



2014-2015 STUDENT HANDBOOK



Welcome!

Whether you are a new or returning student, we count it a privilege to serve you as part of the Denver Seminary community. Seminary is a unique and potentially transformative experience, in part because it involves more than the rigorous academic work. You are part of a community with a unique purpose – “preparing men and women to engage the needs of the world with the redemptive power of the gospel and the life-changing truth of Scripture.” Fulfilling that vision demands that we each allow God to speak into and shape every area of our lives. Denver Seminary strives to be the kind of community where you can do that with the encouragement and resources of others on that same path.

As a community of purpose we seek to be a community of discovery, where you can explore the depths of God’s riches in Jesus Christ and how God wants to use you uniquely in his redemptive plan. As a community of purpose we seek to be a community of encouragement, where you enjoy the support and challenge of others who share the same faith commitments but come from different backgrounds and perspectives. As a community of purpose we must also be a community of character. Long ago, the Apostle Paul challenged the Christians in Philippi to “walk in a manner worthy of the gospel” (Philippians 1:27). While that does not involve a long list of rules, it does involve a common commitment to choices that honor and build others, reflect the glory and excellence of our Lord, and create the conditions for pursuing our common purpose without distraction.

This Student Handbook contains lots of important and useful information for navigating your experience as a student in the Denver Seminary community. Please be familiar with it because your enrollment as a student at Denver Seminary is your agreement to abide by its policies, all of which are intended to foster and protect the kind of community we all need.

Again, welcome, or welcome back, to Denver Seminary. May God grant you a fruitful academic year in which your faith in God is deepened, your vision for ministry is clarified, and your love for others is enriched, for your own joy and the glory of God!

Very Sincerely,

Robert Jones

Vice President of Student Life and Enrollment Management
303-762-6996

Robert.jones@denverseminary.edu

The Student Handbook

The Student handbook is an official document that is binding for all students. The Student Handbook communicates and explains important information and policies to help a student successfully complete his or her academic work, understand the different services Denver Seminary offers, and prepare a student for future ministry. Degree seeking students, as well as those earning certificates and auditing classes are to comply with policies and procedures as stated in this Handbook. These policies and procedures have direct bearing on all students, and each student is responsible for becoming familiar with the content and policies herein. Therefore, we encourage each student to review and take seriously the information contained in this Student Handbook.

Denver Seminary admits students of any race, gender, or national and ethnic origin to all the rights, privileges, programs and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, gender, or national and ethnic origin in the administration of its educational policies, admissions policies, scholarship and loan programs, and other school-administered programs. No student can be excused from taking a required course from a faculty member on the basis of the student's objection to the faculty member's race, gender, or national and ethnic origin.

The content of this handbook should not be construed as complete. It may be modified by action of the Faculty, Administration, or the Seminary Board of Trustees at any time. Denver Seminary reserves the right to change policies when necessary. All policy changes will be communicated promptly to the student community. Students unable to access an electronic copy of the student handbook will be provided a hard copy upon request in the Office of Student Life.

Accreditation and Affiliations

Denver Seminary Washington, D.C. Extension is pending approval of accreditation by the Higher Learning Commission and a member of the North Central Association, 230 S. LaSalle Street, Suite 7-500, Chicago, IL 60604-1413; telephone number 800-621-7440; website: www.ncacihe.org, to award master's and doctoral degrees. The Seminary is also an accredited member of the Association of Theological Schools in the United States and Canada, 10 Summit Park Drive, Pittsburgh, PA 15275-1103; telephone number 412-788-6505; website: www.ats.edu. Denver Seminary Washington DC Extension Site is licensed by the Maryland Higher Education Commission: 6 North Liberty St. Baltimore, MD 21201; 800-974-0203; www.MHEC.state.md.us

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Seminary Directory

Denver Seminary Washington DC Extension
C/O First Baptist Church of Glenarden
3600 Brighseat Rd, Landover, MD 20785

Phone:
301-773-3600

DC Campus Contacts:	Phone	Email
Director of Extension Education	215-208-1568	doug.fombelle@denverseminary.edu
Library	301-386-9415	
Security	301-773-3600	
Site Director – Rev. Neal Henderson	301-873-3190 or 301-386-9415	onealh2@gmail.com

Denver Campus Contacts:	Phone:	Email:
Denver Seminary 6399 South Santa Fe Drive Littleton, CO 80120	800-922-3040	
Admissions	303-762-6937	info@denverseminary.edu
Business Office/Campus Operations	303-762-6891	business.office@denverseminary.edu
Dean of Students	303-357-5838	rob.foley@denverseminary.edu
Financial Aid	303-762-6903	michael.murphy@denverseminary.edu
Human Resources	303-762-6887	zandy.wennerstrom@denverseminary.edu
IT Helpdesk	303-762-6983	helpdesk@denverseminary.edu
Library	303-762-6962	library@denverseminary.edu
Registrar	303-762-6995	marcus.pumphrey@denverseminary.edu
Provost Office	303-762-6900	Randy.MacFarland@denverseminary.edu
Security	303-783-3120	kent.quackenbush@denverseminary.edu
Senior Director of Educational	303-762-6898	Pam.betker@denverseminary.edu

Academic Calendar

Spring 2015

New Student Orientation.....	January 30
Classes begin.....	January 30
Last day to add a course	February 6
Last day to drop a course with no transcript notation	February 6
Last day to drop a course with a “W” grade	March 20
Last day to change a course from credit to audit	March 20
Spring break.....	March 23-27
Last day to drop a course with the possibility of a “WP” grade	April 17
Automatic “WF” assigned for course drops	April 20
Last day of classes	May 15

Summer 2015

Session dates	May 18–August 21
Memorial Day—no classes.....	May 25
Independence Day—no classes	July 3

Theological Foundations

Our Mission

Denver Seminary prepares men and women to engage the needs of the world with the redemptive power of the gospel and the life-changing truth of Scripture.

Our Vision

We commit ourselves and our resources to being a seminary that: Executes a spiritually transformative, intellectually challenging, and professionally focused learning experience that engages the realities of a world in need of redemption at every level.

- Involves our entire community in the ethnic, cultural, and denominational diversity of the global Church.
- Pursues measured and sustainable institutional growth through creative programming and delivery systems.
- Provides adequate financial resources for strategic growth while ensuring long-term financial health for the seminary.
- Partners with alumni, churches, mission agencies, theological education programs and other organizations for kingdom purposes worldwide.

Statement of Faith

The National Association of Evangelicals takes its stand on the changeless Word of God as expressed in the following Statement of Faith:

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

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

Doctrinal Statement

Denver Seminary is committed to the great truths and abiding fundamentals of the Christian faith as evidenced by its confessional platform:

The Word of God

We believe the Scriptures of the Old and New Testaments are the inspired Word of God, inerrant in the original writings, complete as the revelation of God's will for salvation, and the supreme and final authority in all matters to which they speak.

The Trinity

We believe in one God, Creator and Sustainer of all things, eternally existing in three persons, Father, Son and Holy Spirit; that these are equal in every divine perfection, and that they execute distinct but harmonious offices in the work of creation, providence, and redemption.

God the Father

We believe in God the Father, an infinite, personal Spirit, perfect in holiness, wisdom, power and love. He concerns Himself mercifully in the affairs of men and women, hears and answers prayer, and saves from sin and death all who come to Him through Jesus Christ.

Jesus Christ

We believe that Jesus Christ is God's eternal Son, and has precisely the same nature, attributes, and perfections as God the Father and God the Holy Spirit. He is not only true God, but true Man, conceived by the Holy Spirit and born of the virgin Mary. We believe in His sinless life, His substitutionary atonement, His bodily resurrection from the dead, His ascension into heaven, His priestly intercession on behalf of His people, and His personal, visible, return from heaven.

Holy Spirit

We believe in the Holy Spirit, His personality and His work in regeneration, sanctification, and preservation. His ministry is to glorify the Lord Jesus Christ and implement Christ's work of redeeming the lost and empowering the believer for godly living and service.

Humanity

We believe God created humanity, male and female, in the image of God and free from sin. We further believe all persons are sinners by nature and choice and are, therefore, spiritually dead. We also believe that the Holy Spirit regenerates those who repent of sin and trust Jesus Christ as Savior.

Salvation

We believe in salvation by grace through faith in Jesus Christ. This salvation is based upon the sovereign grace of God, and was purchased by Christ on the cross, and is received through faith apart from any human merit, works, or ritual. We believe salvation results in righteous living, good works, and proper social concern.

spiritual, emotional, and physical health – fostering connection with God, developing lives marked by self-control and peace, and seeking appropriate balance between work and rest. Such health includes living free from addictive behaviors, unhealthy coping mechanism, and idolatry of all kinds.

Interpersonally, we will live exemplary Christian lives, practicing respect and concern for all people, honesty, appropriate behavior, and wise judgment as outlined in the Scriptures. We will maintain a good reputation with outsiders, uphold relationships characterized by love, grace, and truth, and pursue resolution of conflicts and mutual forgiveness as needed.

Redemptive relationships

We will listen to each other and respond with respect and a genuine desire to understand one another, even when consensus cannot be reached. We will endeavor to demonstrate the fruit of the Spirit (love, joy, peace, forbearance, kindness, goodness, faithfulness and gentleness) in all of our interactions with others. We will pursue reconciliation by taking initiative to resolve differences and by responding to others when they do the same.

Sexual integrity

Denver Seminary's [Statement on Human Sexuality](#) forms a framework for instruction on matters related to human sexuality and for employment and enrollment decisions as they may relate to sexuality.

Sexual integrity presupposes a commitment to God's original design and intent for human sexuality as well as an admission that, because of the Fall, we are all sexually and relationally broken. It requires that we pursue fidelity to God's overarching redemptive plan in every area of life, including sexuality. Therefore, we commit to abstaining from all forms of sexual engagement that distort God's original intent for sexuality. At the same time, we will demonstrate compassion for one another as we struggle with our respective brokenness. We commit ourselves to practicing celibacy in singleness, faithfulness in heterosexual marriage and to refrain from advocating for alternative expressions of God's design for humanity. We will support one another in maintaining sexual integrity recognizing the spiritual benefit of self-control and self-denial. If we fail, we will seek help and accountability.

Self-control

We will practice and cultivate the spiritual fruit of self-control in all areas of our lives, avoiding drunkenness, gluttony, sexual addiction, use of pornography, materialism, workaholicism and other addictive behaviors, while pursuing God-honoring excellence. If we have an addictive struggle, however easily hidden or rationalized, we will seek both help and accountability.

Respectful modesty

We will respect others through attire that reflects sensitivity to each occasion and reasonable standards of good taste, and that does not draw undue attention to ourselves. Expectations of modesty and propriety will be maintained on the Seminary site and at all seminary-sponsored events.

Controlled substances

Denver Seminary is an alcohol-free, tobacco-free (smoke and smokeless), and drug-free campus, including medical marijuana.

The Church

We believe that the church is the spiritual body of which Christ is the head and is composed of all persons who through saving faith in Jesus Christ have been regenerated by the Holy Spirit. This body expresses itself in local assemblies whose members have been baptized upon a credible confession of faith and have associated themselves for worship, instruction, evangelism, and service. The ordinances of the local church are believers' baptism and the Lord's Supper. We also believe in the interdependence of local churches and the mutual submission of Christians to each other in love.

Separation of Church and State

We believe that each local church must be free from interference by any political authority. We also believe all men and women are directly responsible to God in matters of faith and life, and that they should be free to worship God according to the dictates of their consciences.

Christian Conduct

We believe that the supreme task of every believer is to glorify God in life and conduct and be blameless before the world. Each Christian should be a faithful steward of all possessions and seek to realize in every area of life the full stature of maturity in Christ.

Last Things

We believe in the bodily resurrection of the saved and lost, the eternal existence of all people in either heaven or hell, in divine judgments, rewards, and punishments.

Each year trustees, administration and faculty are required to affirm and sign the Seminary's doctrinal statement without mental reservation. Students and Seminary staff affirm and sign the National Association of Evangelicals' Statement of Faith.

Guidelines for a Christian Lifestyle

In addition to being an academic community, Denver Seminary's mission calls us to "engage the needs of the world with the redemptive power of the gospel and the life-changing truth of scripture." This requires spiritual, intellectual, and professional growth "in order to lead God's people in the accomplishment of His mission in the world." Therefore, all students, staff and faculty commit themselves to growth in all three areas for God's glory and to enhance the service to which they are called. This involves making choices that express the redemptive character of the gospel, respecting and encouraging others, giving and receiving constructive feedback, and cultivating the disciplines needed for effective service.

The conduct of an employee or student of Denver Seminary, whether occurring at the campus site or off-site has a direct impact on the educational and religious mission of the Seminary and will be subject to these guidelines. In light of these goals, students, staff and faculty as members of the Denver Seminary community agree to the following commitments. [See Matthew 18:15-17; 1 Corinthians 6:13, 18-20, 10:31; Galatians 6:1-5; Ephesians 5:1-21; Philippians 1:27; 1 Timothy 3:2]

Personal and Relational Health

As a community of present and future Christian leaders, Denver Seminary determines to maintain high standards of integrity in all areas of life. Students, staff and all faculty members will pursue

The possession, distribution, and/or use of narcotics, the misuse of prescription drugs, or use of any form of hallucinogens or brain-altering drugs, are strictly prohibited.

Denver Seminary may initiate disciplinary action for individuals who choose to violate these commitments. We commit to redemptive forms of discipline when that is called for, up to and including dismissal from the Seminary if deemed necessary by the Seminary. All disciplinary action is carefully and prayerfully engaged for the spiritual benefit of the individual and the community. By God's grace, we make these commitments in order that all who come to Denver Seminary may flourish in God's calling.

Campus Facilities, Usage, and Operations

Campus Location

First Baptist Church Glenarden Ministry Center:

Denver Seminary East is located inside of the First Baptist Church of Glenarden at 3600 Brightseat Rd., Landover, CO 20785

Classes are held inside the church's Ministry Center on Friday evenings and Saturday mornings. Students have access to their classrooms and the on-site library at the following times when classes are in session.

Classes:

Fridays: 6:00pm-10:00pm

Saturdays: 8:00 am – 12:00 pm

Library: 301-386-9415

Fridays: 5:00pm-9:30pm

Saturdays: 8:30am-12:00pm

Other hours: By appointment with the Site Director

Parking

Students should park (including motorcycles and scooters) in the Ministry Center lot. Please do not park in reserved spaces, or in the area in front of the Shabach Academy.

Security

To report security concerns, use the telephone in each room of the Ministry Center to call the church receptionist on-duty at extension 301-773-3600.

Other important phone numbers:

- 911 in case of an emergency
- Glenarden Police (non-emergency): 301-772-3214
- Landover Police (non-emergency): 301-772-4900

Lost and Found

The lost and found is located in the library.

Notification if Classes are Cancelled or Delayed

In the event of inclement weather, the Site Director will make the decision regarding the delay or cancellation of classes and notify students by email at least two hours prior to the scheduled class time. For any questions or concerns, contact the [Site Director](#), whose office is in the library and will be on site during class time and library availability hours.

Student Life

The Office of Student Life

Chapel at Denver Seminary is a long-standing core value, and is managed by [Student Life](#). Joining together each week for worship centers our students, faculty, and staff and invites us to remember our true identity and calling in Jesus. Furthermore, chapel provides a unique venue for deeper bonding as we converge with shared convictions and commitment of faith.

Attendance Requirements

Beginning Fall 2015, Denver Seminary Washington, DC Extension students will have a chapel requirement as a condition for their graduation. To meet this requirement, M.A. students need to attend ten (10) chapels per semester for three (3) semesters. Five of these ten chapels will be offered on-site at First Baptist Church of Glenarden. The remaining five need to be fulfilled online. Chapel services that occur at the main Denver campus are catalogued [online](#) and students at Denver Seminary Washington, DC Extension may select any five from the current semester. To receive credit, students must submit a summary of these five services to rob.foley@denverseminary.edu by the last day of the semester in question. The summaries should include the date, speaker, title/theme, and a few sentences about the message, and they can be compiled and sent in one document. Once this document is received, attendance will be marked appropriately. If the document is not received, attendance for that semester will not be marked.

Informational Technology (IT)

Acceptable Use and Computer Services

Students are expected to read and required to abide by the [Acceptable Use Policy](#).

IT Support Contact Information:

Phone: 303-762-6398

Email: helpdesk@denverseminary.edu

The IT helpdesk provides support for Dmail, Moodle, and MyDenSem.

Email

DMail is the student Denver Seminary email account through Gmail. All official correspondence from Denver Seminary will be sent to students via this account.

To login to one's DMail account:

1. Go to: <http://dmail.my.densem.edu>
2. Enter one's student id in the "NetID" text box. Enter one's default password in the "NetID Password" text box.
3. Click "Login".
4. The first time students login they need to register with Google. Enter the characters seen in the picture on the screen. Click "I accept. Create my Account" to agree to the Google terms of service.
5. Google Gmail will load. The student's email address is located at the top right of the screen.

Moodle

Moodle is Denver Seminary's online resource for locating information about classes including assignments and faculty/ instructor. It also serves as the environment where online classes are taught.

For instructions on how to login to Moodle, students can access the Moodle Student Tutorials at the top-left sidebar of Moodle or go to <http://moodle.densem.edu/media/tutorials/player.html> and view the short tutorial on how to login. Select #3 from the menu.

For students to change their Moodle password and for instructions on how to make their passwords all the same for Moodle, DMail and MyDenSem, select #5 from the tutorial menu.

Note: only students who have registered for classes and have a course using a Moodle site will have an active account. (See #9 in the tutorial player). New students who cannot successfully login to Moodle should wait one week before the course start date and then try again.

MyDenSem

MyDenSem is students' online resource to access class schedules, syllabi, bills, academic information, grades, the academic catalog, the student handbook, inclement weather, emergency

updates, and much more. MyDenSem also allows students to stay up to date with events, announcements, group activities, Campus News, and calendars (including a personal calendar).

To login to MyDenSem:

1. Go to: <https://my.densem.edu>.
2. Enter one's Denver Seminary student ID number and user name/
3. Enter one's assigned password.
4. Click "Login".
5. Students having trouble logging in, please contact the Help Desk at 303.762.6983.

Once logged in for the first time, please change the password by clicking on Personal Info in the upper left hand corner.

Library Services

Library – General Information

Students studying in Washington D.C. have access to both the library collection at Denver Seminary's local site at the First Baptist Church of Glenarden and electronic resources of the main campus in Littleton, Colorado.

Library Hours of Operation

Friday 5:00pm – 8:00pm
Other hours by arrangement with Site Coordinator or Library Assistant
Schedule changes will be posted on the [library website](#).
Phone number: 301-386-9415

Checking Out Books

The DC library utilizes a self-checkout system. Instruction sheets are posted in the library. Books may be checked out anytime during library hours or at other times by arrangement. Periodicals are not available for check out. No more than 26 books may be checked out at any one time. Students may renew their checked out books one time by accessing their record through the My Account tab in the [online catalog](#). However, if another student has placed a hold on the same book, the checkout period for the book will be reduced to two weeks. If a book is needed for Reference, the library may recall the book immediately. Students in possession of books needed for Reference must return the book by the date requested or be subject to a fine of \$1.00 per day.

Library / I.D. Cards

All Denver Seminary students must have a current Denver Seminary Photo I.D. card in order to check out library materials. Using another student's ID card for any purpose, including checking out library material, is prohibited.

New students are issued a student photo ID card at the beginning of their first semester. Students must complete an [application form](#) online. ID cards will be processed at the main Denver Seminary library after receipt of ID photos and sent to the D.C site for student pick up. Barcodes (applied on the back of the student ID cards) are necessary for library checkout privileges.

Returning students must renew their library privileges each semester. This can be accomplished by presenting their Denver Seminary Washington, D.C. Photo I.D. to the library staff.

Fines

Late fees for overdue general collection books are 25 cents per book per day. Fines will also be charged on items not properly checked-out. In most cases, a lost or damaged item results in a fine of \$80.00. Refusal to pay fines or habitual violation of library policies may result in suspension of library privileges as well as a hold placed upon the student's diploma.

Denver Seminary Library Services – Main Campus

The Carey S. Thomas Library and its staff serve the Denver Seminary community by providing and facilitating access to information supporting the Seminary's curriculum, research, and training.

Contact Information

Library direct phone line: 303-762-6962

Library email: library@denverseminary.edu

Reference Office email: libref@denverseminary.edu

Reference Office phone: 303-762-6961

Interlibrary Loan email: libill@denverseminary.edu

Interlibrary Loan Phone: 303-762-6956

Library Hours of Operation (Mountain Standard Time)

Monday through Thursday: 7:30 a.m. - 10:30 p.m.

Friday 7:30 a.m. - 6:30 p.m.

Saturday 9:30 a.m. - 5:00 p.m.

Closed major holidays. Other schedule changes will be posted on the [library website](#).

Reference Services

Reference Office

The Reference Office: [Email](#) or call 303-762-6961.

Online Databases

Authentication information for remote access to [online databases](#) may be found in the left sidebar, Quick links in [MyDenSem](#) under library. The Reference staff can provide assistance in the use of ATLASReligion Databases, Old & New Testament Abstracts, Religious and Theological Abstracts, PsycINFO & PsycARTICLES, Philosopher's Index and other research tools. Print and video tutorials for the databases are also posted on the main [library website](#). Please [contact](#) the reference office for more information or to request access codes for the online databases.

Online Catalog

The library's online catalog may be accessed through the Denver Seminary Metro DC [library web page](#). Through this site, students can perform library related functions such as search library materials, place holds on checked out books, renew books and find out if they have any fines. Phone appointments may be made with [Reference staff](#) for assistance on the use of the online catalog.

Interlibrary Loan Services

Interlibrary loan (ILL) is the process of requesting books, theses, dissertations, and periodicals held at other libraries. Students in the Denver Seminary Metro DC Library should use their local public library for ILL services.

Special Collections

EBooks

The Library has a small but growing collection of EBooks for students. Additional information is located on the [EBook webpage](#). Students at the Washington DC Extension Site may also check out any EBooks (but not EReaders) held in the main Denver Seminary Library – whether or not they are listed in the Washington DC catalog.

Oversize Books

Books that are too large to fit in the regular stacks are designated "Oversize" in the online catalog

Periodicals

A selection of periodicals consisting of both bound and unbound journals are located on shelves in the back of the library. These are non-circulating and may not be checked out of the library.

Reference Books

Reference books are designated by the letters "Ref" above the spine call number, and by "Reference" in the Collection field in the [online catalog](#). These books must be used in the library and may not be checked out. Reference books should not be reshelfed by users but rather placed on the shelving cart so library staff can log usage statistics.

Helpful Tips

Copyright

Denver Seminary expects all students, staff and faculty to stay informed of current copyright statutes and abide by them.

Loss or Damage

Students are requested to report any loss or damage of library materials to library staff promptly so that the matter can be resolved in a timely manner.

Financial Aid

Financial Aid Office

The goal of the Financial Aid Office is to remove financial barriers in the way of students pursuing their calling. Additional information, including tuition and fees, can be found on the [financial aid section of the Denver Seminary website](#).

Contact Information:

Phone: 303-762-6903, or 800-922-3040 ext. 1226.

Email: financialaid@denverseminary.edu

The Washington, D. C. site is equipped with a computer station that has video chat capability for students who wish to have a “face-to-face” meeting with the Financial Aid staff on the Littleton, CO campus. Please contact our staff using the information above to schedule one of these meetings.

Eligibility

Most students must meet the following criteria to become eligible for financial aid:

- The student must be accepted into a degree program pursuing their first degree at Denver Seminary. Certificate and non-degree students have limited aid eligibility. Please contact the Financial Aid Office for more info.
- Students need to complete the FAFSA (www.fafsa.gov) each academic year. International students are not eligible to complete a FAFSA and are exempt from this step.
- Students need to be enrolled at least half-time each semester (5 semester hours). Most scholarships require at least half-time status. Students may be required to return at least a portion of their award(s) if any courses required for financial aid eligibility are dropped or not completed with passing grades.
- Students are required to maintain Satisfactory Academic Progress (SAP): a minimum 2.0 cumulative GPA (2.75 for certain programs) and completion of at least 2/3 of all attempted courses. Students who do not maintain eligibility may be required to return federal loan funds that were disbursed and may lose eligibility for institutional aid. Students who fail to maintain SAP will have one semester of probation for federal loans while they attempt to regain SAP, during which they will maintain full eligibility for loans. If SAP is not regained after the probationary period, all aid eligibility will be lost until SAP is regained.
- Eligibility for need-based awards is calculated using the [Expected Family Contribution \(EFC\)](#) from the FAFSA and the estimated [Cost of Attendance](#) budget set by the Financial Aid Office.

All Terms and Conditions are published on the document each student signs when accepting aid.

Types of Financial Aid

Institutional Aid

Descriptions and application steps for all available grants and scholarships are published in the [Scholarship Application Packet](#) and the [Academic Catalog](#). Some awards may be restricted to students enrolled at certain Denver Seminary campuses.

Federal Student Loans

The Financial Aid Office is committed to helping students understand the various implications of student debt both in school and long-term. The [Loan Management](#) page is designed to help students consider all aspects of debt management, including but not limited to (1) average anticipated salaries, (2) recommended debt-to-income ratios, (3) estimated monthly payments and (4) various repayment plan options.

The [Direct Unsubsidized Loan](#) is the primary federal student loan program available to graduate students. Students who need additional assistance beyond the Direct Unsubsidized Loan are encouraged to consider the [Direct Graduate PLUS Loan](#) program prior to pursuing alternative loan programs from private lenders.

Veteran's Educational Benefits

Denver Seminary works with the Department of Veterans Affairs to ensure that eligible recipients of veterans' educational benefits obtain available assistance, including the following programs: Post-9/11 GI Bill, Montgomery GI Bill, Vocational Rehabilitation, Survivors and Dependents Education Assistance, and Tuition Assistance. Additional details on these programs are published through the VA at www.benefits.va.gov/gibill/index.asp. Approval for the D.C. Campus is currently pending.

External Scholarships

[External scholarship resources](#), including scholarship search engines, are posted on the Grants & Scholarships page of the website.

Application

Applying for financial aid begins with completing a [Free Application for Federal Student Aid \(FAFSA\)](#) and a [Scholarship Application Packet](#). The FAFSA determines eligibility for federal loans, federal work study (when applicable), seminary grants and need-based scholarships. Both forms must be completed on an annual basis in order to maintain eligibility for all financial aid, with the exception of renewable scholarships.

Awarding and Disbursing Aid

Scholarship Committee

Beginning in April for fall-starts and November for spring-starts, the Scholarship Committee meets on a monthly basis leading up to the applicable semester to award grants and scholarships to applicants who completed their application by the applicable deadline. All applicants are notified of results via email by the end of the applicable month.

Award Letters

Award recipients will be required to review their online Award Letter (on the student portal) and submit any additional related documents to the Financial Aid Office in order to receive any financial aid that has been offered.

Payment Deadline

All students must make payment arrangements for all tuition and fees by the Payment Deadline each semester (Fall/Spring semesters: 10 calendar days prior to the start of the semester at 12:00pm; Intersession/Summer terms: 12:00pm on the Friday prior to the start of the first class). Payment may include a combination of direct payment, [payment plan](#), and/or financial aid.

Students who need assistance with calculating a combination of financial aid, payment plan and/or direct payment(s) may find the [Net Price Calculator](#) to be a helpful tool.

Disbursements

Loans will be disbursed to student accounts no earlier than 10 calendar days prior to the start of the semester (per federal regulations). Institutional aid (scholarships, grants, discounts) will be disbursed to student accounts no earlier than the drop/add date (10 business days after the start of the semester). Refund checks will be mailed to students on the Friday after a credit balance is created on the student account.

Cancellation

Students have the right to cancel any accepted awards at any time before the award is disbursed and for a short time after disbursement. The process to do so will depend on the timing of the request. Contact the [Financial Aid Office](#) for details.

Terms and Conditions

All financial aid awards are subject to their terms and conditions. Award recipients are required to read and accept each term and condition via the online Terms and Conditions document that will be added to your online Document Center after an award has been offered.

Financial Policies and Services

Account Information

Students can inquire about their current account information at any time at <https://my.densem.edu> (Login required) or by contacting the Denver Seminary Campus Operations Group at 303-762-6891 or Business.Office@DenverSeminary.edu. Student account information is considered private and confidential. Students wishing to authorize another party to access their account information must complete and sign an Account Information Release Form.

Tuition and Fees for 2014-2015

Tuition, fees, other expenses and refunds can be on pages 28-29 of the 2014-2015 academic catalog.

Tuition and fees are subject to change without notice and are due by the published payment deadline which is normally 10 days before the beginning of the semester.

Payment Policies

Students must pay all outstanding charges before they will be cleared to attend classes for the upcoming semester. Miscellaneous fees and charges are due and payable when they are assessed.

Payments of Student Accounts

One or more of the following payment options must be met to complete registration each semester:

1. Pay in full online by electronic check or credit card. Credit card payments are assessed a 2.75% convenience fee.
2. Submit full payment by cash, check, or money order to the Bursar. Checks or money orders may be sent by mail but must arrive no later than the posted due date.
3. Enroll in a Denver Seminary tuition payment plan.
4. Obtain a guaranteed student loan (GSL) certification from the financial aid office. *
5. Obtain a grant, scholarship, or other financial aid certification from the financial aid office. *

* Important: Students receiving financial aid that does not fully cover tuition must either pay the remaining balance in full or enroll in a tuition payment plan by the posted payment due date.

Payment Plan

An in-house payment plan option for students who can afford to make monthly payments on at least a portion of the tuition/fee balance is available for the Fall, Spring and Summer terms.

Plan Details

Monthly payments per semester, due on the 15th of each month:

- Fall semester: Aug, Sept, Oct, Nov
- Spring semester: Jan, Feb, Mar, Apr
- Summer session: May, June, July

Enrollment Fees

- Fall and Spring semester: \$45
- Summer session: \$35

Payment Plan Enrollment

Plans are set up and maintained by the Campus Operations Group.

Contact Information

- Phone: 800-922-3040 ext. 1212

Email: Business.Office@DenverSeminary.edu

Nonpayment of Financial Obligation

Students who do not pay their tuition by the payment deadline will be dropped from their classes and will be assessed applicable fees to reregister. Students with unpaid account balances will be denied access to grades, transcripts, and graduation status as well as be subject to their account being sent to a collection agency.

Academic Policies and Services

Assessment of Student Learning

Each Denver Seminary degree program is annually assessed on the basis of student learning outcomes that (1) contribute to the goal of the degree program and (2) reflect the mission and educational values of Denver Seminary.

The following Educational Values are reflected in all Denver Seminary courses. The primary educational value reflected in a course is stated on the first page of the course syllabus.

Biblically and Theologically Grounded

Demonstrate integrated biblical and theological competence.

Contextually Sensitive

Serve all people effectively and faithfully, with cultural discernment and without prejudice or favoritism.

Spiritually Mature and Growing

Exhibit a mature and growing Christlikeness in their character.

Vocationally Fit

Discern and pursue personal vocation in a theologically integrated manner

Academic Integrity

God is truth and has revealed truth through his Word; God's Son, Jesus, is the Truth; the Holy Spirit guides us into truth. Through Scripture we know that as God's children we are to be truthful and are to avoid all dishonesty, deception and lying.

Denver Seminary is committed to building each other up to be faithful followers of Jesus Christ. As a community of believers, we are called to truthfulness in all areas of life. Academic integrity is built on the assumption that both faculty and students will be truthful and honest – faculty in maintaining academic honesty in their own research, writing and teaching; students in carrying out their assignments with honesty and integrity; all with truthfulness and honesty in their relations with each other.

The following kinds of behaviors violate academic integrity:

Dishonesty: Dishonesty is considered using notes or other materials not expressly permitted for an exam, quiz, or other assignment; copying from the examination of another or allowing one's own examination paper to be copied; reading, without the instructor's permission, a copy of the examination prior to the date it is given; giving or receiving unpermitted aid on an examination;

submitting the same work in more than one course without the permission of the instructor(s); or other acts normally considered cheating.

Plagiarism: Plagiarism presenting another's work as though it is one's own academic achievement. The intellectual contributions of others may be utilized, but always with full credit given to the authors whose ideas are presented.

Requirements for acknowledging sources of academic work are:

- Quotations must be placed in quotation marks (" ") or indented beyond the margin. The source of all quotations must be acknowledged in the text or in a footnote.
- Paragraphs or summaries of ideas must be acknowledged in text or footnote.
- Bibliography should include all sources used in preparation of a paper or report.

Process for Handling Academic Integrity Violations

The faculty member in whose class or area of responsibility the violation occurred must provide a written report of the incident to the Provost/Academic Dean, the Registrar, and the Director of Mentoring. Depending on the nature and seriousness of the offense, the faculty member may require an assignment to be redone or may give an automatic failure for the assignment or the course. If a second violation is recorded, the student will automatically be placed on disciplinary probation for one semester and required to meet once per month during the semester with a member of the faculty as assigned by the Provost/Academic Dean. A third violation will result in automatic dismissal from the seminary.

A "memo for record" will be kept of all meetings with a student(s) for disciplinary purposes. These memos will document the details of the issue, the content of all conversations with students, all corrective actions to be taken, and all follow-up procedures to be implemented. Written records of all disciplinary procedures will be kept in the student's academic file until the student graduates, at which time all documentation is destroyed. If the student does not graduate, the memo is scanned and archived in the permanent record. The Registrar will also keep a computerized record of all violations related to academic integrity and report any repeated violations to the faculty.

Appeal Process for Academic Matters

Appeal of Academic Dismissal

Students have the right to appeal an academic dismissal. All appeals should be mailed rather than emailed. The appeal must be received by the Provost/Academic Dean within 30 days of the notice date for it to be considered.

The Provost/Academic Dean will refer the appeal to the Educational Policies Committee who will render a decision within 30 days of the referral, if the appeal is received before the last scheduled meeting of the academic year. Appeals received after the last meeting of the academic year will be considered at the first scheduled meeting of the fall semester. Students will receive the decision by written communication. The outcome is considered the final decision on behalf of the Seminary.

Appeal of Academic Policy

Students desiring any exception to the academic policies stated in this handbook or the academic catalog must submit their petition to the Registrar in writing, stating briefly the reasons for the exception desired. The petition will be considered at the next Educational Policies Committee

meeting during the academic year. The Committee does not meet during Summer or during Intersession. The decision of the Educational Policies Committee is considered the final decision on behalf of the Seminary.

Appeal of a Grade

If a student feels that his/her final semester grade in a course is not equitable, he or she should first discuss the issue with the professor of the course. If not satisfied with the decision, the student may set up a meeting to discuss the issue further with the appropriate division chair and/or the Provost/Academic Dean.

At any time during this process, the student may choose to submit a formal letter of appeal to the Office of the Provost/Academic Dean that includes all specifics needed to evaluate the information. Formal appeals will be handled by the Faculty Concerns Committee and their decision is considered final on behalf of the Seminary. The Faculty Concerns Committee does not meet during Summer or Intersession.

Course Taping Policy

Students must always request the instructor's permission to make audio or video recording of a course. "Taking the course" by listening to recordings made in class is not permitted except in formalized Individualized Study situations.

Extensions of Course Work

Students are required to complete all course work during the semester (fall or spring) or session (intersession or summer) in which courses are taken. Some students may need to reduce the number of classes taken each semester to accomplish this requirement.

The Seminary does recognize that on occasion extenuating circumstances may warrant the granting of additional time to complete course work. Such situations require the approval of the professor.

Extenuating circumstances may include events such as a death in the family, a serious illness or an accident that prevented the student from attending class or completing the work as well as similar events that could not have been anticipated or prevented by the student. Events that would not be considered extenuating include being too busy, travel plans, employment demands, ministry commitments and minor illnesses.

Extensions, when granted, are for a period of one week to no more than eight weeks. Failure on the part of the student to complete all the required course work in the allotted time will result in a grade assignment based on course work completed up through the last day of the approved extension period.

For the fall and spring semesters, course extension forms and proper medical documentation (if applicable) must be signed by the professor and then submitted to the Dean of Students no later than noon on the Friday before finals exam week. For intersession or summer classes, course extension requests are due no later than noon on the last day of the session.

**Extension requests cannot be granted for projects or thesis and are not available to graduating students unless the graduation date is postponed.*

Writing Center

The Writing Center at Denver Seminary is open to all students and offers free tutorial assistance and discounted editing services. These services are designed to facilitate stronger academic writing practices. Additional information can be found on the [Writing Center](#) page of the Student Life tab on MyDenSem.

Gender-Inclusive Language

Denver Seminary students are required to use gender-inclusive language in their writing except when referring to God or when using a direct quote from another source. Students needing more information about the use of gender inclusive language may consult the [Writing Center](#).

Military Service

Called to Active Duty

Students who report for active duty, either involuntarily or voluntarily, should notify the [Registrar's Office](#) as soon as possible.

Students that cannot complete their coursework will be withdrawn from the course(s) enrolled for that semester. All tuition for the incomplete work will be refunded. In cases where it is appropriate and feasible for students to finish their course work, faculty will make a reasonable effort to work with students to this end.

Students called to active duty will retain their student status for up to two years. Students who are on active duty for more than two years should contact the [Registrar's Office](#). Notification of intention to re-enroll in the next semester following deactivation must be given to the Seminary by students within 90 days following an honorable deactivation/discharge. Students will not need to reapply to the Seminary but will be required to re-sign the Statement of Faith. Students who have taken coursework at other institutions may be required to submit transcripts.

Currently Active Duty

Students who are taking courses while on active duty and experience military obligations (field assignment, etc.) that interfere with their ability to meet course requirements (attending class or taking an exam on a specific date) should discuss the matter with their professor and also notify the Dean of Students. Active duty students should expect to provide Denver Seminary with professional documentation from their commanding officer to verify the dates/times that they were away. With such documentation, students will be allowed to make up class work/quiz or a test that was missed during the documented time period. Other assignments, such as research papers, that have deadlines listed in the course syllabus will be reviewed on a case by case basis by the professor to determine if additional time is warranted.

Transcript Request

See <http://www.denverseminary.edu/student-life/registrar/transcript-requests/>

Leave of Absence from Seminary

Students who need to temporarily put their academics at Denver Seminary on hold should complete a [Leave of Absence form](#). A leave of absence is available for up to one calendar year. Students who do not take at least one course within this time frame will be withdrawn from the Seminary. For additional information, contact the [Dean of Students](#).

Withdrawing from Seminary

Students who desire to withdraw the Seminary should complete a [Withdrawal form](#) and submit it to the Registrar's Office.

NOTE: Former students who wish to move their status from withdrawn to enrolled must re-apply for admission and are subject to current catalog requirements.

Student Educational Records

See [Educational Records](#)

Official Statements and Policies

Confidentiality and Institutional Responsibility

Denver Seminary upholds all federal, state, and local laws and desires to employ sound practices regarding managing student behavior.

Students should be aware that Faculty and Staff have an institutional responsibility to report issues of concerning behavior to Seminary officials and/or the authorities. Therefore students should not assume and can never be assured of confidentiality, even when they discuss personal matters with faculty or staff.

Crime Awareness and Campus Security Act of 1990

In compliance with the Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act, Denver Seminary collects and reports [crime statistics](#). The Clery Act requires all public and private post-secondary educational institutions participating in federal student aid programs to publish an annual report that contains three years of campus crime statistics, security policy statements which assure basic victim's rights, and directions on where students should go to report crimes.

Christian Civility, Human Dignity and Mutual Respect

Denver Seminary is committed to providing and maintaining a learning and working environment for all students, staff and faculty members characterized by the Biblical concept of *koinonia*. *Koinonia* refers to the quality or character of one's association, communion, or fellowship with others in which truth and wisdom are valued. Equally important is a sense of Christian civility. Treating one another with mutual respect and care lies at the heart of Christian community.

Examples of behaviors that may constitute a violation include, but are not limited to, abusive comments or behavior, bullying, coercive and controlling behavior, demeaning or degrading comments, humiliation, intimidation, verbal, physical or sexual harassment, stalking, and threats.

Campus Sexual Violence Act (Sexual Assault, Domestic or Dating Violence or Stalking)

In compliance with the [Campus Sexual Violence Act](#), Denver Seminary collects and [reports statistics](#) for acts of sexual assault, domestic violence, dating violence or stalking on campus, public property within and adjacent to the campus and at non campus properties like remote classrooms.

Denver Seminary will provide the following information in writing to victims reporting an incident of sexual assault, domestic violence, dating violence, or stalking:

1. The importance of preservation of evidence to assist to proving the alleged criminal offense or obtaining protective orders;
2. The victim's option to, or not to notify and file a report with law enforcement, seek a protection order or other assistance offered by law and to be assisted in doing so by an institution representative, if requested.
3. The victim's option to, or not to seek available assistance from the institution including a no-contact order,, changing academic, living, transportation and working situations,

regardless of whether the victim files a report with law enforcement or wishes to pursue disciplinary action.

4. The victim's option to, or not to pursue disciplinary action through the institution, a copy of its [disciplinary procedures](#) and a range of potential outcomes.
5. Services available to victims (counseling, health, mental health, victim advocacy, legal assistance, visa and immigration services, etc.)
6. A statement that the institution reserves the right to initiate an investigation leading to potential disciplinary action independently of the victim's request for action not to be taken.

Disciplinary Conduct Protocol for Cases of Sexual Violence.

1. Proceedings shall provide a prompt, fair, and impartial investigation and resolution and are conducted by officials receiving annual training on domestic violence, sexual assault, and stalking
2. Both parties may have others present during an institutional disciplinary proceeding and any related meeting, including an advisor of their choice
3. The investigation and disciplinary proceedings must be conducted by officials who receive annual sexual violence training, including on how to conduct an investigation, protect the safety of victims and promotes accountability.
4. Require that both accuser and accused are entitled to the same opportunities to have others present, including the opportunity to be accompanied to any related meeting or proceeding by an advisor of their choice (an institution may not meet this requirement by denying both parties the right to an advisor);
5. Both parties will receive written outcomes of all disciplinary proceedings at the same time.
6. The procedures for the accused and the victim to appeal the results of the proceeding.
7. Both parties will be receive written outcomes of the appeal when finalized.

Students may consult the [Site Director](#) to discuss their specific situation.

Student Grievance Process

Informal Grievance Resolution

Students have the option of seeking an informal resolution to concerns that arise. An informal resolution consists of communicating with the other party about the concern present and attempting to resolve the matter without formal intervention on behalf of the Seminary. Students are not obligated to attempt an informal resolution before filing a formal grievance and should only proceed with an informal resolution if they feel safe. Students handling grievances through an informal process are encouraged to keep documented records including a detailed summary of the situation, dates, and times of communication as well as outcomes. A student may decide to move the case at any time to the formal grievance process by simply notifying the [Site Director](#).

Grievance Process for Non-Academic Matters

Students who wish to file a formal grievance regarding the behavior of a faculty, staff or fellow student should use the following procedures. These procedures are not intended to create a contract, but to establish a process. The Seminary reserves the right to alter or change the process as it deems appropriate while preserving due process and the integrity of the case. All student

grievances should be put in writing with all relevant materials attached. All grievances will be addressed in a reasonably timely manner.

Formal Student Grievance Procedure involving a Faculty member

1. Student submits a written grievance and any appropriate supporting material to the [Provost/Academic Dean](#).
2. The Provost/Academic Dean will review the submitted material and may choose to handle it himself/ herself, assign a designee or convene a committee. After being reviewed, a decision will be rendered and the student will be notified.
3. Students have the right to appeal the decision rendered by the Provost/Academic Dean within three (3) business days from the time the student was notified. In the written appeal, students should address the reasons why he/she believes the decision should be overturned by the Faculty Concerns Committee based upon the following criteria: 1) Substantive errors in due process; 2) Presentation of new evidence/information that was not in the original submission and/or; 3) Other outstanding factors
4. The Faculty Concerns Committee will review the appeal and make a final ruling on the matter.

* Please note that the Faculty Concerns Committee does not meet during summer or intercession).

Formal Student Grievance Procedure involving a Staff or another Student

1. Student submits a written grievance and any appropriate supporting material to the [Site Director](#).
2. The [Site Director](#) will review the submitted material and may choose to handle it himself/herself, assign a designee or convene a committee. Cases involving a Staff member will include Denver Seminary's Office of Human Resources. After being reviewed, a decision will be rendered and the student will be notified.
3. Students have the right to appeal the decision rendered by the [Site Director](#) within three (3) business days. Appeals should be submitted to the [Dean of Students](#) and should address the reasons why he/she believes the decision should be overturned based upon the following criteria: 1) Substantive errors in due process; 2) Presentation of new evidence/information that was not in the original submission and/or; 3) Other outstanding factors
4. The Dean of Students will review the appeal, may assemble a committee, and will make a final ruling on the matter.

Discipline and Suspension for Non-Academic Concerns

The ["Guidelines for a Christian Lifestyle"](#) constitutes minimal behavioral expectations in light of Denver Seminary's commitment to graduate individuals who are "fit for ministry." The Seminary is committed to employing a redemptive approach to concerns while also maintaining the safety and wellbeing of all persons working or living on campus. Students who engage in behavior outside of these guidelines or other clear Biblical teachings and/or student handbook policies may be subject to disciplinary action, up to and including dismissal.

Any member of the Denver Seminary community may report a concern to the Site Director. The Site Director may be assisted by other administrators to determine the appropriate response on behalf of the Seminary.

Disciplinary Process:

1. Any student going through the formal disciplinary process will be notified of the date/time/location of the meeting and a copy of these disciplinary process. Meetings may be convened through skype or similar communication channels. This meeting will be held by the Site Director, designee or an appointed committee. The student will be given a written summary of the alleged concern(s) either before or at the beginning of the meeting along with his/her rights presented. The meeting will consist of the student being asked questions and be given an opportunity to be heard.
2. The student may request that a Denver Seminary faculty or staff person attend the meeting as a silent supporter. The support person may not be someone outside the Denver Seminary community and may not be an attorney. No portions of the meeting may be electronically or digitally recorded. The student is welcome to take notes.
3. After the meeting, a decision of “Responsible”, “Not Responsible” or “Inconclusive” will be decided for each alleged infraction based upon a preponderance of the information gathered.
4. Students have the right to file an appeal with the Dean of Students within three (3) business days from the time that the original decision was presented to the student. The Dean of Students may handle the appeal or select a committee to adjudicate. The student should address the reason why he/she believes the decision should be overturned based upon the following criteria: 1) Substantive errors in due process; 2) Presentation of new evidence/information that was not in the original submission and/or; 3) Other outstanding factors. The student will be notified as to whether or not the petition warrants an appeal meeting. The decision of the Dean of Students is final.

Students found responsible for violations will be sanctioned. Administrative sanctions include Disciplinary Warning, Disciplinary Probation, Suspension, or Dismissal. Students may also be assigned educational based sanctions designed to assist their growth and/or to make amends. Educational based sanctions will be reviewed to determine if they have been satisfactorily completed or if additional action is warranted.

Interim Suspension

In cases where the safety or wellbeing of Denver Seminary faculty, staff, students, or their families is determined to be potentially at-risk due to the actions of a student, the seminary may initiate an immediate interim suspension. A student who is interim suspended must leave the grounds of First Baptist Glen Arden within the time period mandated. He/she may not return to campus grounds except for attending a scheduled disciplinary meeting (accompanied by appropriate campus personnel) or by advanced permission given by the Site Director or designee.

Drug and Alcohol Policy

See [Guidelines for a Christian Lifestyle](#)

Weapons and Explosives Policy

Denver Seminary strictly prohibits the possession, storage, or use of all weapons, ammunition, or explosives at any campus location including, but not limited to, firearms, bows and arrows, knives, swords, bludgeons, devices with the capability of being discharged, and fireworks. Individuals permitted to own or operate any the above items, or similar ones, may not bring or store them on campus property including inside apartments or vehicles.

Educational Records

Denver Seminary complies with the Family Educational Rights and Privacy Act (FERPA) of 1974. This act was designated to protect the privacy of educational records, to establish the right of students to inspect and review their records, and to provide guidelines for the correction of inaccurate or misleading data through informal and formal hearings. Students also have the right to file complaints with the Family Educational Rights and Privacy Act Office concerning alleged failures by the Seminary to comply with the Act. More complete information about FERPA can be found at <http://www2.ed.gov/policy/gen/guid/fpco/ferpa/students.html>

According to policy, the Seminary may choose to release directory information about students without specific prior notice. This information may be provided at the Seminary's discretion to campus organizations or officials as well as to external organizations that are consistent with the Seminary's educational purpose. Denver Seminary designates the following student information as directory information: Name, address, telephone number, email address, dates of attendance, classification, degree sought, major, current class schedule, full- or part-time status, awards, honors, degrees conferred (including dates), and previous institutions attended.

Currently enrolled students or alumni may withhold disclosure of any directory information. To withhold disclosure, written notification must be received in the Registrar's Office prior to the end of the first week of the semester. Alumni may request withholding permanently. Forms requesting the withholding of directory information are available in the Registrar's Office and online at https://my.densem.edu/ics/Academics/Academics_Homepage.jnz?portlet=Forms.

Failure to request the withholding of directory information constitutes approval for discretionary disclosure.

Gender Roles and Ministry Training in an Educational Setting

Denver Seminary is committed to training both men and women for all forms of Christian ministry. All who meet our admissions requirements and agree to a common, evangelical confession of faith as reflected in the National Association of Evangelicals Statement of Faith are welcome to any degree program and are supported by the Seminary in their pursuit of any ministry vocation. This commitment does not represent a theological stance on the relationship of gender to ministry. Rather, it reflects our educational mission. Denver Seminary provides graduate level training for ministry, but does not offer ordination or credentialing for ministry. Therefore, churches, denominations, and other ministry organizations are responsible to make decisions about who is eligible for particular ministry roles and functions.

Within the parameters of our statement of faith, we celebrate the diversity of traditions and theological distinctives represented within our community by students, staff, and faculty. The

contributions of our different backgrounds provide a rich educational opportunity as we listen to and learn from each other. Such a rich formational opportunity always involves tensions and challenges. Many Christians who are equally committed to biblical authority will differ on issues such as gender roles in ministry. On this issue, Denver Seminary intentionally does not take an institutional position so that there is opportunity for continued exploration, engagement, mutual learning, and growth in our respect for each other even when we disagree.

Denver Seminary takes neither a “complementarian” nor an “egalitarian” stance on the issue of gender roles in ministry. Our faculty reflects a diversity of opinion on the particulars of this question while valuing a climate of charitable orthodoxy, i.e. a clear commitment to biblical authority combined with a commitment to mutual respect and civil discourse. Disagreement on this issue is not a matter of biblical orthodoxy or a litmus test for fellowship, even though we may hold our opinions with great conviction.

Recognizing the range of commitments on this issue, even among evangelical Christians with a strong commitment to biblical authority, Denver Seminary expects all students to demonstrate mutual respect for the rights of all other students to prepare for any form of ministry. Charitable, respectful dialogue on the issue is encouraged within these boundaries. *Disrespect or demeaning treatment of other students, in any form, will not be tolerated due to the educational and formational nature of our Seminary's mission.*

Accepting a place in the student body of Denver Seminary is a statement of willingness to abide by this policy. We are committed to cultivating and protecting a community in which both men and women are free from derogation of any type and can thrive in their personal and professional development for whatever form of ministry they and their sponsoring fellowships sense the gifts and calling of God.

Students with Disabilities

Overview and Section 504 Notice

Denver Seminary strives to provide qualified students with disabilities opportunities to succeed in accordance with applicable law and the Seminary's resources, mission, and principles.

Denver Seminary does not discriminate on the basis of handicap in violation of applicable portions of the Rehabilitation Act and its implementing regulations, including 34 C.F.R. Sec. 104.1 et seq. The Seminary has designated the Site Director as the coordinator of its efforts under Section 504, and under its guidelines for addressing student requests for special arrangements and its complaint procedure.

Because of its status as a religious institution, Denver Seminary is not subject to Title III of the Americans with Disabilities Act, and the Rehabilitation Act may not apply to all of its decisions or activities. Nonetheless, the Seminary recognizes the gifts and calling to ministry of students with disabilities, and strives to honor and address their needs and concerns through these guidelines. Persons having questions about these guidelines should contact the [Site Director](#). These guidelines are not intended to create contractual or other legally enforceable rights, or to waive Denver Seminary's rights or status under law.

Students' Requests for Special Arrangements

Students who have an ADA recognized disability and require special arrangements in order to participate in Seminary classes and programs, utilize Denver Seminary equipment and learning

resources, and/or have access to Denver Seminary facilities, should send a request in writing to the [Site Director](#).

The request should include: 1) a description of the specific need; 2) problem or barrier that the student has encountered or expects to encounter; 3) a description of the student's circumstances, including a discussion of any relevant disability; 4) medical documentation verifying the disability; 5) a description of the special arrangements the student believes will assist the student in overcoming the need, problem or barrier, and; 6) any other information the student feels will assist the Site Director in evaluating the request.

Students should submit such requests to the Site Director as early as possible, in order to provide the opportunity to evaluate the need, problem or barrier, the student's circumstances, and the requested arrangements. A student's failure to submit a request in a timely manner may lead to a denial of the request because the Site Director does not have adequate time to investigate or implement the request.

In addition, in some situations, the Site Director or designee may need to communicate directly with the student's medical provider in order to review the student's needs and request, and to determine whether specific accommodations are appropriate. Students are encouraged to cooperate with the Site Director's requests for information to help facilitate the evaluative process.

Section 504 Complaint Procedure

Any student who has a complaint concerning the Seminary's compliance with Section 504 may either choose to seek an informal resolution by meeting with the [Site Director](#) or by submitting to him/her a formal complaint.

Procedures for filing a formal complaint are as follows:

1. The complaint must be filed with the Site Director's office no later than 15 calendar days after the decision or action that gave rise to the complaint.
2. The Site Director or designee will review the complaint and supporting material and may have to conduct an investigation. This investigation may include requesting more information from the student or others, including relevant Seminary personnel and/or the student's medical provider(s).
3. The Site Director /designee will provide a written response to the student in a reasonably timely manner.
4. The student the right to appeal the decision rendered. In such cases, the student must submit his/her appeal in writing to the [Dean of Students](#) within 72 hours of being notified. In the written appeal, students should address the reasons why he/she believes that the decision should be overturned based upon the following criteria: 1) Substantive errors in due process; 2) Presentation of new evidence/information that was not in the original submission and/or; 3) Other outstanding factors.

Notice concerning Title IX

Denver Seminary does not discriminate on the basis of sex in admission to its educational programs, activities and regulations, as they apply to programs and decisions.

Denver Seminary has appointed a Title IX Coordinator, who is responsible for overseeing its efforts in complying with Title IX. Denver Seminary's Title IX Coordinator is:

Rev. Neal Henderson
Site Director
Denver Seminary Washington, D.C. Extension
3600 Brightseat Rd.
Landover, MD 20785
(301) 873-3190
Email: onealh2@gmail.com

Inquiries regarding the application of Title IX can be referred to the Title IX Coordinator. In addition, the Seminary provides complaint procedures for students and employees who feel they have been subjected to sexual harassment or other unlawful sex discrimination.

Any student who feels the Seminary has violated Title IX or its implementing regulations may optionally make a complaint to the Office of Civil Rights of the U.S. Department of Education.

Addendum

Statement on Human Sexuality

The purpose of the *Statement on Human Sexuality* is to articulate a concise biblically and theologically grounded view of human sexuality that reflects our commitments to the authority of Scripture and to being a community of grace and redemption. Because we recognize that human sexuality is a complex, deeply personal matter, as well as a controversial and divisive issue in our society and in the Church, our intent is to approach it with sensitivity, gentleness, compassion, theological acuity and biblical fidelity. Our desire is to affirm in this statement the intrinsic value of every human being, the tragedy of sin and the power of redemption in every area of human life, including sexuality.

Biblical Teaching on Human Sexuality

As part of the original creation design, sexuality is both God-ordained and purposeful in His plan for humanity. Instruction regarding sexuality is found in a wide array of passages in both the Old and New Testaments. Because sexuality is part of God's design for humanity, its significance is both theological and practical.

Old Testament. The creation of humanity as male and female in God's image undergirds the biblical understanding of human sexuality (Genesis 1:26-28) and the assertion of a unique physical and spiritual relationship between the two sexes (Genesis 2:24). The creation mandate for humans to reproduce and "fill the earth" with image-bearers forms a central purpose for human sexuality. The gift of sexuality, the romance of union, and the joy for which God created humans as sexual beings, male and female, are celebrated throughout the Bible, and especially in the poetry of the Old Testament book, Song of Songs. The harmony of the man and woman in a committed sexual

relationship realizes the ideal union described in Genesis 2:24. There are many examples of this glorious union in the biblical narrative including the beautiful love story of Ruth and Boaz found in the book of Ruth. In order to cherish and promote this ideal union of male and female in creation, the Old Testament contains specific pronouncements regarding personal and social responsibility in relationship to human sexuality.

The biblical narrative affirms that sin broke apart the harmonious ideal between man and woman (Genesis 3:16) so that all relationships after this are tainted. The Old Testament warns against and forbids sexual behavior that is a violation of God's design and intent of union between man and woman in the covenant of marriage. Prohibitions against adultery (Exodus 20:14; Leviticus 18:20; 20:10; Deuteronomy 5:18; 22:22), premarital sex (Deuteronomy 22:13-21; 23-24), rape (Deuteronomy 22:25-29), incest (Leviticus 18:6-18; 20:11-12, 14, 17-21), prostitution (Leviticus 19:29; 21:9; Deuteronomy 23:17-18), and bestiality (Leviticus 18:23; 20:15-16) can be found in the law. Although polygamy is not explicitly prohibited in the Old Testament, it clearly violates the spirit of Genesis 2:24 and contributes to dysfunctional families throughout the biblical narrative.

Explicit homosexuality appears in the practices of the citizens of Sodom (Genesis 19) and of Gibeah (Judges 19), in the holiness laws of Leviticus (18:22 and 20:13), and possibly in the roles of certain cultic functionaries. The citizens of Sodom are condemned for their sexual immorality (Jude 7), though also for their pride and lack of concern for those in need (Ezekiel 16:49). The Leviticus passages address homosexual activity exclusively. Attempts to qualify these prohibitions by ignoring their clear and repeated emphasis are not exegetically convincing. Nor does the use of the masculine gender found in the Hebrew grammar of these prohibitions exclude female practice.¹ Further, understanding the deep friendships between Ruth and Naomi (Ruth 1—4) and between David and Jonathan (1 Samuel 18—20) as homosexual relationships imposes an interpretation on these narratives that the texts do not support. In light of the broad and consistent teaching of the OT on human sexuality, it is clear that any sexual behaviors other than consensual heterosexual union between a husband and wife were contrary to God's creation design and his covenant with Israel.²

The sharp delineation of maleness and femaleness in the creation narrative and the repeated representation of married heterosexual relations as the biblical norm, indicate that clear distinctions between men and women are important among the people of God. Dispositions toward homoerotic attraction, homosexual orientation, trans-sexuality and transgendered identity are not specifically addressed in the Old Testament. Deuteronomy 22:5 prohibits women from wearing an item specifically identified for use by men, and men from wearing women's clothing.³ Although this prohibition's lack of a clear context in that section of Deuteronomy makes it difficult to apply specifically to transgendered identity and transsexuality, it does illustrate that the distinction between male and female established in the creation narrative remains the norm in the biblical laws that speak to sexuality and gender. The Old Testament affirms that human sexuality, though now thoroughly affected by sin, is not hopelessly lost to sin. God's intended design and purpose for a complementarity between men and women, each holding a unique and valued identity, affirm the importance and beauty of human sexuality in creation.

New Testament. Essentially, the teaching of the New Testament on human sexuality is grounded in the theology and worldview developed in the Old Testament. Jesus insists that the creation narrative demonstrates that God intended marriage to unite a man and a woman in a life-long monogamous relationship—not to be terminated except when one of the parties is guilty of *porneia* (πορνεία), often translated as “immorality” (Matthew 5:32; 19:9). This breach of the marriage

commitment shows God's inviolable intention of permissible sexuality—a committed man-woman, life-long, consensual relationship bound in the covenant of marriage.⁴ For this reason all other expressions of sexual behavior are forbidden.

Not surprisingly, the Apostle Paul also bases his view of marriage on the creation narrative (Genesis 1-3). Specifically, he likens the union of husband and wife (the “one flesh” union cited in Genesis 2:24) to the union of Christ and the Church (Ephesians 5:31-32). In such a union a man and a woman have the opportunity to portray in their relationship something of the nature of Christ's relationship with his bride, the Church. Faithfulness, complementarity, service, and protection all flow out of this union—husband and wife mirroring Christ and the Church. Paul argues for the importance of purity in the lives of leaders in local churches using language that specifically refers to moral purity or chastity (1 Timothy 4:12; 5:9). Moral purity, specifically in the area of human sexuality is essential not only for church leadership but for human flourishing. For those who are married such purity demands marital fidelity and for those who are single, abstinence from sexual relations.

Paul argues that by bearing God's image, humans were created to worship their Creator but foolishly chose to worship created things (Romans 1:21-23). In like manner humans violated the creation pattern of male-female complementarity and union in human sexuality choosing instead homosexual behavior (Romans 1:24-27). Just as idolatry is a departure from God's design and intent for humanity spiritually, so homosexuality is seen as a departure from God's design and intent for humanity sexually.⁵

God has made people, male and female, to engage sexually in a way that unites them physically, emotionally, and spiritually, in the covenantal union of heterosexual marriage to reflect his design in creation and his plan for human procreation and flourishing. Any sexual activity outside of this pattern distorts and departs from God's plan for sexual expression. According to the New Testament, such forbidden behaviors include adultery, fornication, homosexual behavior, lust, rape and incest. While not the worst or most-cited of sins, sexual sins occur in many New Testament lists of behaviors that violate God's intentions for humanity (Matthew 15:19; Mark 7:21-22; 10:19; Romans 1:26-27; 13:9; 1 Timothy 1:9-11; 2 Peter 2:14; et al). Undoubtedly, in the New Testament the incidence and condemnation of heterosexual sins far outstrip that of homosexual sins.⁶

The focus of the biblical texts in both the Old and New Testaments is on sexual behavior rather than sexual orientation and sexual identity. Whereas it is uncertain whether the biblical authors were specifically addressing homoerotic attraction or homosexual identity, the biblical prohibitions against and condemnation of homosexual behavior are strikingly clear and consistent throughout Scripture. God's design and intent in creation is male-female complementarity in human sexuality.

Sin and Redemption in Human Sexuality

Human persons are endowed with worth and dignity unique among all of God's creatures. This dignity derives from being created in God's image which, among other features, is relational existence. Gender distinctions provide the basis for that relational existence to be Statement on Human Sexuality⁴ expressed in sexuality. Though sexual expression is not mandatory for the fulfillment of our relational humanity in God's image, it provides a sacred opportunity for that expression within the God-ordained structures of femaleness and maleness and the covenant of marriage commitment.

Sadly, human sinfulness, which emerges from both original and individual choices to sin, impacts every aspect of human existence including sexuality and relationships between sexes. As it relates to sexuality, sin results in various forms of alienation and brokenness. Some of these forms result directly from personal, sinful choices; some result more indirectly from the effects of sinful choices by other people; still other forms ripple out from the broad effects of sin on creation in general. The need for Christ's redemption and the possibility of that redemption are coextensive with the dimensions, the expressions, and the results of sin. This implies the radical need for both forgiveness related to sexual sin and for restoration of our capacities for wholeness.

In thinking about God's design for human personhood, the effects of sin on human relationships and sexuality, and the need for Christ's redemption in every aspect of human existence, particular attention must also be given to the domain of the tragic, i.e., those cascading effects of the Fall over which people have no control and which affect their humanity in some inexplicable fashion. The fact that these effects somehow result from sin's impact on the created order implies that all departures from God's original intent and design for sexuality are in need of God's restoring, redeeming grace. Such is the case even when no direct, personal choice is involved. Whatever their immediate provenance, sexual orientations and practices outside God's created structures for humanity are to be considered a result of the Fall.

The Fall's tragic effect on every dimension of human existence does not necessarily create personal moral responsibility for sexual inclinations or impulses that depart from God's design for human sexuality. Rather, the Fall implies moral responsibility for our actions, how one stewards sexuality so that humans can flourish and experience God's design. Nor does the category of the tragic alleviate personal responsibility or eclipse the moral character of decisions made in those circumstances. It does not negate the need for redemption. The existence of this theological category should shape how we interpret and respond to sexual brokenness, distortions, or struggles. Responsibility to follow God's creation design and plan exists for how a person lives in one's life circumstance. Identity is located in God's defining call on our lives (*imago Dei*) and not in the conditions of our lives or experiences over which we have no control. Additionally, the redeemed community serves as a vital context and vehicle of God's grace for living faithfully in tragic circumstances that could overwhelm a person's individual resources.

Redemption involves not only forgiveness but also empowerment for godly choices, and the availability of God's grace to follow God's design for human sexuality. Christ's redemption provides grace to live faithfully "as unto the Lord," whether sexual brokenness is the result of personal choices, or the inexplicably tragic consequences of the Fall, or an inscrutable combination of the two. Experientially, this grace may lead to varying levels of healing and restoration or to the resources for living faithfully and joyfully in anticipation of full restoration.

Human Sexuality and Personal / Spiritual Formation

Christian spiritual formation is predicated on specific assumptions about human identity, which encompass both who we are and who we are becoming. A biblical approach to spirituality addresses those two themes with reference to the image of God as the defining construct for who we are and the image of Christ as defining the trajectory and goal for who we are to become.

Our experience of who we are is determined by a complex interaction of genetic, physiological, relational, cultural, and spiritual realities with various aspects of our personhood (e.g., physical, cognitive, affective, moral, social, spiritual, sexual, and personal identity) continuing to develop

throughout the lifespan. Two core principles arise from this perspective: 1) everyone is always in process of becoming, and 2) simple statements regarding human functioning are almost always inadequate. These principles must inform our understanding and practice of spiritual formation so that it is not disconnected from the realities of human experience, including sexuality. How individuals understand and experience their own sexuality is an important aspect of their growth in Christlikeness. It directly affects the trajectory and character of that growth. When considering sexuality in the context of personal and spiritual formation, there is a danger of making this aspect of humanity more than it is or less than it is. Sexuality is not all of who we are, but neither is it peripheral.

Christian spiritual formation must impact every aspect of our lives, including sexuality. While radical, about-face changes in behavior are much rarer than we would like, and changes in sexual orientation not always even possible, the work of the Holy Spirit in our lives and the healing context of Christian community bring hope for change. Throughout the process, living with integrity, grace, truth, and love is of paramount importance. Difficult as it is, Christian spiritual formation requires that one must live in relationship with others while abstaining from biblically prohibited sexual behavior, whatever one's sexual preferences or orientation. Such sacrifices are part of the process of developing in Christlikeness. They focus our attention on things beyond our own needs and desires for the sake of Christ and the world. We must not underestimate the difficulty of maintaining sexual abstinence or the spiritual benefit of the self-control and discipline that abstinence demands. The support of the Christian community in upholding a commitment to sexual purity is of paramount importance.

Human Sexuality and the Mission of the Church

The scope of the gospel of Jesus Christ and, therefore, the mission of the Church encompasses all people. The gospel that we embrace includes not only the hope of forgiveness but also the call to lead a life that is consistent with the character and purpose of God in all areas, including sexuality. In like manner the gospel invites believers into a dynamic relationship with the indwelling Spirit of God through whom we come to recognize and resist deeply embedded temptations to sin. Furthermore, the gospel invites believers into a community of faith where relationships of genuine love for one another can meet deep needs and longings for intimacy. The posture and message of the Church regarding sexuality must be based on the truth of Scripture and bathed in the mercy and compassion of Christ. The behavior of the believing community must not in any way support the misperception that Christians hate others who have embraced sexual identities and behaviors that are not consistent with the biblically affirmed life pattern of sexual purity and fidelity in marriage. Redemption and transformation are deeply rooted in the gospel message. So must they also permeate the Church's life and mission.

NOTES

¹ If such were the case then one could argue that the ban on coveting, for example (Exodus 20:17; Deuteronomy 5:21), applies only to men because it explicitly mentions only wives (and not husbands) as an object of coveting.

² The Leviticus passages clearly prohibit homosexual activity. Attempts to qualify these prohibitions by ignoring their broad apodictic nature are not exegetically convincing. For example, to argue that this applies only to close relatives who live in Israel ignores the book's wilderness context (Leviticus was not given in the land of Israel). On the other hand, the suggestion that the idiom, "lie in the beds of," refers to a non-sexual activity, on the basis of four of the five other occurrences of this expression (Psalm 149:5; Isaiah 57:2; Hosea 7:14; and Micah 2:1), is problematic. The fifth occurrence, Genesis 35:22, does refer to an illicit sexual act (Reuben lying with his father's concubine). Further, this interpretation misses the context of both Leviticus

18 and 20, which are primarily concerned with forbidden sexual activity. Only in these two locations, is the full phrase used, “you shall not lie in the beds of a woman.” These attempts appear as special pleading to avoid the implications of the text. The laws regarding homosexuality in Leviticus 18 and 20 should be considered in the ancient Near Eastern cultural context, in the Israelite social context, and in the literary context of Leviticus. Leviticus 18:2-3, 24-28 identify the prohibited practices here, including homosexuality, as forbidden because they were practiced by the Egyptians and by the peoples of Canaan. While mythic texts of Egypt and of Ugarit (a city on the modern Syrian coast whose myths regarding Baal and other deities provide a 13th century B.C. background for Canaanite beliefs) do indeed describe various sexual practices forbidden in Leviticus 18 (and 20), they do not specify homosexual activities. Across the ancient world (except for child rape which is banned), only the Middle Assyrian laws (14th-11th centuries B.C.) prohibit homosexual activity, wherein as punishment the perpetrator was to be sodomized and castrated. Thus, as found at Sodom (and Hivite influence at Gibeah?), homosexuality may well have been practiced in the land of Canaan. Sociologically, early Israel was a patrilineal, kinship-based, agrarian society, generally surviving at a subsistence level and valuing large families for economic survival. This is demonstrated by the narratives of Judges, Ruth, and 1 Samuel. These place Israel in the hill country in small villages. There extended families live together around the oldest male and female. Married couples and young families tend to live with or near the husband’s side of the family and the identity of both men and women tends to be defined by the patronym (X son/daughter of Y, where Y is the father) and the male line. This description also concurs with the archaeological excavations of Israelite villages with clusters of the so-called four-room (or pillared) houses, ideal for an extended family. This explains the particular prohibited incest relations, which fit in a patrilineal extended family. Generally, they identify relations a male would encounter in his household (e.g., a sister, mother, daughter, daughter-in-law, etc.). The default masculine gender in Hebrew grammar is part of the patrilineal culture and found in other laws such as the Ten Commandments (e.g., Don’t covet your neighbor’s wife). However, as the Ten Commandments apply to women as well as men, it can be assumed that the corresponding incest prohibitions would exist for the women of the household. The same is true of the homosexual prohibitions. They should be assumed to apply to both men and women. Further, the value placed on large families in this society would reinforce prohibition of sexual activity outside of heterosexual marriage, especially the sort that would not provide for children. This would explain the inclusion of the prohibition of sacrificing children to Molech, as well. Besides committing murder and worshipping a false god, the practice destroyed the lives of potentially productive family members. The literary context of the homosexual laws in Leviticus 18 and 20 considers three elements: the nature of the ban as “detestable,” its position in chapter 18 next to the law against child sacrifice, and its double appearance. While Leviticus 18:26 characterizes all the practices in this chapter as “detestable,” only homosexuality is specifically flagged as detestable in 18:22 and 20:13. This suggests a special warning against the practice. It may be related to other warnings against improper mixtures (cf. Deuteronomy 22:11) and the crossing of boundaries (e.g., Leviticus 11) that God has set. As for the law against sacrificing children to Molech in the previous verse (Leviticus 18:21), it is possible that homosexuality played a role in the religious cult (cf. the following paragraph on cultic functionaries). However, this connection does not appear in Leviticus 20:13 and thus it cannot be limited to homosexuality as practiced in the religious cult. Finally, the fact that the law, along with the other sexual prohibitions, appears twice suggests a rhetorical emphasis designed to stress its importance. The question of cultic functionaries raises the matter of the identity of what the NIV refers to as “male shrine prostitutes.” These appear in Deuteronomy 23:17-18; 1 Kings 14:24; 15:12; 22:46; and 2 Kings 23:7 (Hebrew *qadesh*, plural *qedeshim*). Other than their association with the “detestable” practices of the Canaanite religions, there is little that can be stated with certainty. Nevertheless, they may be associated with cultic homosexual activity. A feminine form occurs in Genesis 38:15, 21-22; Deuteronomy 23:17-18; and Hosea 4:14. The OT contexts for homosexual practice are sometimes associated with either gang rape (Genesis 19; Judges 19) or with Canaanite (and other) religious practices (as in the cultic functionaries). Thus condemnation of these figures may involve other considerations than consensual homosexual activity. However, this is not the case for Leviticus 18:22 and 20:13. Taking into consideration the grammar and the variety of contexts (cultural, social, religious, and literary), the conclusion is that homosexual practice was contrary to God’s covenant with Israel.

3 Although the opening clause of the verse is usually translated, “A woman must not wear men’s clothing,” the Hebrew word translated as “clothing,” *keli*, can refer to items used in a variety of settings, including the Tabernacle. Some scholars have noted that the term may also have military connotations.

4 Other NT uses of *porneia* ([πορνεία] e.g., Mark 7:21; Acts 15:20; 1 Corinthians 6:13, 18; 7:2-3; 2 Corinthians 12:21; Galatians 5:19; Colossians 3:5) point to violations of God’s intentions for how the sexual relationship honors God the creator and humans made in his image.

5 See particularly Romans 1:21-32. Whereas Paul identifies the idolatry of rejecting God for other gods as the core issue in all human sinfulness, he specifically denounces the shameful and degrading sexual sins that resulted from humanity’s rejection of male/female complementarity as the created design of human sexuality. When condemning homosexual behavior in 1 Corinthians 6:9-10 and 1 Timothy 1:9-10, among other sins that violate God’s intention for human sexuality, Paul uses *arsenokoitēs* (ἀρσενοκοίτης), translated as “men who have sex with men” (NIV) and “practicing homosexuals” (NET). The NRSV translates this word as “sodomites” in both these texts. Paul probably coined the Greek term, but it’s clear to see how he came to use it—from texts such as Leviticus 18:22 and 20:13 that include the command, “don’t lie with a male as one does with a female.”

6 For example, the sin of “adultery” (translations of forms or cognates of *moicheuō* [μοιχεύω]) occurs forty-eight times in the NIV translation. “Sexual immorality” or “fornication” (translations of forms or cognates of *porneia* [πορνεία]) is mentioned twenty-five times in the NT.

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