

ENGAGE

FALL 2013

Denver Seminary

The Greatest **REDEMPTION** Story

Dr. Craig Blomberg

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Ashley Roberts

MAKES YOU THINK

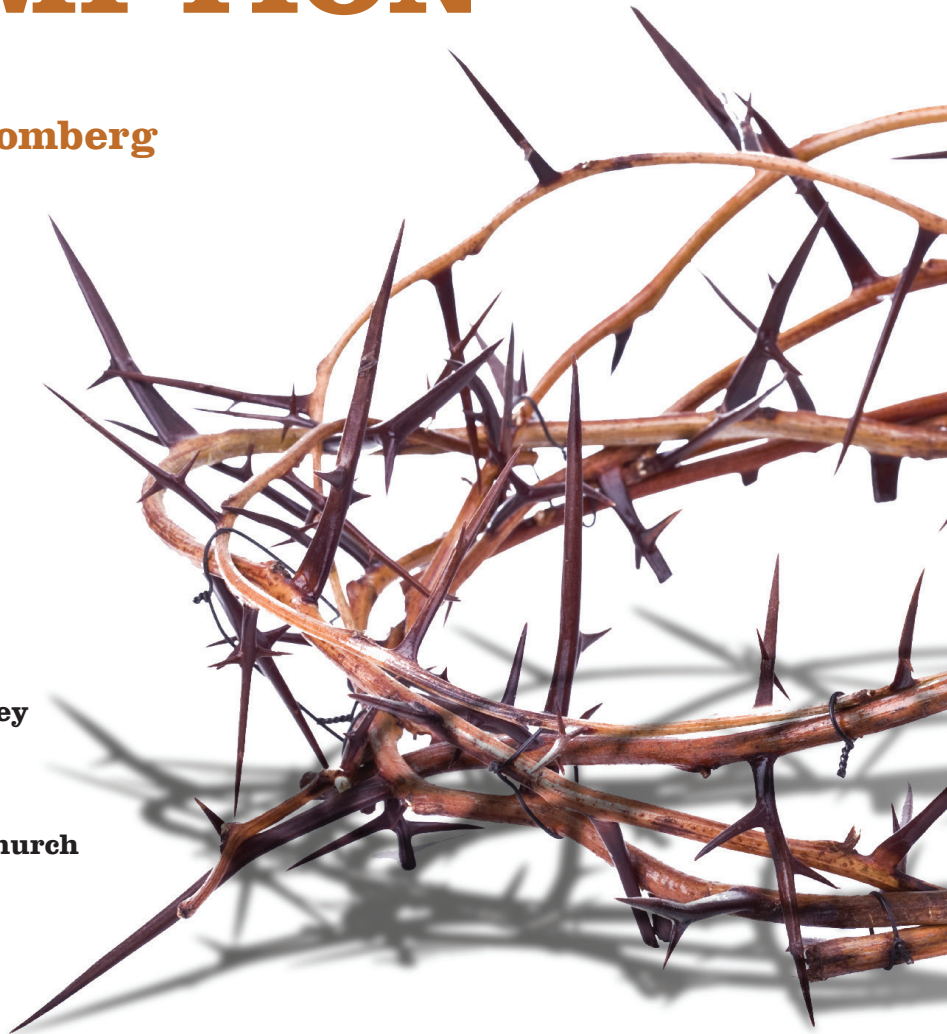
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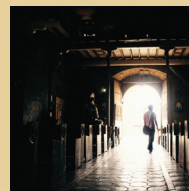
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EDITOR-IN-CHIEF
Mark Young, PhD

MAGAZINE STAFF
Sara Bibb
Katie Brewerton
Michael Roberts

DESIGN
Cahoots Communications Inc.

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Denver Seminary
Attention: Magazine
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Littleton, Colorado 80120

OR EMAILED TO:
magazine@denverseminary.edu
800.922.3040 or 303.761.2482

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DENVER SEMINARY

Scripture's storyline is breathtaking,
sweeping all the way from original creation to
new creation in eternity.

Early on, the first humans disobeyed God,
becoming separated and estranged from Him (Gen. 3:1-20) ...

The story of Scripture is,
therefore, a story of redemption.
And the price of a human life is so high that
only God can pay it.

Dr. Craig Blomberg

Mark Young, PhD

PRESIDENT

PRESIDENT'S LETTER

Everybody loves a redemption story. Whether it's in our superhero movies, contemporary love stories, or the great classics of Western literature, redemption is a theme that draws us in emotionally and keeps us yearning for a happy ending.

The plot of all redemption stories is basically the same: At the beginning of the story, life is good, but that doesn't last. The good life is ruined by something bad or evil, and life is no longer as good as it's supposed to be. Someone must intervene to rescue the situation, and a hero overcomes the evil at great cost in order to restore the good life. You know the story by heart. That's no accident.

The Bible is a redemption story. It sets forth the story of all human history from beginning to end:

CREATION—Life is good.

FALL—Sin, evil, and death enter the story, and life is not what it was created to be.

REDEMPTION—Because of His great love, Christ enters this fallen world and, at great cost, dies on the cross and rescues humanity from sin, evil, and death.

REGENERATION—In Christ, there is newness of life and the sure hope that, one day, all creation will be made new.

CONSUMMATION—Christ comes back to restore all things in the new heaven and the new earth.

Isn't that a great story to live by? Sometimes we need to step back from the details of the Bible and not lose sight of its grand storyline. Redemption is the deepest longing of the human heart. It cannot be suppressed, and it cannot be satisfied by anyone other than the Lord Jesus Christ.

Our joy, our privilege, and our mission is to live out and give voice to this great redemption story. We pray that this inaugural edition of Denver Seminary's *Engage* will inspire you to do just that.

Mark Young



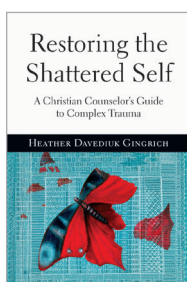
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News from the
Denver Seminary community.



F.Y.I.

Faculty Publication



Heather Davediuk
Gingrich, PhD

PROFESSOR OF COUNSELING

Restoring the Shattered Self: A Christian Counselor's Guide to Complex Trauma

was written as a result of Dr. Davediuk Gingrich's years of work with trauma survivors. Written from a Christian perspective, her book is a guide for counselors, pastors, and lay helpers alike who work with complex, relational trauma.

Introducing

The Gordon Lewis Center for Christian Thought and Culture

The Center is focused on serving the greater Denver community by using the disciplines of theology, philosophy, and apologetics to explore the question of what it means to be a Christian in our world. Driven by the mission of God, the Center serves as both an outreach to those who do not believe as well as to Christians in need of bolstering their faith. The Lewis Center will provide a lecture series, community courses, and other resources. For more information, visit denverseminary.edu/thelewiscenter

Theology of Health in Culture—Justice and Mission Course

A course in the justice and mission program curriculum has been updated to bring together practicing health care professionals with pastoral, counseling, and chaplaincy students. The course will offer a time to explore the current, and often confusing and misdirected, pursuit of health in America. It will be taught in January 2014 by Bob Cutillo, MD, an associate faculty member at Denver Seminary.

Summer 2014 Israel Trip Opportunity

Travel to Israel with Dr. Dave Mathewson, Dr. Bill Klein, and Dr. Hélène Dallaire to study "Historical and Geographical Settings of the Bible" at Jerusalem University College from May 18 to June 8, 2014. The trip will cost approximately \$5,400, and the initial deposit of \$300 is due in October. For additional information, visit denverseminary.edu/Israel



New Faculty & Administration

We are excited to welcome five new individuals to our Denver Seminary team.



Mr. Ron Gascho, CPA
VICE PRESIDENT OF ADVANCEMENT

Mr. Gascho joined Denver Seminary as vice president of advancement.

He graduated from Manchester College (now Manchester University) in North

Manchester, Indiana, with a bachelor's degree in accounting. His accounting career included public and private accounting. A long banking career focused on relationship management has prepared Ron for representing Denver Seminary to those who have a heart for giving and have become aware of the life-changing results graduates are realizing around the world.

Ron has taught Sunday School at Cherry Hills Community Church in Highlands Ranch, Colorado, where he also served on the elder board and as chairman of the Finance Committee. Other committee assignments included the Endowment Committee, the Memorial Garden Committee, and the Governance Committee.



Dr. Tim Dolan
DIRECTOR OF THE DOCTOR OF MINISTRY PROGRAM

Dr. Dolan joined the faculty as director of the doctor of ministry program and associate professor of pastoral

leadership and ministry. Dr. Dolan earned a PhD in leadership studies from Gonzaga University, a DMin from Fuller Seminary, an MDiv from Gordon-Conwell Seminary, and a BA in education from Western Washington University.

Before joining the faculty of Denver Seminary, he spent fifteen years as the director of the Institute for Clergy and Lay Leadership Development at Whitworth University. For six of those years, he also directed Whitworth's master of arts in theology program. Prior to that, he spent seventeen years as an associate and senior pastor in two congregations in Washington State.



Rev. Felix Gilbert
DIRECTOR OF AFRICAN-AMERICAN INITIATIVE

Rev. Gilbert joined the faculty as director of the African-American Initiative and associate professor of pastoral ministries.

Rev. Gilbert is currently working on a

doctor of ministry degree from Denver Seminary with an emphasis on leadership and preaching. He received his MDiv from Denver Seminary and a BA from Colorado Christian University.

He also developed and implemented a lay training program to equip leaders for effectiveness in ministry. He serves as the senior pastor of Restoration Christian Fellowship, a church he and his wife planted in 1999. Additionally, he is the founder of Restoration Christian Ministries, a community development corporation that serves the Aurora, Colorado, community. He recently launched Restoration Christian Academy to provide an alternative to secular education in the Aurora community.



Dr. Chris Hull
ASSOCIATE PROFESSOR OF COUNSELING

Dr. Hull joined the faculty as professional development director and associate professor of counseling. He is a licensed mental health counselor, national

certified counselor, and approved clinical supervisor. He is an active member of the Christian Association for Psychological Studies (CAPS) and the American Counseling Association (ACA). He currently serves on the board of the Association of Spiritual, Ethical, and Religious Values in Counseling (ASERVIC) and is a member of the ACA Cyber Task Force.

Dr. Hull received a PhD in counselor education and supervision from Regent University, an MA in counseling from Reformed Theological Seminary, and a BA from Dordt College. Prior to joining the Denver Seminary Counseling Department, Dr. Hull was chair of the online clinical mental health counseling program at Grace College and Seminary and an assistant professor in the College of Psychology and Behavioral Sciences at Argosy University.

He has practiced counseling in diverse settings and continues to teach, write, and present on topics related to addictions, clinical supervision, creative use of technology in clinical training, and professional development issues in counselor education and training.



Ms. Janelle Hallman
ASSISTANT PROFESSOR OF COUNSELING

Ms. Hallman joined the faculty as assistant professor of counseling. She is a licensed professional counselor and a member of the American Counseling

Association, Christian Association of Psychological Studies, and American Association of Christian Counseling, and currently serves on the executive committee of the Colorado Counseling Association.

Ms. Hallman is a doctoral candidate in counselor education and supervision at Regent University, earned an MA from Denver Seminary, and has a BA from the University of Colorado at Denver. She has served as adjunct faculty at Colorado Christian University as well as Denver Seminary. Ms. Hallman is the founder and clinical director of a private counseling clinic in Denver. She has been in a private practice for almost twenty years, specializing in female same-sex attraction and she offers consultation and supervision to other counseling professionals.

She is the author of *The Heart of Female Same-Sex Attraction* and has spoken at national and international professional conferences. As an ordained minister, she also founded and directs a nonprofit organization called Desert Hope Ministries which provides retreats for parents with gay-identified children, international missions, and a national speaking ministry focusing on sexual and gender wholeness.

ONE-THOUSAND-MILE JOURNEY

Ashley was ready for something different, but first she had to learn to trust and obey in the midst of doubt.

As the last few sunbeams faded over the horizon, I walked to my car to head home. After seven years in the financial industry, my life had become routine. Although the air was filled with silence, my mind was filled with an unexplainable restlessness. *There has to be more to my life than the corporate world, climbing the professional ladder, and making money. Lord, I enjoy serving the youth in the church as a volunteer, but I'm ready for something different. I just don't know what.*



Dusan Milovanovic/Photos.com

program. I wanted to find a Christian graduate school close to home; I visited one in Chicago and thought it might work.

While talking about the school with my father, he suggested I expand my search before applying, so I went back to the computer. Denver Seminary popped up three times before I clicked on the link. *Seminary? Denver? Not exactly what I had in mind,*

Lord. But that familiar tug pulled at my heart, so I requested additional information.

The empty house greeted me as I pulled into my driveway. After turning on my computer, I browsed mindlessly through potential ministry openings, not knowing what I was looking for. Halfway down the page, I saw that International Justice Mission (IJM) had listed an assistant position, and after researching their website and learning about their work, my heart burned within me.

The stories of the men, women, and children trapped in modern-day slavery plagued me, their faces were imprinted on my mind, and the statistics were startling.

This was the new direction, but how? I spent days praying about applying for that job. I was halfway through the application when I knew that this wasn't the next step ... yet. I had much to learn. Thus began my search for a master's degree

The video and information about the leadership program intrigued me, so it was time to take a road trip. After an hour on the campus, it was clear that this was where I was supposed to be. I applied and was accepted into the MA leadership program in Fall 2011. The week before I was supposed to move, I began to doubt. *Lord, why do You have me going west when I want to go east? Is this program and school going to help me work for IJM?* But in the midst of my doubt, I obeyed and moved one thousand miles away from everything I knew.

On the day of orientation, Dr. [Larry] Lindquist mentioned a new degree that would launch in 2012 called the justice and mission program. A gentle voice in my heart interrupted, "This is why I brought you here." Peace replaced the doubt, and I knew that this one-thousand-mile journey was just the beginning.



ASHLEY ROBERTS IS PURSUING HER MASTER OF ARTS IN JUSTICE AND MISSION AT DENVER SEMINARY. SHE SERVES AS AN ASSISTANT TO THE EXECUTIVE DIRECTOR AT OPEN DOOR MINISTRIES, WHERE SHE IS RESPONSIBLE FOR OVERSEEING VARIOUS PROGRAMS AND INTERNS, WRITING GRANT PROPOSALS, AND COORDINATING VOLUNTEERS.

Missing: MILLENNIALS IN CHURCH

Dr. Elisabeth Nesbit

We need to be willing
to step into difficult questions
of cultural relevance, morality,
and social justice
without pat “Sunday school” answers.

AMERICAN MILLENNIALS, BORN BETWEEN 1982 AND 2001, ARE 85 MILLION STRONG AND THE LARGEST GENERATION IN AMERICAN HISTORY.

HOWEVER, THEY ARE THE LEAST LIKELY TO HAVE A RELIGIOUS AFFILIATION, LET ALONE A CHURCH HOME, AND ONLY ABOUT 20 PERCENT IDENTIFY AS CHRISTIANS WHO "HAVE MADE A PERSONAL COMMITMENT TO JESUS CHRIST AND BELIEVE THEY WILL GO TO HEAVEN BECAUSE THEY HAVE CONFESSED THEIR SINS AND ACCEPTED CHRIST AS THEIR SAVIOR."¹

As a faith community, it is imperative that we (collectively) seek to understand, welcome, and engage this generation (Matthew 28; Judges 2:10). We have a part to play in raising up the next generation with the full recognition that Millennials can be exponentially more influential in *this* culture for the Gospel than older adults simply because it is *their* culture. As part of an insider ministry, they have the ability to navigate and engage it as "natives," gaining an audience that no outsider can. While there are various reasons why Millennials may be leaving our churches, my focus will be on the one I believe underlies many of the others: doubt.

MULTICULTURAL FREE THINKERS

As children of Baby Boomers (born 1946–1964) and some older Gen-Xers (born 1965–1981), Millennials were raised by parents who had instilled the importance of individual expression and free thinking. They were taught that individuality, a shunning of "the man," and organized conformity were the highest expression of self and personal development. The coming of the age of the Internet allowed them speedy, easy access to a world of information, blogs, and varied perspectives from all walks of life. For this generation of people, multiculturalism, diversity, and valuing those who are different have been part of their ethos from the beginning.



Jim Pruitt/Photos.com

The issues of diversity for Millennials are no longer focused only on race and gender as with the Boomers and X-ers, but on spirituality, social class, and sexual orientation. Combined with an exposure to diverse ideas, cultures, and education, Millennials have been taught to question everything. They doubt the absoluteness of any one proposition, are accustomed to learning that claims of truth are usually refuted by the next research study, and look with reservation

and (sometimes) judgment on any one person who claims to have any sense of absolute moral, cultural, or religious truth.

ASKERS OF QUESTIONS, SEEKERS OF TRUTH

For Millennials, truth is about relational context and is open to a subjective reinterpretation rooted in practical application. Contrast that frame of reference with a church experience that is generally fearful of engaging doubt, presents theology without relational context or empathy, and asks these young people to "simply believe." Too often, Millennials experience the Church as seeking to train theologians, or at least people who behave like good theologians, rather than developing disciples who are equipped to thoughtfully and relationally engage their culture.

In light of these experiences, Millennials have learned to ask questions as a way to learn and engage the world. Contrary to Boomers who often see questions as disrespectful and undermining of

¹ Thom S. Rainer and Jess W. Rainer, *The Millennials*, Nashville: B&H Publishing Group (2011), 231.

authority, questions are how Millennials discover who they can trust, what they can trust, and why they should believe one worldview over another. Their questions come out of a desire to seek truth and understanding more than they arise out of defiance or respect. Outside of church, they have been taught to question everything, but 50 percent of Millennials with a Christian background reported, “I don’t feel that I can ask my most pressing life questions in church.”² So, when the Church meets them with the short answer of “just believe,” it is easy to see why they might be skeptical and disillusioned—as such a response communicates that what the Church has to offer is not solid enough, trustworthy enough, or secure enough to handle their questions.

In order to engage this generation, we need to meet them in their questions, engage their doubt, and allow faith to be messy, grey, and risky. We need to keep in mind that faith in Jesus is not a momentary decision where someone prays the “right prayer” with the “right words” and his life becomes perfect. Instead, it is a lifelong process of a student becoming like the Teacher (Matt 10:25). Likewise, as church leaders, we need to know that the Gospel is strong enough, trustworthy enough, and secure enough to handle Millennials’ questions and stand up to their doubts. We need to be willing to step into difficult questions of cultural relevance, morality, and social justice without pat “Sunday school” answers.

50 percent of Millennials with a Christian background reported, “I don’t feel that I can ask my most pressing life questions in church.”

The Apostle Peter calls on us to always be prepared to give the reason for our hope, and to do so with gentleness and respect (1 Peter 3:15). As a Church, we need to wrestle with what it looks like to hold fast to biblical truths, without compromise or apology, while being open to new and creative ways of presenting the Gospel with compassion in order to speak relevantly to the heart and the brokenness of this new culture.

David Kinnaman, in his book *You Lost Me*, reviews Barna Group research exploring why Millennials are leaving the Church. I wholeheartedly agree with one of his conclusions that “the dropout problem is, at its core, a faith-development problem; to use religious language, it’s a *disciple-making problem*. The Church is not adequately

preparing the next generation to follow Christ faithfully in a rapidly changing culture.”³

As we look at Millennials and their absence from American churches, we need to approach this situation as cross-cultural missionaries, seeking to respect and understand the new culture we find ourselves a part of in order that we might present the Gospel in a way that speaks directly and relevantly to *this* culture (1 Cor. 9:22). In order to engage the Millennial generation, we must respect, understand, and attempt to disciple them within their own cultural framework.

EMPOWERING MILLENNIALS TO LEAD

The culture into which we are sending young adults is vastly different from the culture Gen-Xers or Boomers stepped into: It is distinctively more post-modern and post-Christian. The Millennial generation is large, diverse, and amazingly networked all around the world, and the potential influence that they bring for the Kingdom is significant. We as the Church need to begin to see them not as the leaders of tomorrow, but the leaders of today—able and willing to go out and make a difference within *their* culture. We need to be willing to lay aside old ways of explaining truth and executing “church,” and begin listening intently to their questions in order to partner with them in redesigning the ways in which we engage larger culture.

When we can hear their questions as heart cries for truth, meaning, and identity rather than challenges to doctrine, authority, or tradition, we can help to empower and launch a mighty generation of disciples who understand the *why* of their faith, not just the *what*.

Elisabeth Nesbit, PhD

ASSISTANT PROFESSOR
OF COUNSELING

Dr. Elisabeth Nesbit is an assistant professor of counseling. Originally from St. Paul, Minnesota, Dr. Nesbit is an alumna of Denver Seminary’s counseling program (2004) and joined the Denver Seminary faculty in 2011 after earning her doctorate in counselor education and supervision from the University of Arkansas (2010).

In addition to teaching, Dr. Nesbit maintains a counseling and consulting practice in Littleton, Colorado. Her research interests focus on generational differences, and she provides consulting services in both secular and Christian settings regarding effective ways of managing and capitalizing on generational differences.



² *Ibid.*, 190.

³ David Kinnaman, *You Lost Me* (Grand Rapids, MI: Baker Books, 2011), 21.

Alumni in Action

From the United States to Ethiopia, three alumni are following God's call on their lives.

Bill Harding (1978) | MASTER OF DIVINITY

Bill Harding and his family were recently recognized by the United States Congress for their work in Ethiopia. Upon graduation from Denver Seminary, Bill spent five years as a pastor in Illinois. In 1983, Bill, his wife, Grace, and their three children moved to Ethiopia with Serving in Mission (SIM). At that time, Ethiopia was a communist dictatorship, so Bill entered as a water engineer. As he provided clean water to individuals in Ethiopia, he was also given the opportunity to introduce many to the "Spring of Life," the Lord Jesus Christ.

Along with serving as an evangelist, discipler, and church planter for eight years, Bill served as outreach administrator for SIM in Ethiopia's capital city, Addis Ababa. Bill and Grace currently live in North Carolina, where he serves as USA director of public affairs for SIM. His focus now as a conference speaker is mobilizing churches, laypeople, and students to engage God's heart for the nations. He and his family recently returned to Ethiopia for the dedication of Harding Bible School in Yirgacheffe, where they were able to see the fruit of their overseas ministry. For more information on Bill's ministry, visit hardings.org



John Overmyer (2008) and Tim Leach (2011) | MASTER OF DIVINITY

John Overmyer and Tim Leach work for AXA as financial advisors. Their goal is to equip people with the financial knowledge and resources that will enable them to pursue God's calling for their lives. John and Tim's Denver Seminary education has nurtured a pastoral focus that moves them to serve the whole person, not just a bank account. They serve the Denver Seminary community by working with the Advancement Office to assist alumni and donors in establishing and funding legacy gifts to the school.

In addition to providing services to individuals, they offer financial education seminars to seminary students, churches, and small businesses. John and Tim also help churches establish retirement plans that maximize the unique tax advantages available to full-time clergy. For more information, contact:

John Overmyer at john.overmyer@axa-advisors.com or 303.305.5474
Tim Leach at timothy.leach@axa-advisors.com or 720.272.2235

Hear Bob Heykoop, ChFC® vice president of the continental division at AXA, speak on biblical stewardship in our alumni webinar archive at denverseminary.edu/alum-webinars

Give Through Your IRA

The American Taxpayer Relief Act of 2012 extends the Charitable Rollover provision for 2013. This provision allows taxpayers over 70½ years old to make tax-free distributions from their Individual Retirement Accounts (IRA) directly to the charity of their choice.

Your 2013 IRA Charitable Rollover RMD can benefit Denver Seminary students.

Once a taxpayer reaches 70½ years of age, s(he) must withdraw a yearly “required minimum distribution” (RMD) and

pay tax on the withdrawal. The Charitable IRA Roll-Over permits IRA owners to make outright “qualified charitable distributions” directly from their IRA to qualifying charities without including their distribution in their income and, therefore, making it subject to taxation.

Such charitable contributions, up to \$100,000 annually, can be made up from an IRA. To do this properly, the donor must *not* withdraw the funds from the IRA. Instead, the owner/donor must direct the account custodian to transfer the gift directly to the charity.

If you meet the criteria of the Act, we ask that you prayerfully consider a gift from your IRA to invest in Denver Seminary students who are preparing to engage the needs of the world with the redemptive power of the Gospel and the life-changing truth of Scripture. The return on your investment will have an immediate and eternal impact on our students and those they encounter.

As always, you should consult with your tax advisor or financial planner before finalizing major gifts such as these. If you would like more information about making a gift to Denver Seminary, contact:

Ron Gascho at
ron.gascho@denverseminary.edu
or 303.762.6941

Chris Johnson at
chris.johnson@denverseminary.edu
or 303.762.6924

Jazz and the Gospel: Redemption in Action

Jazz music has been a key part of life in America since the early 1800s and is loved and appreciated by both Christians and non-Christians. The challenge with jazz is that many don't consider it an acceptable genre for the worship service, which makes it difficult for most Christians when they appreciate live jazz. To enjoy good jazz, most believers must visit a local jazz club and risk inhaling residual smoke or encountering an intoxicated individual. And the atmosphere itself is usually not conducive to speaking about the redemptive love of God.

Because of my love for jazz, I made the decision to take a risk and bring the genre to our church. As a ministry, we converted our mid-week service to what we refer to as Wednesday Night Jazz & Bible Study. The intention is to create an alcohol- and tobacco-free atmosphere where people can listen to great jazz. The jazz set usually lasts an hour and is followed by a time of worship that flows naturally into our Bible study. The house band consists of some of Denver's best jazz musicians and occasionally features jazz greats such as Tim Bowman, Nelson Rangell, and Steve Watts of Dotsero, to name a few. For the convenience of those coming straight from work, dinner is always served.

Wednesday Night Jazz has become a major influence evangelistically for the ministry and attracts saved and unsaved jazz lovers alike. They come and enjoy a quality jazz session and a great meal, and always hang around for the ensuing Bible study. People who ordinarily would not attend church do so because of their love for jazz. To date, it's resulted in many hearing the gospel with its redemptive message and then developing a relationship with Christ.

Rev. Felix Gilbert, MDiv

DIRECTOR OF THE
AFRICAN-AMERICAN INITIATIVE

Along with his position at Denver Seminary, Rev. Gilbert serves as the senior pastor at Restoration Christian Fellowship.



The Greatest REDEMPTION Story

Dr. Craig Blomberg

SALVATION CAN BE EASY; REDEMPTION ALWAYS COSTS SOMETHING.

I MIGHT SAVE (I.E., RESCUE OR LIBERATE) A CHILD WHO IS STUCK BETWEEN HIS BED AND THE WALL WITH VERY LITTLE EFFORT BECAUSE I AM MUCH STRONGER THAN HE.

A DOCTOR MIGHT SAVE A PATIENT'S LIFE SIMPLY BY WRITING A PRESCRIPTION FOR MEDICATION TO CURE A DISEASE.

BUT REDEMPTION USUALLY MEANS PAYING A PRICE, LITERALLY OR METAPHORICALLY.

We redeem coupons when we exchange them for money or products. A person who has hurt a friend can redeem herself by doing something sacrificial for her friend. A slave is redeemed when someone buys him and sets him free. When the Bible talks about redemption, it too envisions a costly exchange, a ransom paid for a slave's freedom. However, slaves are not just one class of human beings; they are all of us.

Scripture's storyline is breathtaking, sweeping all the way from original creation to new creation in eternity. Early on, the first humans disobeyed God, becoming separated and estranged from Him (Gen. 3:1-20). As a result, every human being since has been born with a serious hereditary flaw—a sinful, self-centered nature which, if we live long enough to make conscious moral choices, we confirm with freely chosen rebellion against God (Rom. 5:12).

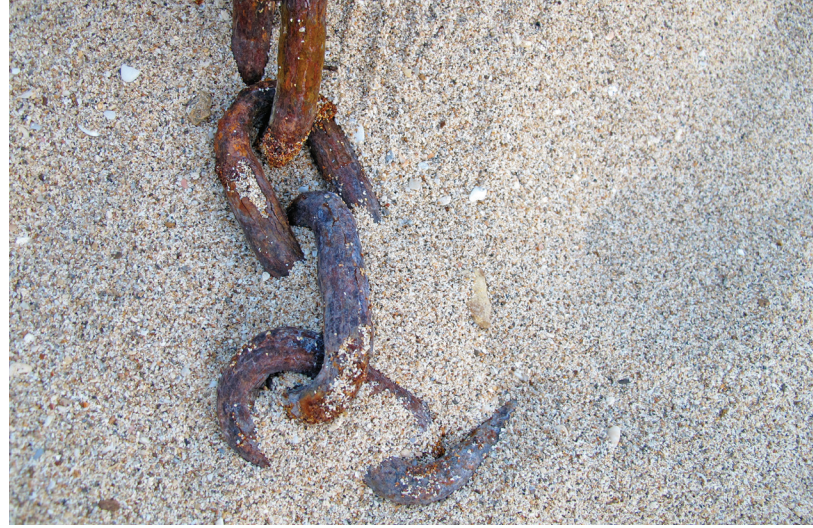
THE POWERFUL STORY OF REDEMPTION

The story of Scripture is, therefore, a story of redemption. And the price of a human life is so high that only God can pay it. Commentators for centuries have speculated that the first animal sacrifice must have occurred when God Himself “made garments of skin”¹ for Adam and Eve and thereby clothed them (Gen. 3:21). Cain and Abel are described as bringing offerings to the Lord (4:3-5). Almost all ancient religions have a concept of sin and alienation from God, so that His wrath must be appeased through sacrifices. These may well be vestiges of the true religion that God revealed to the first human family.

Still, each time God redeems His people by orchestrating circumstances and empowering key leaders so that the line of His chosen people continues and eventually brings redemption to the entire world.

God's plan to redeem humanity zeroes in on one man and the nation that would emerge from His descendants. The importance of Genesis 12:1-3 for the storyline of the Bible can hardly be overstated. God calls Abram to leave his home and go to a new land that his offspring will eventually inherit completely. This extended family “will be a blessing” and “all peoples on earth will be blessed through” them. The family, of course, is the people of Israel.

Thus, Genesis ends with Joseph and his brothers languishing in Egypt. For four hundred years, the Israelites are slaves to the Pharaohs. But in the classic Old Testament redemption story, Moses leads them out of Egypt in the exodus. God promised to free and redeem His people, saying, “I am the LORD, and I will bring you out from



Jtasphoto/Photos.com

under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment” (Exodus 6:6).

God Himself had to redeem the world through his divine Son. But people do not automatically receive redemption; they must appropriate it by faith. They must surrender control of their lives and become Jesus's followers. Those who accept this free but costly gift of redemption have an amazing future.

Amazing hope for redemption punctuates the Old Testament in various places. Job, perhaps as far back as the time of Abraham, proclaims, “I know that my redeemer lives, and that in the end He will stand on the earth. And, after my skin has been destroyed, yet in my flesh I will see God” (Job 19:25-26). Who did this ancient non-Israelite think his redeemer would be? God himself? A member of the angelic court? If he could disclose such remarkable faith in the midst of horrific suffering, the Christian today can surely cling to Jesus's work on the cross even more faithfully!

The institution of the kinsman- or guardian-redeemer, as illustrated in the poignant little book of Ruth, further demonstrates the costliness of redemption. Boaz was not Naomi's nearest male kin but, rather, the unnamed man who refused to redeem the property of Naomi's deceased husband once he learned that her daughter-in-law, Ruth, would be part of the deal. He would then be responsible not only for providing for her but for raising up offspring through her. He was not prepared to pay so high a price, so Boaz became her redeemer (Ruth 4:1-12).

Throughout the remaining historical books of the Old Testament, every time it appears that a generation of Israelites is finally going to enjoy the Promised Land, obstacles emerge that

1 All Scripture quotations are taken from the 2011 NIV.



istmylisa/Photos.com

threaten to falsify God's promises. Still, each time, God redeems His people by orchestrating circumstances and empowering key leaders so that the line of his chosen people continues and eventually brings redemption to the entire world.

UNFAILING LOVE AND REDEMPTION

Psalm 130 is probably the most relevant chapter in all the Old Testament's books of poetry and wisdom for our theme. Verses 7 and 8 bring the psalm to its climax with the call, "Israel, put your hope in the LORD, for with the LORD is unfailing love and with Him is full redemption. He Himself will redeem Israel from all their sins." Still, the prophets bring the Old Testament to a close with Israel still awaiting its full redemption. The prophets also frequently rebuked the people for sacrifices that proved meaningless while they continued to exploit the poor and the foreigner (see Amos, in particular).

No other religion or ideology even attempts to tell so comprehensive a story. And, certainly, no other worldview claims that God did for humans what we could never do for ourselves by becoming human Himself and paying the infinite price for our sins.

By the time of Jesus of Nazareth, messianic fervor was at a fever pitch. But the Israelites were looking for a liberator who would be an earthly king,

lead their troops in victorious battle against the occupying Romans, and again allow them to live as an independent nation. For the most part, they were not looking for a redeemer who would die.

Jesus, on the other hand, "did not come to be served but to serve, and to give His life as a ransom for many" (Mark 10:45). In laying down His life as a ransom, Jesus redeemed His people and saved them from eternal death. Luke would quote Paul in Acts as explaining that God bought the church "with His own blood" (20:28)—the blood of Jesus who was both the Son of God and God the Son. Paul would echo this sentiment in his own letters. Christians, he explains "were bought at a price. Therefore honor God with your bodies" (1 Cor. 6:20). Given the high price of our redemption, Paul urges believers to honor God.

Romans 3:25-26 puts the whole story together: God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. Paul realized animal sacrifices weren't enough. God Himself had to redeem the world through his divine Son. But people do not automatically receive redemption; they must appropriate it by faith. They must surrender control of their lives and become Jesus's followers. Hebrews 9 likewise stresses the need for a once-for-all sacrifice for sin.

THE STORY'S AMAZING CLIMAX

Those who accept this free but costly gift of redemption have an amazing future. Revelation 21-22 brings the Bible to a close with its depiction of the new heavens and new earth—a realm of sanctified earthly delights with God and the company of the redeemed from all time in unending happiness. No other religion or ideology even attempts to tell so comprehensive a story. And, certainly, no other worldview claims that God did for humans what we could never do for ourselves by becoming human Himself and paying the infinite price for our sins.

What a grand finale! Tragically, some remain content to live, in C. S. Lewis's memorable words, like "an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea."² But we don't have to; the choice is ours.

Craig Blomberg, PhD

**DISTINGUISHED PROFESSOR
OF NEW TESTAMENT**

Dr. Blomberg joined the Denver Seminary faculty in 1986 with degrees from Augustana College and Trinity Evangelical Divinity School, and a PhD from Aberdeen University in Scotland. He has authored or edited twenty books and contributed to a number of professional journals.



2 C. S. Lewis, *The Weight of Glory, and Other Addresses* (New York and London: HarperCollins, 2000 [orig. 1949]), 26.

DEPTH & WISDOM

Emmanuel Engulu introduces us to his mentor, Nancy Buschart.

E

EMMANUEL'S MENTOR: MS. NANCY

Emmanuel: A friend told me about Ms. Nancy. (I call her Ms. Nancy because I'm from the South.) I wanted to have her as a mentor because she's really wise and she gets into the depth of your issue. It's not just surface-level "how are you doing?" It's always deep and to the point. I walk away challenged.

WHY MS. NANCY MENTORS

Ms. Nancy: It's wonderful to be able to sit with an individual and listen to his or her life, listen to the ins and outs, the ups and the downs, and see where God is at work. Emmanuel has been really fun because he's so teachable, so eager, so self-reflective. He is eager to do whatever work is ahead of him. Even without an agenda, he comes saying, "Here I am, Lord. What do you want?" To have the permission and privilege of sitting in that space with him is pretty wonderful.

WORDS OF WISDOM FROM MS. NANCY

Emmanuel: I struggle with wanting to be perfect. I want to be so much like Christ that I will put a burden on myself to be perfect all the time. One day I was talking to Ms. Nancy, and she said something I will never forget: "Christ was perfect so we don't have to be. When you do fall short, know that God Himself is perfect on your behalf



so you don't have to be." That really has set me free. It set me free from having to have everything right, and it's allowed me to be more open, be vulnerable with Ms. Nancy and with other people.

HOW BEING EMMANUEL'S MENTOR HAS AFFECTED MS. NANCY

Ms. Nancy: Anytime a mentee brings a particular issue and gives you permission

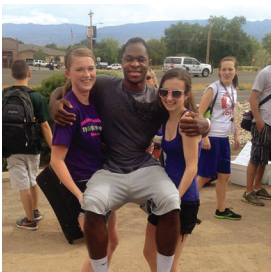
to engage with him or her on that issue, there is always the residual effect of doing that work together. The same questions that Emmanuel is asking and the discussions we have for his growth always, always, come right back and are a mirror for me in my own process of becoming like Jesus. Because Emmanuel and I have these wonderful, no-holds-barred, "let's just talk about it" conversations, I get the residual benefit of those for my own journey as well.

FINAL THOUGHTS

Ms. Nancy: I think we're just beginning. We've just done one semester formally, though it feels longer. I think it feels longer because of how deep Emmanuel is willing to go—the degree to which he is willing to engage deeply.

Emmanuel: If I had just one word about our relationship? Awesome!

The Training and Mentoring process depends on tightly knit partnerships between the Seminary and individuals from the community (people who are in ministry occupationally as well as those in other fields) who serve as mentors to students. If you are interested in mentoring a Denver Seminary student, please email lianne.nikkel@denverserinary.edu



EMMANUEL ENGULU IS PURSUING A MASTER OF DIVINITY WITH A CONCENTRATION IN THEOLOGY. HE IS CURRENTLY THE CHILDREN'S MINISTRY SPORTS AND RECREATION INTERN AT CHERRY CREEK PRESBYTERIAN CHURCH.

If you are a current student or mentor and want to share your story, please email magazine@denverserinary.edu

Suffering Redeemed:

**FINDING PURPOSE
IN THE PAIN OF
MENTAL DISORDER**

Brandon Appelhans
& Stephen Albi

Take it from here
to lives disordered by mental illness—
driven and tossed by waves they cannot control—
whose deepest peace and abundant life can only be found in Christ,
reflected in the story of suffering redeemed.

SINE WAVES ILLUSTRATE MEASURED PATTERNS OF MOTION THAT OCCUR IN NATURE—FOR EXAMPLE, WAVES OF WATER, SOUND, OR LIGHT. AMPLITUDE INDICATES THE DISTANCE BETWEEN THE WAVES' HIGH AND LOW POINTS.

WITH BIPOLAR DISORDER, THE AMPLITUDE OF BRAIN CHEMISTRY IS EXTREME, AS BRANDON APPELHANS AND STEPHEN ALBI KNOW FROM THEIR STRUGGLES WITH THE MENTAL ILLNESS.

BUT THEY KNOW, TOO, THE VOICE OF THE SAVIOR WHO SPEAKS PEACE TO THE WAVES.

If we keep our stories to ourselves, they die there,” says Brandon.

“Other people think they are going through things that nobody else has been through. People aren’t willing to share their successes because nobody wants to admit that they’ve had a struggle in the first place—like a porn addiction or a mental illness.”

He has faced both.

“With bipolar disorder, it’s a matter of amplitude,” he says of the extreme high and low emotional waves that come with this mental illness.

Brandon was diagnosed at 14 and went through a two-year phase of suicidal depression before finding a livable degree of stability through medication and psychological treatment. Through the pain, he found two ways to cope.

“I said to myself, ‘Life sucks, so what can I do to make life not suck for a while?’ I’m a drummer, so one of the avenues was drumming, and the other was porn.”

A REDEPTIVE WAY

When his best friend Will’s parents went through a messy divorce, Brandon observed a new way of coping—a redemptive way.

“My friend Will had an advocate, Christ, who

helped him get through it. We were friends in high school, and then went to college together, and what I saw in him was real faith.”

Through his friendship with Will, Brandon became a Christian during his sophomore year in college.

“I’d been in the dark for so long, and coming to Christ was like a light. I came to Him because I’d been through hell and back.”

A FRIEND WHO UNDERSTANDS

When Brandon met Stephen on their first day of class at Denver Seminary in January 2009, he found a friend on common ground.

Stephen has bipolar, too, and understands what it means to live with a disorder in which “wrath and joy are constantly intertwined and constantly switching.”



Shannon Stent/Photos.com

He struggled with symptoms of mental illness beginning in middle school. He was given several different diagnoses and prescribed various medications. Finally, as a young adult, he was identified as having bipolar disorder.

As a believer, Stephen sees God’s hand of protection and direction in his life.

“God spared me from self-medicating with alcohol or other drugs.

Even when I didn't want Him, He was always there, and He reminded me that His grace is sufficient, and His power is made perfect in weakness.... He taught me to trust Him, since I cannot trust my emotions."

CALLED, BUT BROKEN

When they were admitted into the master of divinity program at Denver Seminary, Brandon and Stephen both felt called to serve as pastors in church ministry.

But, as Stephen recalls, "Honestly, I felt like Moses, asking why God chose a broken, unbalanced man like me to do His work."

At the same time, Brandon's pornography addiction was "under the radar" and tied to a deeper issue: "I thought to myself, 'God loves me, but I'm not worth that.' I didn't believe God could forgive what I did last night—and He couldn't possibly love me as His son."

Another friend urged him to seek private counseling, which he did.

The Seminary's mentoring program played a part in his recovery. Brandon used that opportunity, along with his wife, to focus on the spiritual practice of abiding: learning how to spend time with God and hear His voice.

TAKE IT FROM HERE

Meanwhile, an Old Testament class with Danny Carroll brought "perspective about people at the margins," Brandon says. "I realized that my battle with depression has made me a minority. That perspective shift was really important for me."

"Elodie Emig's classes were about learning how to be a family—and during that time, we also studied Greek. The same was true of Craig Blomberg, who is an incredible New Testament scholar, but with him, it was as much about being known personally."

An important take-away from Brandon's time here at Denver Seminary reflects his own investment in classroom learning combined with deep relationships.

"One of the biggest reasons to go to seminary is to give God the opportunity for an intentional place of growth. You can learn many different things, but the bigger deal for me is that you get out of it what you put into it. It can be getting a piece of paper, or it can be a transformational experience."

PASTORS OF A DIFFERENT SORT

While attending Denver Seminary, Brandon and Stephen recognized a ministry opportunity in addressing a gap they see between the church and the world of mental health.

According to the National Institute of Mental Health, one in four families this year will have a family member who actively struggles with a mental disorder.



John North/Photos.com

And yet, Stephen notes, "We have discovered a dramatic lack of resources when it comes to a theology of mental health."

He and Brandon decided to become "pastors of a different sort" in 2012 when they co-founded My Quiet Cave—a faith-based, nonprofit organization that provides education, resources, and trained mentors to come alongside people with mental disorders.

My Quiet Cave doesn't replace the need for professional mental health care or medication but, rather, supplements those treatments with another much-needed remedy: empathy.

"The best way to support someone going through mental distress is to be with them," Stephen explains.

ABUNDANT LIFE WITH MENTAL ILLNESS

"You're never 'cured'—you're 'managed,'" says Brandon. "Stability means you're in a range you can live with."

The amplitude is less extreme: The highs are not as high; the lows are not as low.

Brandon has made peace with that reality and found purpose in his pain by "modeling that it is possible to live an abundant life in Christ with a mental disorder—not flawless, but possible."

One expression of modeling comes through telling his story as part of God's greater redemptive story.

"My pastor has told me on numerous occasions that we know we're in a good place when we stop talking about our wounds and start talking about the God who healed them."

And Stephen affirms the same: "As Tullian Tchividjian illustrates, when we focus on the 'whys' of our story, we fail to understand the 'Who.' God is present in every aspect of our lives. He is there in our joy and in our suffering. I do know that God is present in all of my journey."¹

"In a society that silences pain, perhaps it is time to let it speak. Look for the redemptive thread. See how the Lord can use even our suffering to bring about something greater."

Brandon Appelhans
& Stephen Albi

MASTER OF DIVINITY

Brandon and Stephen are co-founders of My Quiet Cave. To learn more about mental health resources available to individuals and churches, please visit MyQuietCave.org



OUR MASTER OF DIVINITY PROGRAM

AMONG THE VARIOUS GRADUATE DEGREES OFFERED AT DENVER SEMINARY, THE MASTER OF DIVINITY PROVIDES THE MOST COMPREHENSIVE THEOLOGICAL EDUCATION AND OPENS THE DOOR TO THE GREATEST NUMBER OF MINISTRY OPPORTUNITIES IN CHURCH, MISSION, AND PARACHURCH SETTINGS.

MORE THAN A DOZEN DIFFERENT DEGREE CONCENTRATIONS PROVIDE SPECIALIZED DEPTH IN BIBLICAL STUDIES, CHAPLAINCY, LEADERSHIP, YOUTH AND FAMILY MINISTRIES, AND MORE.

AND, AS PART OF OUR COMMITMENT TO THIS ACADEMIC CORNERSTONE, WE RECENTLY ADDED CONCENTRATIONS IN JUSTICE AND MISSION AND APOLOGETICS AND ETHICS TO ASSURE RELEVANT PREPARATION FOR MINISTRY IN TODAY'S WORLD.

¹ Matt Smethurst, "Our Glorious Ruin: Tullian Tchividjian on the Suffering that Sets You Free," The Gospel Coalition. Accessed September 25, 2013. <http://thegospelcoalition.org/blogs/tgc/2012/10/10/our-glorious-ruin-tullian-tchividjian-on-the-suffering-that-sets-you-free>

The Way, Way Back

Looking for redemption in summer's surprise hit movie starring Steve Carell, Toni Collette, Sam Rockwell, and Liam James.

There's something in all of us that leaps with joy when we see or experience redemption—the process of regaining something of great value that was lost through corruption, error, or misfortune. That's the underlying theme of this past summer's surprise hit movie, *The Way, Way Back*. Popularly billed as a feel-good, “coming of age” film, *The Way, Way Back* quickly pushes beyond that familiar territory into a land of loss, pain, and rejection.

Duncan, the movie's protagonist, is an awkward 14-year-old whose mom, Pam, is dating a car salesman named Trent after a traumatic divorce. In the opening scene, the uber-nerdy teenager is subjected to a ruthless display of cruelty by his potential step-dad on a drive to the beach for the summer. “Hey buddy,” taunts Trent, “on a sliding scale of 1 to 10, where would you put yourself?” When Duncan finally manages to suggest a 6, Trent instantly crushes him by sneering, “No, you're only a 3.”

But this is only the beginning of Duncan's mounting pain. Once they arrive at the beach, he realizes that he's also lost his mom, as she increasingly ignores him in a foolhardy effort to make her relationship work with the narcissistic and maliciously deceitful Trent.

While the adults enthusiastically engage in their own version of spring break, Duncan seeks refuge at the local Water Whiz Water Park. There he finds a source of hope and safety in Owen, the Peter Pan-like owner who quickly sizes up the kid, gives him a job, and cheerfully takes him under his wing. Over the course of the

summer, Duncan becomes part of the water park community—which embraces him while simultaneously providing him with dignity and love.

But it's only near the movie's end, as Trent stops for gas on the ride home, that Duncan's redemption comes to full fruition. In classic Hollywood fashion, Duncan flees the back of the station wagon for a final fling of joy at the Water Park. Without giving away all the details, he wins public acclaim, is defended from Trent by Owen, and soon thereafter

reconciles with his mom. *The Way, Way Back* illustrates that while the writers and artists of our culture may not always understand the details of the Gospel of redemption, there's no question that they're experts in communicating the power of how it feels.

Scott Wenig, PhD

PROFESSOR OF APPLIED THEOLOGY

Denver Seminary does not endorse the full content and message of *The Way, Way Back*. Discretion and consideration of the movie's PG-13 rating is advised before viewing.



Redemption: Belonging as Movement Toward Believing

A “belonging before believing before behaving” philosophy is key to reaching the never-churched and anti-church.

Our experience with young adults in today’s culture, especially the never-churched and anti-church who frequent Scum of the Earth Church in Denver, has been that if they are genuinely welcomed and sense they belong in the community, they ask why we are different from other Christian groups they’ve known. Thus, we have embraced a “belonging before believing before behaving” philosophy of ministry.

For instance, after a recent evening service, many from church enjoyed dinner together at Pete’s Greek Town. While there, Alethea introduced her new boyfriend and announced it was Derek’s first ever time in a church. Could they ask questions while we ate? Or

again: In the Scum Bike Shop on an average Sunday afternoon, church folks mingle with neighbors and friends. Conversation drifts around relationships and helmet laws. Jesus doesn’t get much mention, but the urban crowd agrees it’s pretty cool for a church to offer free bike repair.

As newcomers learn from peers that faith in Jesus motivates us toward kingdom living, often they come to believe the good news of the Gospel. Only then can the power of the Holy Spirit help transform how they behave. Throughout the process, our prayers are intense and our conversations combine 100 percent grace and 100 percent truth. We aren’t shocked when non-believers act like well, like

sinner—and we ride the waves with those who have doubts and questions.

Ministry in today’s culture is risky. Young adults are highly transient and highly impressionable. Faith comes in fits and starts, and their questions are complex. We’re environmentalists of ministry, striving to create a kingdom culture that is viable and sustaining.

Fran Blomberg

ADJUNCT PROFESSOR OF
INTERCULTURAL MINISTRIES

Fran Blomberg is on pastoral staff at Scum of the Earth Church.

Reclaiming the Journey of Advent

Christmas often appears in stores by the middle of July. As the rush and stress of the holiday quickly extends further and further into our year, many arrive at the season of Advent ready for it to be over before it has even begun. Too often, I have experienced this myself. The fast pace of life exposed the truth, as thoughts of wishing we could skip right by the season filled my mind. So, I began to pray: *Lord, please help me find a better path on which to travel toward Christmas.*

Redemption of this increasingly commercialized season came to me by way of a new, yet ancient, road. It came to me through encountering and embracing a Celtic Advent. This age-old observance dates back to the sixth century and is celebrated over six weeks rather than only four.

Starting the journey earlier made my preparation more intentional, and this Advent observance now included Thanksgiving.

I desired to continue embracing the richness of modern Advent candles representing hope, peace, joy, and love, but I needed two more for the additional weeks. As I prayed about what they should represent, the answer came quickly. Not what they should represent, but Who they should represent. Living in hope, peace, joy, and love became realities because they were now products of Advent’s foundation: God the Father and the Holy Spirit.

For the past two years, I journeyed as the early Celtic Christians journeyed and have found the seasons of Advent and Christmas restored. Beginning

on November 11 my once-empty canvas is now filled with Celtic art and design, prayers and poems, Scriptures and crosses, Trinitarian motifs, and a whole lot of holy anticipation rather than exhausted dread. What is so easily missed in our culture of hurry and stressed commercialism was redeemed and restored through this journey. I recovered the map the Celts followed and found the treasure they found: the treasure of Emmanuel—God with us.

Jean McLachlan Hess

DOCTOR OF MINISTRY

Jean is a DMin graduate of Denver Seminary. Her upcoming Celtic Advent Devotional Book, with a foreword by Dr. Gordon MacDonald (DD), will be available in late October this year.



SNAPSHOT

Kaylee & Jake Gosselin



SERVE

Kaylee and Jake Gosselin have started another busy school year after marrying in August. Jake is continuing his master of divinity studies, and Kaylee is working on a master's in biblical studies. They also serve as teachers at Front Range Christian School. Kaylee and Jake lead worship at Church of the Advent (a church plant in Baker from Wellspring Anglican Church), and they recently got to lead worship in the Rocky Mountains while on a church camping trip.

People around the world long for redemption,
but they do not know where to find it.
The redemption, the rescue, and the restoration to what
God intended is the essence of the gospel that
we embrace, announce, and offer.

Dr. Mark Young

This great story, and the wonderful, unique privilege that we have to live out this story, gives us the privilege, then, to live as redeemed people who announce this great redemption story and offer it to others. And, so, we seek redemption in every area of life.

Dr. Mark Young

A solid therapeutic relationship with a Christian counselor affords the possibility of a restorative, redemptive relationship that can lead to healing and wholeness.

Dr. Heather Davediuk Gingrich

Sometimes God's faithfulness is only seen in the rearview mirror.

Dr. Don Payne

If Christians understand who they are and what God's redemptive program in the world entails, they will find their own mission and real fulfillment—though probably not the American dream!

Dr. Bill Klein

Redemption is a major theme of the Bible, but it's also something that folks in our society are really looking for.

Dr. Scott Wenig

Scripture underscores our need to be rescued from the pervasiveness of the fall and to be loosed from the sundry shackles that have chained us. Nor is God's redeeming concern limited to the rescue of humans alone. Because the creation itself was not spared the ravaging effects of the great disaster, it too stands in need of liberation ... the salvation process will include ... the renewal of the cosmic order itself when God makes all things new.

Dr. Dieumeme Noelliste

Gordon MacDonald

CHANCELLOR

BENEDICTION

Professor Blomberg has well described the power of the Biblical idea of redemption. President Young has identified this redemptive initiative with the mission of Denver Seminary. Visionary students have demonstrated how it can work in the so-called real world where lives are being changed.

I recall when my mother took the redemptive theme and fleshed it out in a wonderful story:

A boy named Reddy and his father made a model sailboat. They often sailed it in the shallow waters of a nearby lake. For Reddy, there were few happier moments.

But one day, misfortune struck. A sudden wind propelled the boat into deeper waters beyond the reach of Reddy and his father. They watched as the boat floated away and eventually disappeared.

Later, the sailboat turned up for sale in a hobby store.

"That's my boat," Reddy protested. "I made it!"

"Sorry," came the answer. "You want it? You buy it."

My mother described Reddy's determination to redeem his sailboat. He did odd jobs in his neighborhood and saved the money needed to buy back his boat.

The day finally came when Reddy had the exact amount needed. He rushed to the store, placed the money on the counter, and loaded his boat into his express wagon. Leaving the store, he said, "This boat was mine because we made it. Now it's twice mine because I bought it."

This simple story introduced me to the redeeming work of Jesus who died for my sins and invited me to become His follower. Like Reddy's boat, Mother said, I belonged to God twice over: He'd made me, and then He'd bought me ... for a price.

This powerful truth about a redeeming God should be understood by everyone from a theological scholar to an impressionable five-year-old ... like me.

Please share this magazine to recommend Denver Seminary to friends and family.

ALUMNI EVENTS

ALUMNI ADVENT SERVICE &
DESSERT

December 5, 2013

6:30–8:30 p.m.

Denver Seminary Chapel

*In the upcoming months,
we'll be making trips to:*

BOSTON, MASSACHUSETTS

November 5, 2013

BALTIMORE, MARYLAND

November 22, 2013

LOS ANGELES, CALIFORNIA

January 2014

*For more information, please email
alumni@denverseminary.edu*

COMMON GROUND CHAPEL

*Alumni, donors, and friends are
welcome to join us in the Denver
Seminary Chapel, 11:00–11:50 a.m.*

MIKE LEWIS:
JESUS PAINTER MINISTRIES
October 28 & 29, 2013

REV. FELIX GILBERT
November 4 & 5, 2013

COMMUNION & WORSHIP SERVICES
November 11 & 12, 2013

ADVENT SERVICES
December 2 & 3, 2013

BLACK HISTORY MONTH SERVICES
BY THE AFRICAN-AMERICAN
INITIATIVE
February 10 & 11, 2014

RALLY FOR THE COMMON GOOD
BY THE VERNON GROUNDS
INSTITUTE
February 24 & 25, 2014

TRAVEL & STUDY

HISTORICAL AND GEOGRAPHICAL
SETTINGS OF THE BIBLE

May 18–June 8, 2014

*Travel to Israel with Dr. Dave
Mathewson, Dr. Bill Klein, and
Dr. Hélène Dallaire to study at
Jerusalem University College.
For additional information, visit
denverseminary.edu/Israel*

CALENDAR

*Events for the
Denver Seminary community.*



DATES