John 13), washing his feet just hours before his act of betrayal. And I wept for my failure of love.

The day after my friend’s tragic death I was scheduled to testify as a character witness for another friend in a criminal trial. After the court adjourned, my friend bear-hugged me, expressing his gratitude for me sticking with him, for not giving up on him when many others had. As I walked away, tears came again, but this time tears of redemption... my redemption! In the span of less than 24 hours I had experienced my own brokenness and failure as an agent of redemptive relationships and the joy of involvement in redemptive relationships for all concerned. In both I am confident that Jesus was present and redemptive, whether through my failure or through my faithfulness. He alone is the Redeemer and is writing a redemption story in each of our lives as a witness to the world of his love, grace, and power.

Outside of Scripture, I know of no greater telling of the story of redemption than the musical *Les Miserables* based on Victor Hugo’s novel. In yet another intimate and personal gesture of providential love, it so happened that we had tickets to this amazing musical two weeks after the above events. Though I had experienced and loved the musical several times before, never had it struck me with the power and glory of redemption than it did this time. Early in the play, the main character, Jean Valjean, experiences redemptive relationship through the grace and forgiveness of a church bishop who in Valjean’s words, “bought his soul for God.” The rest of the story is Jean Valjean living out the Apostle Paul’s words, “You are not your own; you were bought with a price. Therefore honor God with your bodies” (I Cor. 6:19-20). Fully understanding that his life was not his own because of the sacrifice made for him, he was free to live sacrificially for the sake of others—a redemptive relationship in action. **DSM**

*Mr. Howard Baker joined the faculty in 2006 and has been an adjunct faculty member since 1995. He serves with the Spiritual Formation Alliance, offers spiritual direction, leads retreats, and is on the board of Young Life Africa.*



*“[Jesus] alone is the Redeemer and is writing a redemption story in each of our lives as a witness to the world of his love, grace, and power.”*

# Redemption in the Lives of Hurting People

Dr. Heather Davediuk Gingrich, Associate Professor of Counseling



Dr. Heather Gingrich

My area of counseling, teaching, and research specialization is working with survivors of complex relational trauma, which often takes the form of abuse in childhood. Experiencing traumatic events of any kind is horrible, but when that trauma is inflicted on one human being by another—especially when the victim is a child—we see the depths of depravity that human beings are capable of when their lives are not totally given over to the Lordship of Christ. Child abuse impacts the ability of these children to form healthy attachment relationships with their primary caregivers, resulting in an inability to feel safe or secure within relationships later on in life. These survivors are in need of redemptive relationships if they are to find healing.

A solid therapeutic relationship with a Christian counselor affords the possibility of just this: a restorative, redemptive relationship that can lead to healing and wholeness. This is not an easy task however because complex trauma survivors enter counseling with trepidation, wearing a full suit of emotional protective armor simply because they are so fearful that that this counselor will be yet another person who will hurt them. Only consistent and reliable compassion and empathy over an extended period of time, on the part of nonjudgmental, authentic counselors, offers a hope of providing a safe enough environment to begin to work through the trauma.

## Redemption and Biblical Faith

Dr. Dieumeme Noelliste, Professor of Theological Ethics and Director of the Grounds Institute of Public Ethics



Dr. Dieumeme Noelliste

As one of the grandest themes of Scripture, redemption stands at the very heart of biblical faith. An antidote to the tragedy of the fall, it concerns itself with that aspect of the divine plan which seeks to nullify the disastrous effects of that calamitous event and restore humanity and the creation to the condition that God desires. By virtue of its centrality to God's grand design, it is

presented, at times, as a shorthand for the salvific process itself (Luke 21:28). The prominence that is accorded to this aspect of the divine economy is by no means unwarranted. It is fully congruent with the meaning, nature, scope, and relevance that this doctrine bears for our world.

But what is redemption and how important is it? Expressed in the simplest terms, redemption is a rescue effort that involves the payment of a ransom with a view to securing the liberation of a captive. Biblically, the condition of bondage that requires the redemptive intervention can take various forms and can describe the plight of various things. Captivity can be economic, legal and political, and can affect property, animals, people, and nations (Lev. 25:25-28; Ruth 3 and 4; Exod. 13:13, 30:12-14). By far the strongest concern of Scripture is for the moral and ethical character of the bondage to which sin has consigned us. Recognizing the critical condition in which our fallenness has plunged us (Ps. 130:1ff.; Eph. 2:1ff.), Scripture underscores our

need to be rescued from the pervasiveness of the fall and to be loosed from the sundry shackles that have chained us (Titus 2:13).

Nor is God's redeeming concern limited to the rescue of humans alone. Because the creation itself was not spared the ravaging effects of the great disaster (Gen. 3:18b-19), it too stands in need of liberation "from its bondage to decay" (Rom. 8:19-21). Hence, the consummation of the salvation process will include not only the "redemption of our bodies" (Rom. 8:23), but also the renewal of the cosmic order itself when God makes all things new (Rev. 21:5).

But what sum is large enough to underwrite the full cost of such a massive operation? Not an ordinary price! According to Scripture this ransom could not be settled in materialistic terms: it required the shedding of the precious and priceless blood of God's very Son (1 Pet. 1:18-19). Also, unlike other captivity scenarios, it took a lengthy process to settle this one. Its settlement required the Father's planning (Gen. 3:15; Acts 2:23), the Son's incarnate mission (Gal. 4:4-5), and ultimately his atoning sacrifice (Mk. 10:45). Further, the price that was disbursed in this case not only secured the release of the captive, but also the defeat of the captors. The price which purchased our freedom broke the power of sin (Rom. 6:6), cancelled the condemning legislation (Col. 2:14), disarmed the evil powers (Col. 2:14), and drove out the chief perpetrator of our enslavement (John 12:30). Alleluia!

What are we to make of this marvelous doctrine besides expressing our deep gratitude to God for his mercy and grace? Here are a few suggestions:

First, besides our gratitude, redemption is a message that we need to urgently proclaim to a world that desperately needs

But wait! Where is God in all of this? Is our relationship with Christ not the ultimate in loving, caring, redemptive relationships? Of course the answer is a resounding “yes!” Some Christian clients, while initially unable to trust other people, are capable of recognizing that Christ is trustworthy and are able to open themselves up to God’s healing power. These individuals may not ever show up in a counselor’s office because God is able to minister to them directly through prayer, reading of Scripture, and other spiritual disciplines. However, many complex trauma survivors struggle with God. For example, if their fathers were their perpetrators, it is extremely difficult for them to view “God the Father” as anything but harsh, judgmental, and even abusive. This is where the redemptive possibilities in a relationship with another human being can ultimately pave the way for such individuals to have a vital, healthy relationship with God.

I have good news for those of you who are not counselors. While specialized training is often necessary in order for complex trauma survivors to fully work through their abuse, anyone has the potential to provide a redemptive relationship for someone who is hurting. The key is to be quick to listen and slow to speak, not to judge, to show compassion, and be patient enough to resist offering advice, while also being cautious about quoting Scripture as a way of providing easy answers. It is also important to set realistic relational expectations so that you do not burn out, potentially leaving the survivor feeling abandoned. With these kinds of relationships, made possible through Christ, the church becomes an essential tool in the redemption of the lives of hurting people. **DSM**

*Heather Davediuk Gingrich is Associate Professor of Counseling. She is currently writing a book on the treatment of complex trauma for Christian counselors which will be published by InterVarsity Press.*

God’s liberating intervention through Christ, though it may not realize it. Why? Because the condition that prompted its inclusion in the divine plan is as prevalent today as it has ever been. We see it in the bravado of the hardened murder convict who brazenly declared that he was born to be a serial killer and therefore could not help but to kill! We see it in the grief of the young mother who, in tears, walks away from her young child to embark on the destructive lifestyle of drug addiction. I encountered it up close in the face of the high-level majority world political leader who sought to justify to me the strategy of suicide bombing on the basis of an anti-Western ideological commitment. All of these persons are in the firm grips of oppressive tyrants from which they desperately need to be extricated.

Secondly, redemption is a message that we need to live and experience, not just proclaim. It is a sad but a painful truth that bondage is not a condition that holds sway only in the world but is present in the company of the redeemed itself. Many redeemed are yet to live as free and enjoy the costly victory that Christ has won for them. In this regard, I wish that all members of the redeemed company would emulate the courage of this seminarian who, realizing his captivity to sexual addiction and pornography, asserted his redeemed status and by God’s grace, not only extricated himself from the grips of these defeated foes, but also embarked on a mission to empower other fellow embattled redeemed to do the same!

Thirdly, having experienced redemption, we know it is a doctrine that we need to model. The beauty of freedom is the end it brings to the situation of estrangement that captivity has caused. According to Scripture, Christ’s redeeming work

was intended to rid the redeemed community of the enmity that formerly alienated its members (Eph. 2:13). What a powerful witness it would be if the massive global redeemed community were to model to a fractured world the reconciliation the Redeemer has wrought through the high price he paid for their freedom! I witnessed a glimmer of this, to great thrill, when at a global gathering, a Palestinian and Israeli leapt to the podium to signify their unity in Christ while Hezbollah and the Israeli army were raining bullets on each other. I lived it a little more closely at a Caribbean-wide conference when a young white Dominican girl asked the forgiveness of her Haitian brothers and sisters for the ill treatment that her country had meted out to Haitian immigrants. What a powerful scene it was when a black Haitian brother instinctively ran to the platform to accept her apology and give her a warm Christian embrace.

How disappointing it was when years later—at the same event—when a black brother could not muster the grace to extend forgiveness to his white brother who had asked for it in repentance for the suffering that his forebears had inflicted to the non-white Caribbean through their participation in the institution of slavery! Needless to say, that refusal spoiled the communion service that was to celebrate the reconciliation that the cross was intended to achieve.

May God grant his people the ability to truly live as a redeemed and victorious company in the midst of a captive world. **DSM**

*Dr. Noelliste joined the Denver Seminary faculty in 2007. He is a member of the Latin American Theological Fraternity, the International Council for the Promotion of Christian Higher Education, and the Oxford Roundtable.*

# JUSTICE AND MISSION: A TIME FOR SOMETHING NEW

by Dr. Scott Klingsmith, Co-Director of the Justice and Mission program and Missiologist-in-Residence

Recently a prospective student shared with me how her two-year participation in a development project in an African country had challenged her. She wanted to help people living in poverty, struggling with health, educational and nutritional issues, and she had seen some positive changes in people's lives through that program. But as a believer she wanted to better learn how to integrate her faith and her understanding of the gospel with the efforts to meet these overwhelming human needs. "I need to know how to hold together my conviction for the need for evangelism with my concern for helping people physically." Other prospective students have told me of their desire to work against child prostitution and human trafficking and to help those less fortunate than themselves.



These students are reflecting larger trends within society. Christian young people in particular want to make a positive difference in people's lives. Their compassion and activism are pushing them out into the world in unprecedented ways. There is a growing popularity of justice issues in Christian circles. Many magazines, concerts, and conferences highlight issues of justice and encourage Christians to be involved. People are becoming aware of the clear biblical mandate to care for widows, orphans, foreigners, poor, and other disadvantaged people in our midst and around the world. At the same time, many see the need for deeper biblical and theological foundations for justice concerns.

It is our desire at Denver Seminary to help channel and shape this passion for justice on the part of the church. To this end we are introducing a new Master of Arts degree in Justice and Mission, designed to equip students to serve God through engagement in mission which meets the needs of the whole person—spiritual, physical, and social. We desire to provide training for people who are interested in both theological foundations for transformational ministry and practical tools for effective change. We want to help students understand how a concern for meeting human needs fits together with a verbal sharing of the gospel.

## “respond and get your hands dirty”

The work towards justice is integral to God's mission in the world. This mission includes as equal partners the

proclamation of the gospel through evangelism and church planting and the fight against human suffering as an aspect of living out the gospel in deeds. These two things belong together: speaking the good news of the gospel and demonstrating the good news of the gospel. This is what our new program will seek to do; equip people to be involved in ministries of relief, development, and compassion, while being ready and able to speak the gospel where possible and appropriate.

A key component of this program will be a semester-long field-based learning experience. This will combine aspects of academic preparation, training and mentoring, and participation in a particular aspect of a specific justice related activity. This will give students real-life involvement with experienced practitioners and allow them to integrate their studies with practical ministry. We are developing partnerships with a wide variety of organizations which will allow students to customize the experience to fit their areas of interest.

We are very excited to see how this new program, which will launch in the Fall semester 2012, will equip students to more effectively share the gospel through words and actions throughout the world. **DSM**

# THESE ISSUES CRY OUT FOR JUSTICE

## IS GOD CALLING YOU TO ANSWER?

If you share God's heart for those in need  
this is your opportunity to  
get your hands dirty and make a difference. Our

### **NEW Master of Arts in Justice and Mission**

degree provides the unique training you need to respond to God's call!

Our program tackles justice through the lens of the Biblical mandate to "do justice" (Micah 6:8). Addressing human need and injustice in every level of society, this degree will help you see justice in the context of God's mission in the world. It will equip you with the knowledge and practical, hands-on training you need to make a difference in the lives of those who suffer.

Learn more at [www.denverseminary.edu/justiceandmission](http://www.denverseminary.edu/justiceandmission)



# what's in your wallet?

by Tim Gunsolley, Partner, *The Elevation Group*

A series of TV commercials using sheepskin-clad and dim-witted Vikings asks the above question at the end of each spot. The advertising campaign is meant to show that carrying a particular credit card can accomplish much more than other credit cards.

My wallet usually contains some cash (very little), a few credit cards, an odd collection of affinity cards to favorite coffee shops and restaurants, my insurance cards, proper identification cards and the like. Not really very exciting. I've never actually thought of my wallet as very powerful. Not true.

The question, "What's in your wallet?" is in fact a very worthwhile question. It is a question God asks each of his children. In the parable of the talents, (Matt. 25:14-30) God placed some talents in the "wallets" of each of three servants. To the first he gave five talents, to the second two and to the third he gave just one. A talent was a weight measurement, not an item with a constant value. Some estimate that a talent, the largest measure of value in the society, may have equaled 20 years wages of a common laborer. So even the servant that received just one talent, received a huge amount to invest.

The master then asked each to produce a yield on what he had given them during the time he would be away. When he returned, the first two servants had produced a return on what had been given them; the third did not risk the talent nor even invest it for interest. Hence he did not gain the master's pleasure, as did the first two.

The first two servants are not rewarded based on the amount they had or the size of their return, but on their willingness to invest to produce a profit for the master.

In recent years some churches have exercised a living illustration of this parable by giving each family in their congregation a gift of cash money. The money is to produce a multiplied effect for the Kingdom. Some families receive \$50, some \$500, perhaps a few get \$1000. Each has the responsibility to "invest" the funds in a way that will multiply the impact the funds would have.

I've heard of many families who willingly double the gift from their own resources to bless less fortunate people in the community. Others have used the funds to begin creative businesses where 100% of the profits go to hurting people.

The lesson is obvious: as the money from the church is a gift, so too are the resources that God entrusts to us; time, talents (abilities) and treasure. While some people received less than others, the responsibility is the same: increase or multiply the impact you have on the Kingdom using whatever God has entrusted to you. Take a risk if you have to. God was not pleased with the third servant who buried his resources thinking that if he lost it, the master would not be pleased. The master expects a return on the resources he gives us to manage.

Someday, the master will settle accounts with us as well. So as we seek to serve our master and hear his words, "Well done, good and faithful servant! You have been faithful in a few things. I will put you in charge of many things. Enter into the joy of your master."

So we may well ask, "What's In Your Wallet?" Whatever he has put into your wallet, use it faithfully to produce a good return for the master.

## DENVER SEMINARY VISITS WITH ALUMNI

Traveling across the country has given the advancement team the privilege of meeting with alumni serving in various functions. We have met pastors, teachers, accountants, counselors, social workers, video storytellers, and so much more. The one consistent theme is that you are serving the Lord in whatever chosen profession you have embarked on. Thank you for allowing us to share in your visions and missions and dreams. We are honored to be a part of your lives!



The past month found us traveling closer to home, along the front range of Colorado. Gatherings took place in Fort Collins, Denver, and Colorado Springs. Different faculty members spoke on a variety of topics that included marriage; can the New Testament be trusted; reacting to disasters; and the theology of work. Included in the evening was an update on what's happening at Denver Seminary.

Alumni events are continuing to be planned—if you are interested in helping us plan an event in your area or want to be notified of any coming events, contact us at [alumni@denverseminary.edu](mailto:alumni@denverseminary.edu).

## A FRIEND TO DENVER SEMINARY

For 50 years, the Dodrill family (father Dale and his sons Garrett and David) has faithfully served the community of Denver. As owners of Dodrill Insurance, they believe that using their resources to invest in people is the best use of those resources. As friends to Denver Seminary, they have done just that, becoming sponsors in the annual Golf Tournament and even taking a few classes.

The insurance agency was started by father Dale, after a successful professional football career as a linebacker with the Pittsburgh Steelers and coaching with the Denver Broncos. Garrett and David later joined the agency and have continued in the tradition of involvement in the community. Their belief in giving back is illustrated by their involvement in a variety of local and international mission efforts. Traveling to India, Mexico, and Indonesia has given them opportunities to do some hands-on work as well as share their faith with those they meet. Locally they have been actively involved in their church and area ministries such as Open Door Ministries and, of course, Denver Seminary.

When asked why they got involved with the Seminary, they agreed they were impressed with the relational aspect of the seminary. "It's just like our business, people are what's important." For more information on Dodrill Insurance, visit them at [www.dodrillinsurance.com](http://www.dodrillinsurance.com).

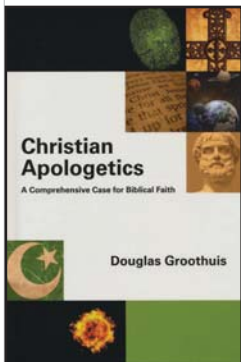
## SEMINARY PARTNERS WITH BRANAUGH LAW OFFICES

Denver Seminary is pleased to feature estate planning lawyer Preston Branaugh of Branaugh Law Offices. Preston has been a friend to Denver Seminary for many years and has shared his expertise by teaching multiple seminars on biblical principles in estate planning. His firm offers advanced planning for individuals and organizations through all aspects of estate planning, probate, corporate law, non-profit organizations, and mediation. He and his staff offer insightful, personalized service, and are committed to fairness and truth through harmonious relationships. Preston is a Colorado native and has practiced law in the Denver area since 1998. If you are interested in Preston's assistance with your estate planning, call Chris Johnson at 303-762-6924.

## 9TH ANNUAL GOLF TOURNAMENT

Denver Seminary hosted its ninth annual golf tournament at Hiwan Golf Club in beautiful Evergreen, CO Sept. 12, 2011. The wooded mountain course was the perfect backdrop for a great day of golf! First place went to Eric Coe, Chris Hall, Matt Melton and Peter Tebow. In second place were Brock Youngren, Joe Nissen, Josh Gillespie and Cornell Bonde. Third place went to Steve Colgate, Brad Corrigan, Chris Johnson and Geoff Long. New this year was a putting green competition won by Seminary President Mark Young. Runners-up were Patty Wolf and Gene Kissinger. We offer a heart-felt thanks to all of the players, volunteers and sponsors who helped make this event a huge success!



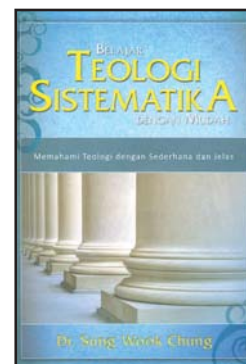


## **Christian Apologetics: A Comprehensive Case for Biblical Faith** **Dr. Douglas Groothuis, Professor of Philosophy**

The Christian worldview proposes answers to the most enduring human questions. But are those answers reliable? In this systematic, Dr. Groothuis makes a comprehensive apologetic case for Christian theism—proceeding from a defense of objective truth to a presentation of the key arguments for God from natural theology to a case for the credibility of Jesus, the incarnation and the resurrection. Throughout, Groothuis considers alternative views and how they fare intellectually. The book includes chapters on the reliability of the Bible by Dr. Craig Blomberg, Distinguished Professor of New Testament and Dr. Richard Hess, Earl S. Kalland Professor of Old Testament and Semitic Languages.

## **Belajar Teologi Sistematika Dengan Mudah (Systematic Theology Made Easy)** **Dr. Sunk Wook Chung, Associate Professor of Theology and Director of Korean Initiatives**

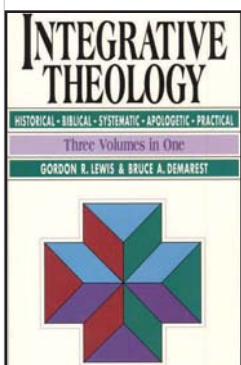
This book, originally written in Dr. Chung's native language of Korean, has been translated to Indonesian.



## **Integrative Theology eBook**

**By Dr. Gordon R. Lewis, Senior Professor of Systematic Theology and Christian Philosophy and Dr. Bruce Demarest, Senior Professor of Christian Formation**

*Integrative Theology*, originally released in 1996, has recently been released as an eBook. The book is designed to help graduate students in a pluralistic world utilize a standard method of fruitful research. Each chapter on a major doctrine: (1) states a classic issue of ultimate concern, (2) surveys alternative past and present answers and (3) tests those proposals by their congruence with information on the subject progressively revealed from Genesis to Revelation. Then the chapter (4) formulates a doctrinal conclusion that consistently fits the many lines of biblical data, (5) defends that conviction respectfully, and finally (6) explores the conclusion's relevance to a person's spiritual birth, growth and service to others, all for the glory of God. Why the title *Integrative Theology*? In each chapter, steps 2-6 integrate the disciplines of historical, biblical, systematic, apologetic and practical theology.



## **Dr. Jan McCormack an ACPE Supervisory Candidate**

Dr. McCormack has become an Association for Clinical Pastoral Education (ACPE) Supervisory Candidate in the newly accredited Denver Seminary Clinical Pastoral Education (CPE) Center.

ACPE is a multicultural, multifaith organization devoted to providing education and improving the quality of ministry and pastoral care offered by spiritual caregivers of all faiths through the clinical educational methods of CPE. CPE is a form of theological education that takes place not exclusively in academic classrooms, but also in clinical settings where ministry is being practiced and is offered in many kinds of settings: hospitals and health care including universities, children's, and veterans' facilities; hospices; psychiatric and community care facilities; workplace settings; geriatric and rehabilitation centers; and congregational and parish-based settings.

For more information on the ACPE and CPE, visit [www.acpe.edu](http://www.acpe.edu).





Something in the human heart responds enthusiastically to “rescue” stories. Remember the Chilean miners who spent months entrapped in a mine and were finally pulled to safety? The world was electrified.

The template of rescue stories seems always the same. Someone is hopelessly trapped or lost. Another comes and,

at risk to themselves, sets them free. This resonates with something deep within all of us. Perhaps it is our inner recognition that we are all in need of a kind of rescue.

The rescue story is at the core of the Bible. The oft-used term is redemption. It means to restore something to its original intention.

The Bible begins with a splendidly beautiful world soon polluted by the power of evil. Humanity—originally noble, reflecting the image of the Creator—is degraded, relationally fractured, spiritually blinded.

God’s response? Not one of disgust and disposal but rather one of loving rescue and restoration.

The biblical rescue story reaches its crescendo in the initiative of Jesus, sent by God to seek and save those whom he called lost people. Thus, the central drama of the cross, the empty tomb and the ascension of our Lord to his rightful place with the Heavenly Father. The result? A movement of redeemed people: lost ones found, broken ones made whole, useless ones rebuilt to extend the character and mission of Jesus.

The redemptive story is echoed many times over in the Bible and never echoed better than in the words of the Psalmist who said, “He brought me up out of a slimy pit (that’s rescue); He set my feet on a rock, a firm place to stand (that’s rebuilding); He put a new song in my mouth, a hymn of praise to our God (that’s usefulness).”

The 18th century poet, William Cowper—reflecting the redemptive story—likened himself to a deer riddled with the arrows of hunters and gravely wounded.

(Then) was I found by one who had himself  
Been hurt by the archers.

In his side he bore

And in his hands and feet, the cruel scars.

With gentle force, soliciting the darts,

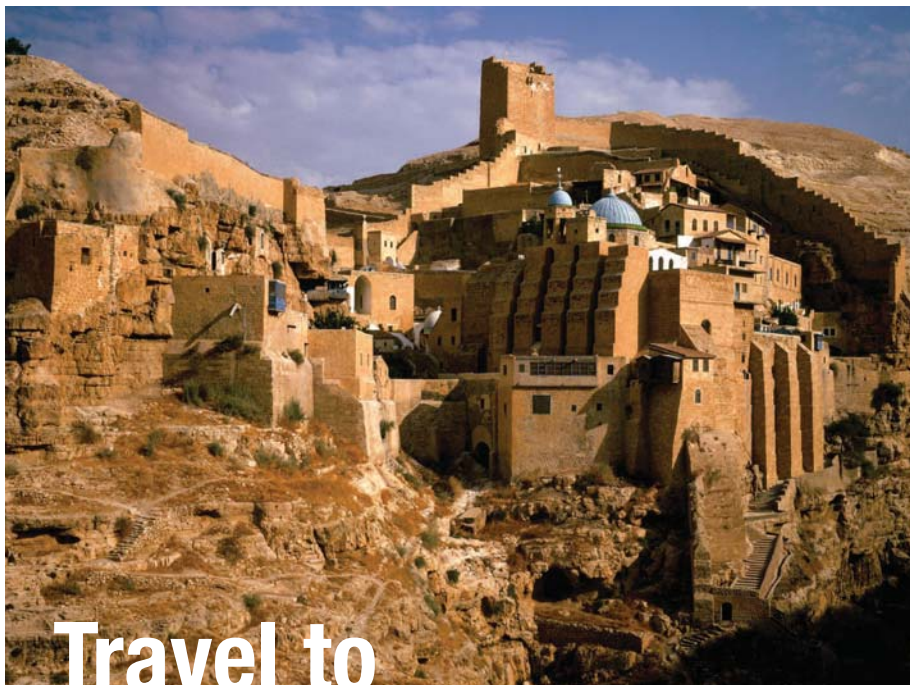
He drew them forth, and healed and bade me live.

At Denver Seminary there is a community of people who also passionately believe in this redeeming story. Redemption forms the basis for all teaching in and beyond our classrooms. Whether it be the study of the Bible or the resulting formation of thought and life, the character and action of a saving, redeeming God is the template for all learning.

Redemption is also the underlying theme for the training of pastors, counselors and chaplains in the skills of Christian ministry. We are always asking, “How does one connect with the spiritual captivity of a broken person and present the power of the gospel so that human change and reconciliation can happen?”

But all of this would be merely trading in religious dogma if the culture of Denver Seminary was not itself genuinely redemptive. We—the administration, the faculty, the students—are all broken people in need not only of the saving work of Christ, but the redeeming graces of one another. If you visit, that’s why you’ll see a faculty in constant personal transaction with students, mentors who offer spiritual guidance and oversight, and small groups where there is prayer and mutual support.

The bottom line: Denver Seminary’s president and faculty are convinced that when the redemptive gospel of Jesus Christ is taught, modeled and experienced, its students will carry that gospel across the world. Sixty plus years of seminary life has vindicated this conviction. And we look eagerly ahead to what the next 60 will bring. **DSM**



## Travel to

May 13th-June 4th, 2012

# Israel

with Dr. Hélène Dallaire and Dr. Craig Blomberg

Historical and Geographical  
Settings of the Bible

At Jerusalem University College – Israel  
COST - \$4,995 (airfare included)

For details, visit [www.denverseminary.edu/israel](http://www.denverseminary.edu/israel)



## Chapel Schedule

Jan. 23-24	Student Preaching
Jan. 30-31	Christopher Wright, author of <i>The Mission of God: Unlocking the Bible's Grand Narrative</i>
Feb. 6-7	Student Preaching
Feb. 13-14	Student Preaching
Feb. 20-21	African American Initiative Black History
Feb. 27-28	VGI Rally for the Common Good
Mar. 5-6	Missions Fair
Mar. 12-13	Conference for World Christians, Denver Seminary alum Bill Harding
Mar. 19-20	Spring Break: no chapel
Mar. 26-27	Dr. Hans Finzel, President of WorldVenture
Apr. 2-3	Dr. Mark Young
Apr. 9-10	Community Worship
Apr. 16-17	Shannon Preaching Lectureship, Billy Waters, Senior Pastor of Wellspring Anglican Church
Apr. 23-24	Dr. Doug Nuenke, President of Navigators
Apr. 30-Mar. 1	End of Year Celebration
May 7-8	Finals Week: no chapel