

Engage360 | Episode 18: The Theology and Language of Calling

- Introduction: Welcome to Engage360 Denver Seminary's podcast. Join us as we explore the redemptive power of the gospel and the life changing truth of scripture at work in our culture today.
- Dr. Don Payne: Hi there. I'm Don Payne, your host for Engage360. We're glad you're with us again. This week we're going to be talking about a concept that really pertains to every Christian though we don't always use the same vocabulary for it. Maybe another way of leading into that is that we, within the body of Christ at large, we all develop our intramural verbiage, our vocabulary, some of it is like family language, code language, shorthand for important concepts so that we don't have to constantly explain everything. That's very understandable. But one of these concepts that floats around a lot is the concept of calling. A more recent word that has gained some traction on that is the word vocation. And it seems that that is a constant theme of interest for Christians, particularly those who are making significant life decisions, directional decisions. And that conversation needs some attention. So I'm really delighted to be joined this week by two of my esteemed colleagues, Professor Dan Steiner, who is assistant lecturer in the training and mentoring department. Dan is, I think the first podcast guest to reappear.
- Dr. Dan Steiner: Oh wow.
- Dr. Don Payne: This is your second appearance. So I'm not going to take the time to reintroduce you, since you're on a previous episode, people can go back, which I know they will and get your bio.
- Dr. Dan Steiner: Yes.
- Dr. Don Payne: Yes. Clearly they will.
- Dr. Dan Steiner: Yes because it's so important.
- Dr. Don Payne: It is. It is deeply important, anyway, Dan Steiner's here, good friend, good colleague and has done and continues to do a lot of work in this area. And then our esteemed colleague, Dr. Bill Klein, who is professor of New Testament here at Denver Seminary. Welcome Bill.
- Dr. Bill Klein: Thank you. It's good to be with you.
- Dr. Don Payne: Bill joined the faculty of Denver Seminary in 1978 so he is now the longest standing full-time faculty member on our campus.
- Dr. Bill Klein: Correct.

Dr. Don Payne: And many of you listening, if you are an alum of Denver Seminary will probably have studied with Dr. Klein. And if you are like me who studied under Dr. Klein when he was the junior member of the New Testament faculty.

Dr. Bill Klein: Oh yes. Long time ago, Dan.

Dr. Don Payne: It's Don. But that's, this is Dan. This is Dan and I'm gone.

Dr. Dan Steiner: We both have beards.

Dr. Don Payne: Yeah. Yeah. We're often mistaken for each other. Doctor, some of you will remember Dr. Klein when he was the junior member of the New Testament faculty and had that signature handlebar mustache, right. That was legend. There were, I think there were students who genuflected at your mustache, in those days.

Dr. Bill Klein: I hope so.

Dr. Don Payne: He now has a much more, more finely groomed and mature beard, but it's still is going away, teaching at the New Testament discipline and we're just grateful to have benefited from his work for all these years.

Dr. Bill Klein: Thanks Don.

Dr. Don Payne: Let me kind of get into this by way of maybe what the common struggles or questions are that you encounter from people, particularly students, but not only students when it comes to the theme of call, calling, vocation, kind of set the stage for us, frame this conversation. They're pointing at each other. Nobody wants to speak.

Dr. Dan Steiner: Bill, I'll let you start.

Dr. Bill Klein: I think as you pointed out at the beginning, Don, this word gets bandied about so often. And the result is that some people feel like they have to have a sense of calling, which they can point to in some concrete terms. And we hear clearly that some people claim they do, whereas other people who are faithful Christians, who may be very eager to serve God in various capacities feel like they haven't experienced that sense of call. And so they're perplexed and perhaps they feel like, well, maybe they haven't been called to ministry and maybe they're just waiting around and maybe it never happens, and they're wondering why it is that some people do and other people don't. And this results in a lot of confusion.

Dr. Dan Steiner: Yeah. I think to piggyback on that, there's an underlying motivation to want to be faithful in the activities of life. I think that's, as we launch into this conversation, I think we've got to remember, even if we're finding gaps and poking at certain aspects of the way in which this term is used. I think

underlying all of this is a motivation towards Christian faithfulness, God's people want to be faithful in what it is that is before them in life. And so, this calling term has deep significance and meaning. It's not just a randomly pulled word out of a hat. There is a biblical account of calling. There's a historical account of how God's people have used this term and this idea of calling or vocation throughout the centuries. But I think what Bill touches on is and needs to be explored and reflected on more is that varied experience that people have. Are there certain sorts of experience that are normative or authoritative and others aren't? And so if you haven't had those experiences, are you lesser of a Christian? Do you have lesser valued tasks to partake in that relate to Christian faithfulness? I think these are some of the realities that are bubbling to the surface now as this conversation around calling has been had for quite a while.

Dr. Don Payne: Yeah. For quite a while. It has, and you, you really answered already, one of the questions I was going to pose, which was why does this subject matter?

Dr. Don Payne: Well, the scripture say quite a bit about it in various terms. And as I reflect on the tradition of my own Christian upbringing, we talked a lot about the will of God, which is clearly a biblical motif, the will of God. And in my own experience, the will of God pertained to everybody. And there was this prevailing assumption that God had a very particular or very specifically shaped will that every Christian was to discern and to follow. But the term calling, we didn't have the term vocation, but we used the term calling to pertain to a very narrow or unique set of tasks that we would normally call Christian Ministry or Pastoring, you know, something within the realm of what was often called Christian work. That was calling though God had a will for everybody. Now in different traditions, that, you know, the vocabulary is going to shift around a little bit, but it seems like everybody is wrestling with the same kind of theme.

Dr. Bill Klein: Well, it also becomes a term that almost becomes manipulative in the use of certain people because I grew up hearing terms like things like if God has not called you to stay in the US and serve him here, that means he's calling you to missionary service overseas. And that becomes very confusing. But it can in the hands of what we might say, overly eager missionary recruiters be a way of saying, well you do have a calling, so get on a boat or get on a plane and cross the ocean and serve God where he has clearly now called you. Because you don't have a burning bush experience that he wants you to plant a church in this country or do something in ministry in this, in this land.

Dr. Dan Steiner: Yeah. Bill, what you bring up is what we've talked about regarding the shadow side of calling. Often, when you hear people's stories and accounts of having a calling to minister or calling to go to a certain place or to partake in a certain task or activity, it's usually around some grand or glorious endeavor. And these are the stories that get shared publicly in church services or talked about and in social circles. But there's a shadow side to this as I've sat with many students and even those within the greater Denver Metro area around this notion of calling. There are more and more stories that have bubbled to the surface where people share that similar sort of sentiment that, well, my experience

hasn't necessarily been as grand, and glorious and what do I do with this now? How do I, how do I respond in light of the fact that it feels like a bait and switch? This calling was supposed to be grand and glorious and yet things didn't work out. I had a dysfunctional team that I was working with. I was accused of being immature. I was sent home. So how do I reconcile this grand glorious calling that I'm supposed to pursue? And yet everything fell apart. And it's hard for God's people to reconcile those two pieces. And it's left people, many people wounded, and confused and frustrated as to what it means to live faithfully as God's people.

Dr. Bill Klein: All the confusion comes out in another way too. As a, the word calling is popularly used. I spent four years on the staff of a large Baptist church in central California. And when I was resigning from that position to begin PhD studies in Aberdeen, I was part of the group of people who helped interview candidates for my replacement. And so I was in a meeting once where we had a candidate in front of us and we asked and investigated all kinds of various issues. But at some point, the senior pastor said to the candidate, has God called you to this ministry? Well, if you stop and think about it, there's no possibly good answer to that question because, if the answer is yes, God has called me, well then the interview is over because who wants to go against the will of God?

Dr. Don Payne: Yeah, that is a conversation stopper.

Dr. Bill Klein: But if the candidate says, no, God has not called me, then the interview is over because why are we talking when God has not called you to this ministry? And you realize the confusion surrounding the term and it makes people unable to understand just what does that mean? Then what can God call you? But you say, well, I don't want to show up or it's just a matter of intense confusion I think.

Dr. Don Payne: Okay. So you've set the stage for us pretty well in terms of why this matters and what some of the problems are that bedevil people as they're trying to, to follow the Lord faithfully and trying to make faithful decisions particularly big or what we might think of as significant life altering course charting decisions in life. The conversation gets bogged down pretty easily in a lot of ways. Even though as you acknowledged Bill, there are plenty of anecdotal, there is plenty of anecdotal evidence of people who do have some type of a defining sense of direction that the Lord wants them to take. And particularly when that works out well or there are subsequent experiences of affirmation of that. Those are the stories we hear about. I think to your point, Dan, we don't, we probably don't tend to hear as much about the stories that don't work out well. The misfires, those don't get quite the press that the good stories do.

Dr. Dan Steiner: Right. Right. And, and there are plenty of examples in the scripture of that very definitive appointment by God to someone, whether it's Abraham or Isaac or Jacob, or whether it's Paul or Jesus' disciples. I mean, there are people that you might say God appoints specifically, but what often happens is the word call very kind of unreflectively gets applied to those appointments and then it gets

normalized such that we think, well, that's the standard. Instead of seeing that as descriptive in scripture, that in some people's mind becomes normative and therefore that's what we all have to seek if we're going to serve God faithful.

Dr. Don Payne: Okay. As we look at how this vocabulary is used across perhaps a span of Christian traditions and Christian literature, we can find quite a spectrum all the way from approaches, assumptions that are very particular. I'll go back to the language of God's will, that God's will applies with great specificity to just about everything we do, just about every decision we make, all the way to the other end of the spectrum where there is considered great openness. And I remember a very provocative volume that was written in the early 1980s by Gary Friezen called *Decision Making in the Will of God*, where he took a very open approach to that. And yet this conversation never seems fully to get resolved or settled. Of course there's, I suppose a big backlog of momentum in lots of churches, lots of places, lots of traditions that keep perpetuating various assumptions about this. All that to say. The two of you have really undertaken this. And I know Dan, you're doing a lot of teaching on this in our mentoring program. And Bill, you have recorded some lectures that are used in that. And Bill, you're doing a lot of, recorded lectures or some recorded lectures that are used in Dan's classes, but the two of you have begun a project recently, kind of a research project, I think hoping perhaps to turn something into a book, on this subject. So tell us a little bit about what it is that you want to contribute to this overall conversation. What or where you want to add clarity to it? When so much has been written for a pretty long time that still leaves people in the fog. What are you trying to turn the corner on with this conversation?

Dr. Bill Klein: Well, I think, because I'll speak first and then let Dan contribute. I think first because the term is so popular and so currently used, we feel like we can serve the church well if we call people. And that's kind of, no pun intended, when you call people back to what does the Bible say about this term?

Dr. Don Payne: There's a thought.

Dr. Bill Klein: Yeah. There's a thought, right?

Dr. Dan Steiner: A novel idea.

Dr. Bill Klein: Yeah. So, so I mean, it's not that we can move this concept out of people's heads completely, but one of our intentions is to try to say, a lot of people have thought about this as you point out, Don, but are we allowing some popular usages to overshadow what the Bible really calls us to? Because we are convinced that if we really understood how the scriptures use the term calling, it would be both a freeing experience, a liberating experience. It would enable people to exult in, in how God has called them rather than be a kind of a fearful or troublesome or a, almost a subject that they just want to put out of their minds because they don't know what to do with it. So, there's virtue in returning to a biblical understanding of calling.

Dr. Dan Steiner:

And yeah, to add to that, the reality is when we look at calling resources that have been written in the last 10 to 20 years, it's not as though they are all biblical, that there isn't any biblical justification or support. As we look at these varied resources, there are particular ways in which authors and thinkers and Pastors support their understanding of calling biblically. One of those ways is to go back to the narrative text. As we've already mentioned in particular, selective narrative texts that focus on characters and individuals who accomplish something great for the Lord. We might call them the heroes of the faith. In some ways it sounds very much like our culture to want to accomplish something great, to want to go do something grand. So why wouldn't we want to look back at these stories of Abraham and Joshua and Jesus and Paul and say, we want to do something great, so let's leverage their story. But what about someone like an Esther or a Ruth or Rahab and their story doesn't necessarily bubble to the surface with our justification, but yet here's an example of individuals who are living faithfully within their own context. That seems to be reflective of how Paul emphasizes calling terminology that it's not so much what you are doing as much as who you are as the people of God. Paul tells the Ephesians to walk in a manner worthy of the calling with which they have been called. He's not talking about a specific task or something to accomplish. It's a manner in which we are to live life as God's holy people, which is also reflected in introduction to first Corinthians, telling the Corinthians, reminding them, you are God's called ones who are holy ones. It's an identifier of who they are as people, not so much what they do.

Dr. Don Payne:

Okay. Let me turn it back to Bill on that point because I know Bill, a good bit of the work you've done has been that sort of constructive or that reconstructive work on what is a properly interpreted biblical understanding of the concept of call kind of, walk us through a summary of what you're doing in that area.

Dr. Bill Klein:

Well, I think the scriptures, as Dan has rightfully pointed out, talk about this a lot but rarely, if ever, and I'll maybe open the door a bit, rarely, is the concept of calling used in terms of specific jobs or vocations. So if we think about being called to hope, being called to peace, being called to the people of God in terms of corporate or communal understanding, these are all references to our identity. And the identity that we find as being incorporated into Christ's body the church and, the calling we have has to be worked out in terms of who we are and of course, who we are results in a lot of things that we do. But if you think of it primarily in terms of who you are, then in fact the richness of the biblical concept of calling can apply to every believer. You can be a ditch digger. You can be someone who writes commercials about deodorants for the marketers. You can be someone who washes windows, as well as someone like Billy Graham or someone else whom we might hold up as having a significant role or ministry. Calling in fact infiltrates every aspect of who we are in Christ. And therefore, we feel it's crucial to understand that so that we can challenge and equip all Christians to live out their calling, not just find a calling. And then, it may be difficult. It may be it's like a needle in a haystack according to some people, but, it's not really difficult if you read carefully what the New Testament letters have to say about it.

Dr. Don Payne: Turn this in the direction of the word vocation. Now, technically speaking, of course, our English word calling is simply an English translation of the Latin word *vocare* or *vocatuse*, you know, for calling. But the word vocation has sort of taken on a life of its own in this conversation. Has it not?

Dr. Dan Steiner: Yeah.

Dr. Don Payne: And I think that it's not, that may not be exactly the same as how the word calling is used.

Dr. Dan Steiner: No. And I think that's where we have to do some good historical work to understand how we've gotten to where we're at. And I think what often is, what has happened so often is we've used words interchangeably and we assume everybody has the same understanding of what we mean by a word. But the reality is it's kind of like that scene in the *Princess Bride* where Vicini uses that term 'inconceivable' over and over and over and over again. And finally they're standing on the cliffs of insanity and he says it again, and Inigo looks at him and says, 'I do not think that word means what you think it means.' And as we look at the varied ways in which calling and vocation are used both in and outside of the church. It's not just the faith, the church, evangelical Christian faith community that is using calling terminology. We are finding this within secular resources that in some ways are adopting our functional theology of calling to describe the types of activities that bring significance and meaning in life. So, when somebody says I have a vocation, they might be referring to their job or they might be referring to something that they do as in terms of manual labor, in our culture, we have, or have had vocational schools. They're not necessarily about Christian work as much as they are just manual labor. So in our culture, in our Christian subculture, there's many ways in which this term is used. But if we go back historically, Martin Luther is kind of the beginning point of the vocation concept coming on the scene. And I won't go through a whole historical survey, but I think in some ways we're having to untangle ourselves from 500 years of integration with vocation and job or vocation and work. And that's not necessarily how calling is used within the New Testament. We've conflated these ideas and it's led us to the point where it seems so natural that it rolls off the tip of our tongues. But when you do what Bill is saying is do a deep study in scripture, we don't find Paul talking about calling in terms of a job task or role. So then we have to ask the question, how do we untangle ourselves from these two pieces without minimizing the importance of varied types of work, but at the same time expanding our vision of calling to the whole of life. It's not just about our job, it's not just about a task or a role. It's about the whole of our life because it is our identity.

Dr. Don Payne: Okay. Well take that then, either one or both of you and offer for us a sort of terse cryptic positive definition of what we should mean by these terms. Having, you know, assuming some of the untangling work, how should we be using these terms, do you think?

Dr. Bill Klein:

Well, I think if we have a biblically informed use of the word calling then that leads to freedom, that opens it up the capacity for each Christian to see their lives in line with God's purposes and plans for who they should be and how they should function as a member of the body of Christ. No matter what they do, no matter what their job or task or function might happen to be, whether it's preaching the gospel in front of a mega church or whether it's working in some other secular job that gets no acclaim or no press because it's not viewed as very important. So, I think that's the robust biblical use of the word actually gives us a lot of stamina and a lot of basis for living life fully as God intended it, rather than always wondering if I'm measuring up to what God has called me to be.

Dr. Dan Steiner:

If it is about an identity, I believe that understanding of calling not just reflected in the scripture, but is also greatly needed within our culture that is rapidly changing. What do you do if your calling is to a particular job and that job goes away? That's actually my own experience. That was my own entry into this conversation. I didn't even realize what I was entering into because my own story was, I'm called to be a youth pastor, and I'm not just called to be a youth pastor. I'm called to be a youth pastor at this particular church. And then one day I woke up and I no longer had that job, my entire world fell apart. Not because I didn't have a job and didn't know what was next. Fundamentally, I didn't know who I was because my identity had been wrapped up so much in that job, in this particular location. And here's something that I've been continuing to wrestle with and as I have conversations with students about it, I'm finding that it's, there's some resonance and some still, it's kind of malleable still trying to figure it out and to work it all out. But calling in the Scriptures, if it is such an identity forming term because it's about our participation in Christ. We are called to Christ, not called earthward. This is Ray Anderson and what he brings to the conversation that our calling is to Christ. It's not to something of this world. If that is how calling has been divinely ordained as God inspired scripture written for us. The way in which we have leveraged calling and kind of adopted and co-opted in our own ways, has been just as identity forming, but we formed our identity around shifting sands and aspects of life that are temporary or can be easily dismantled or taken away. And when that happens, I think that's when it becomes damaging and hurtful and frustrating. As long as you have agency and you can continue working out your, quote unquote, specific things seem to be going okay. But the moment you lose a job, an industry goes away, a loved one passes away, something, something changes. If our identity is anchored in any of those things that are changing, that's going to lead to frustration and hurt and confusion. But if our identity is anchored in the one whom we are actually called to, that's never going to change.

Dr. Don Payne:

And it seems like that the particulars of how that gets expressed in the things we do, may to your point, Dan, may change a lot over time or may develop, unfold a lot over time. And unless we have a durable, sustainable sense of what calling or vocation is, it's really at the mercy of the, you know, the winds of the times, the winds of circumstance. I think what we would hope here is to cultivate a sense of calling, a sense of vocation, that would be a sort of stable

thread, a stable rod through all of life, that would stabilize those shifting circumstances and the unpredictable aspects of life. But you have to have a very particular theology of calling in order to have that kind of stability when things may change. So unpredictably and perhaps uninvitedly vocation calling unfolds into and along the contours of, you know, of our lives as they unfold. I want to ask you a bit about this book project. I know the two of you are in the early stages of some research for a book proposal, a book project on this subject. Give us a brief overview of what you want to argue, what you want to do in this book.

Dr. Dan Steiner: Yeah. Bill's actually already kind of lined out what our thesis statement is, that a biblically and theologically grounded use of the word calling leads to the freedom of God's people in Christ, and strengthens the gospel witness of the church in the world. We want this to be a very positive forming book as opposed to we're just nitpicking all of the ways in which we believe calling terminology is used wrong. There's an aspect of recognizing, identifying, here's how calling terminology is used in our popular culture. We need to understand the lay of the land, but we want this to be about helping people find freedom in Christ because that, go into the book of Galatians, there's this freedom that is supposed to be had in Christ because Christ has set us free. Yet people's experience is often, more often than not, the more and more often than we may realize, not freedom. So this is leading towards freedom. That's our hope.

Dr. Bill Klein: Yeah. I think, I mean to trace what we have envisioned for our book, I mean, we want to set the stage by doing some of what we've just done in this podcast and, kind of see what the landscape is as we look at it in the way it's used popularly. And then we want to focus our attention on the biblical data itself, or themselves. So, what does the Old Testament say? We won't spend a lot of time on that, but we'll want to focus on the New Testament idea, both in terms of the gospels as well as in Pauline Epistles. And then, we want to do a historical study. I mean, it's important for us to set our work in the context of how some seminal thinkers have done this kind of work. Dan has already mentioned Martin Luther and Ray Anderson, but Bonhoeffer has contributed to this discussion as have several other important luminaries. So we want to see our work in a historical tradition. We're not inventing something that nobody has ever seen before. But then how does this relate theologically? We've mentioned the body of Christ, the church. We've mentioned humans themselves, a theology of people. How does this play out in terms of various, what we might call systematic theology categories, and then then come back after we've done our kind of research and our thinking about all these things, come back to some of those scenarios at the beginning. Like the one I shared earlier about, has God called you to this ministry or, or how it is used in various ways popularly and do a rethink about what it would mean if some of those conversations were had with a biblical understanding of calling. And how that would change the territory or the conversations that we have with each other. And when students come to Denver Seminary for example, and wonder what God has called them to, and we have an ability in our way of talking with them that will kind of be freeing and enlightening. And we hope set the stage for where we think they

should go. So, I think that kind of sets an answer to your question, Don, kind of how we proceed, how we perceive this book probably playing itself out. Then maybe ending with some parting shots, some conclusions in some way that we hope that we can encourage the church to be more faithful and the use of this kind of language.

Dr. Don Payne: Great. You know, a lot of the traction we can get on in any conversation, in any significant area of life depends on the kinds of questions we ask. And it seems to me that whenever we get ourselves tangled on this type of topic, it's probably because we've been driven by perhaps some poorly framed questions where we're trying to answer the wrong questions. We're asking the wrong questions. So if you had to reframe this very briefly into the question or the kind of question you think people ought to be asking about calling and vocation, what would that be?

Dr. Dan Steiner: One of the first questions that comes to my mind is a question that drives our focus on calling and the training and mentoring curriculum. And that is how does calling apply to the whole of life. When we think of calling in terms of a particular job, task or role, or it's very individualized and it's about my calling. Or even when you hear the rhetoric around, go find your calling or discover your calling as though it's hidden somewhere. It's hard for us to understand what it means to live out our lives as called people. The Holy called people of God called in Christ to Christ for Christ in the whole of life. So that question of.

Dr. Don Payne: It kind of suffocates the concept.

Dr. Dan Steiner: Yeah. It limits it, truncates how we understand calling. And so to ask the question, how does calling relate to the whole of life forces us beyond those particular contexts? Not that our calling doesn't apply to those contexts, but we in some ways have to lay out a broader backdrop of the conversation before we can ever get into the specifics of discerning, how am I gifted, what are my desires? What are the opportunities that are in front of me? What if I don't want to do this, but I have to do this to pay the bills? How does calling apply to that?

Dr. Don Payne: Yeah, can I still be called.

Dr. Bill Klein: Can I still be called or did I lose my calling? And I think that's where it's very freeing. We opened up the decision about what job or what vocation, if you have the freedom to choose or we open up the vision of someone who does not have freedom to choose to still understand how God's call on their life applies. And we don't want to eliminate calling to just the select few or the heroes of the faith, the ones that are lifted out in scripture, or that we hear in church history as the examples and the normative ones.

Dr. Dan Steiner: So maybe a second question to the, how does calling apply to all of life or to all of life? A follow up question and maybe even the first question we need to ask

is how does our theology of calling apply to all people in all times? In all circumstances is the way in which we talk about calling a reflection of human agency for those who have the agency to choose and to determine their own path. And then we might after the fact, quote unquote, baptize our endeavors with calling language. The reality is there are many, many people, the majority of the world that don't have the freedom and flexibility that we might because of our own circumstances.

Dr. Don Payne: Oh, that's a really good diagnostic to apply to this Dan, because when we super impose assumptions about a certain range of choice that we enjoy and then, or we superimpose that onto the biblical text, we've automatically constricted the concept to a very, very thin slice of the human population and even a very thin slice of the Christian population historically. Well I can't wait for your book to come out, so get after it, go to the library now and get right on this thing, cause we, yeah, we need this. We need this contribution. Thank you both for taking time to do this.

Dr. Bill Klein: Thanks for inviting us on.

Dr. Don Payne: This has been a great conversation. This is Engage360 at Denver Seminary. We hope that you will listen regularly and tell your friends about us and if you've experienced a radical life change through one of these conversations, give us a review or a rating or something on that so that we can spread the word. We are very grateful for the people who make this happen behind the scenes. Christa Ebert is our faithful sound board technician. She's on those boards today, carrying us through and also want to thank Dusty Di Santo and Rob Foley and Aaron Johnson, Michael Robertson, Maritsa Smith, Sean Truman, and Andrea Weyand. These folks make this thing happen and we're grateful for their service. You can reach us with questions, comments, reflections of any type anecdotes at podcast@denverseminary.edu. And we hope you'll communicate with us. I'm Don Payne. Thanks for listening and we look forward to another episode with you next week.