

Introduction: Welcome to engage 360 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: Hello everybody, welcome again, to Engage 360 at Denver Seminary. We're glad you're with us. I'm Don Payne, your host. And today this week, we have a chance to interact with one of our graduates, Chase Davis. Chase finished both an Mdiv and a THM here at Denver Seminary a few years back. And he serves as lead pastor of Ministry at The Well Church in Boulder. I don't know if you use the word church in there. Chase. Welcome to the podcast.

Chase Davis: Thanks so much. Yeah, we definitely use the word church now.

Dr. Don Payne: Okay. All right. Well know, you never know you can't take that for granted. If you just call it the Well or the Well Church, but it's the Well Church in Boulder and you were one of the founding pastors there a few years back, right?

Chase Davis: That's right.

Dr. Don Payne: How long?

Chase Davis: Back in 2011 we planted me and Matt Patrick planted along with the core team. It was August, 2011. So we're coming up on our 10 year anniversary now.

Dr. Don Payne: Great. Yeah. Congrats.

Chase Davis: Thanks.

Dr. Don Payne: Yeah. Cool. We're proud of you. Anyway. We've got chase on the podcast this week to talk about his recent book released called Trinitarian Formation. The subtitle is a theology of discipleship in light of the father, son, and holy spirit. And this is a really interesting work that I want to commend to you because it is one of the few books out there that gives a real theological underpinning to the work of discipleship. There are lots and lots of books out there. Very helpful, very appropriately helpful books on discipleship from a more practical methodological standpoint, not nearly as many works available to us that give us those theological underpinnings of discipleship, which and I know I'm biased in this statement, but I think that's really where the action is because anything we do at the methodological level is going to reflect some sort of theological commitments. So, we've got to do some of that rootage work that groundwork subterranean theological work, if our methodological work is really going to be sound and productive in a, in a biblical and faithful sense. So anyway, kudos on completing this work chase Trinitarian Formations published by Width and Stock. Before we get into the book itself, why don't you kind of put this work in the context of your own story and your own journey to put it real candidly, why did you even care about this?

Chase Davis: Absolutely.

Dr. Don Payne: Other than I know you're a theology nerd, but why do this?

Chase Davis: Yeah, for sure. It really rose for me from a kind of a holy Discontentment in the way I, I kind of grew up in the church, not kind of I did, you know and for me, discipleship was kind of always a moving target. It, it blended mentorship and learning and classwork and all this kind of stuff. And really when I planted the Well and then came to Denver seminary, the tension that was already there, kind of implicitly growing up in the church and feeling that holy Discontentment really came to the surface. As people starting to ask me, they would look at me and go, will you disciple me? And I would stare at them blankly. Unhelpfully cause I was going, I don't even know what that means that I'm a pastor. I should know what it means to make disciples, but really that just kind of reflected kind of the deep kind of confusion I sensed in the church kind of background I had and the upbringing I had, what Jesus meant when he said make disciples. And so that really sent me on a trajectory in seminary and thankfully at Denver Seminary did such a great job with the training and mentoring program.

It like just primed my pump for really the work here. You're going to see if you're an alumni or anything like that, you're going to see a lot of, kind of undertones of the training and mentoring program in this work, especially at the end. And so that sent me on a journey with the Mdiv. It was more of covering the groundwork and the THM. I really wanted to focus on what it means to make disciples. And I didn't want to do just kind of the typical pragmatic approach which kind of settles for more, like you mentioned, methodological approaches to formation and Christian spirituality, but I would really want it to get kind of take a step back from the table and go, what are we even talking about here? What are we talking about from epistemology to assumptions about personhood itself and really maybe take a more critical approach to what are we doing when we make disciples? And that was really the heart I had behind it. And that's just kind of the thinker I am the way I approach life. I always try to go a little bit more abstract, what can be frustrating and slow me down too much sometimes. But that was really the tension I felt that drove me to dive into this research.

Dr. Don Payne: One of the things that drew me initially to your work Chase was sort of a long standing conviction or opinion that any methodology we utilize in discipleship assumes some theological commitments, some theological understanding whether or not we've articulated those they're always operating. And we might as well kind of peel back a little bit and look at what those are and see if they really hold up, theologically, hold up biblically. And I think that's a large part of what you seem to be trying to do in all of this.

Chase Davis: Exactly what I'm trying to do. And really, that I share that conviction with you not just because I was your student but, I've felt a deep conviction that there's got to be more than just taking classes or kind of having a mentor relationship with someone else. Although those things are great things. And we offer classes

in my church and, and we offer mentorship at our church. So there's nothing implicitly wrong with those things, but really it's important to check our priors and make sure that what we're doing is, is theologically faithful is biblically faithful, and not just kind of the next conference fad, you know, the next book that's coming out. And so that definitely is a part of the reason I engaged in them.

Dr. Don Payne: Yeah. Now, before we end this conversation, I do want us to kind of loop back to some, some practical takeaways because you're an active pastor and you still probably have people asking you to disciple them or asking you what discipleship is. So you still have to deal at that level, at the really accessible street level of what is discipleship. So we want to loop back to that and see what difference you think this actually makes ultimately, but before we get to that, you know, we're going to have a bit of a conversation about one, one aspect of the theology of discipleship it's. And I say one aspect, because it's a broad, it could be a broad conversation it's as big as what it means, as you said, to be human, to be human in God's image, but we're going to take a swing at one aspect of that through your work and you frame this Trinitarian formation, why?

Chase Davis: Well, Trinitarian formation really developed out of the theological method of John Frame. John Frame is a Presbyterian theologian retired from reformed theological seminary. And he claims his theological method. Is he, kind of touts in a proud way, the word Biblicist, and really upon further investigation, this approach of what he calls try perspectivalism is really kind of word of the day, right there, a big word made up word? And so what it means is try three perspectives that there's three perspectives to knowing. And so it's an epistemological assumption that when we engage in the quest for knowing things, and understanding life and even loving and just relationships in general, there's three aspects. He builds these offer John Frame. He builds them off of his, what he calls his Lordship attributes, the control authority in the presence of God. And then he kind of goes more abstract, more philosophical.

And I get into this in the work where he talks about the normative perspective, the existential perspective and the situational. So those are big words, and I want to break them down. Normative. When we talk about normative and engaging with you and I in conversation or anyone in relationship, we're talking about the facts of reality. Who they are kind of, it's typically how an American context. We present ourselves to other people, what I do, where I'm from just facts about my life. And we're very comfortable with the normative perspective and the existential perspective we're dealing with knowing someone or God, in a way that's more feelings based, more, how does that land on me? What do I feel about my upbringing in Texas, so to speak and then in the city.

Dr. Don Payne: Nothing but good.

Chase Davis: Nothing but good. Of course, of course. And then in this situational, we're dealing with kind of the context we find ourselves in knowing each other in the act of kind of doing activities together of obedience, knowing God by obeying

God, by serving God by loving other people. And so all three of these come together and the reason it's Trinitarian. John Frame and his early writings, he didn't explicitly make this as clear, but in later writings, he really made a Trinitarian connection to his theological method, arguing that God, the father would be the normative God, the God, the son would be the situational, and God, the holy spirit would be the existential. And so there's a correlation there with the Trinity. And I just found that to be a really compelling way to think about how we view growth and maturity and engaging God and others.

Dr. Don Payne: Push that out a little bit further in terms of how that does shape our understanding of growth.

Chase Davis: Yeah. So if we just reduce growth to the normative which is a common kind of evangelical scheme of discipleship, and you and I both love theology. We could talk about the normative perspective and kind of facts about God who got it, has God's attributes the way it works redemptively. If we reduce it to that, we're missing out on so much more of the Christian faith and the Christian experience. And the Christian tradition in terms of maturity, if we just reduce people to buckets that are empty, that need to be filled with knowledge, it becomes almost a dehumanizing exercise. And classwork and rigidity and fact based learning, all of which is very good. So I don't want to encourage anyone to denigrate those needlessly, but I'm saying it's an insufficient picture of what it means to grow in godliness.

Dr. Don Payne: Okay. Likewise with the situational and the existential. You can, we could probably find models of discipleship, whether or not it's used whether or not it's described by that word models of formation, models of Christian growth, that are driven by any one of those perspectives to the exclusion of the others almost?

Chase Davis: Yeah. And so, you know, I can't attribute the motives of how I was raised in church, but for me, a lot of it was based on behavior modification. And as a parent, now I kind of get it, you know, you kind of understand, you're just trying to get them to either do a certain thing or be a certain way. And so I think that's almost inevitable in some ways, but the behavioral modification that can kind of permeate Christianity, especially in discipling students or young people it can be a real situational perspective where we're just focused on obedience, just obey. And what I see a lot of me, I'm a millennial, what a lot of my millennial kind of compatriots are doing is they were raised if they were raised in the church and they were raised that way, they kind of spurned that almost become antinomian and they go, you know, what that was that felt really constricting really. I didn't really get to engage with God in other ways. And it wasn't helpful for me. And it was very exclusive.

And so as so much about saying the right things at the right times, don't do these certain activities that now the pendulum is kind of swung and it's kind of a minimization of the situational or even trading the situational for other more culturally preferred situational discipleship methods. So, yeah, it can become

very exclusivistic and you can even pair them up, you'll get movements that are there's a common phrase like orthodoxy, orthopathy, and orthopraxy. And so you'll get some movements that just focus on to the normative and the situation and what we believe in what we do, and they miss completely how people feel about that, what it what's their experience. And so I think that having this Trinitarian perspective as a really more holistic and God honoring way to approach other people.

Dr. Don Payne:

I wonder whether there is whether there is something in this that speaks to a common conversation. I've heard that pits knowing and being against each other. And so, I'll hear this quite often have heard it for many years where people will perhaps have been in a tradition or in a lifestyle that emphasizes doing, doing, doing, doing, and then they get burned out on that. They get resistant to that. They realize that that alone is really dry. And so they'll then play the being card and say, I need to get, you know, God has not made us into be doers. God has made us into beings and I need to be before I do now. And I've often been puzzled by that, by that pitting of those two things against each other being before doing or being instead of doing, I mean, is that in light of who God is as Tribune, is that a fair way to even think about ourselves or about our growth process, or is that another version of what you just described?

Chase Davis:

I personally think it's another version of what I just described, but I understand the impetus behind it. And I understand I have great sympathy for that as someone who's who get likes to do a lot and likes to accomplish a lot, it's important to rest and to recover and to be before God. But I think what it is it's a reduction of what it means to know to just the intellectual kind of experience. And so if we reduce knowing to just kind of either being before God or learning or reading a book about God and not doing, we're going to miss out on kind of the cadence of life that God invites us to when it's all three in one. And so knowing is actually try perspectival to use frame's word, it's a Trinitarian experience. And so, yeah, there may seasons where we've overdone it on doing too much. But that doesn't mean we jettison that it may mean we put an emphasis on a different perspective, but, but kind of a modern, these modern approaches where we create bifurcations, we create two, it's a black and white picture of either knowing or being, I just find them very ultimately unhelpful. They may work as a pithy statement in, in kind of the short term, but in a long-term discipleship approach, it's a very simplistic way to try to resolve a tension that God is inviting us to encounter him and truly knowing about him and not reducing knowledge to just an intellectual thing.

Dr. Don Payne:

Okay. So if I'm following you, then it sounds like when those two things do get two or three things knowing, and being, and doing when they get pitted against each other maybe the assumption is too thin and understanding of what knowing really is. If knowing and being, or knowing, and doing, or being in doing get pitted against each other, we're talking about each of those in a really thin or one dimensional way, rather than a thick and full.

Chase Davis: That's, right. Because we know by doing, and, and we are a person, God constitutes us as people, as children, we become who we are by doing things by acting out by being corrected by our acting out by trying new things. And so reducing these things to kind of this thin understanding really robs us of the joy of life and the joy of learning. And it creates what I think it creates enemies of, of perspectives that really should be seen as a composite. And of course, we can put emphasis too much on one or the other. And we could talk about kind of different movements. Like you mentioned, different ministries or different schemes that, that are too heavy on one of the other. But I think that seeing them all together gives us a fuller picture of what it means to be human, what it means to love God and love others.

Dr. Don Payne: Let's talk a little bit about that existential domain you mentioned, which is the affective, the domain of the feelings. Now, there are lots of lots of folks in what we might call evangelical environments, whatever we want, want to mean by that who have taught, have been taught to be very suspicious of their feelings of, of the affective domain of life or existential. And they've been taught that that at best is to be at the service of the knowing or the cognitive dimension as if there's, you know, like a pecking order, a hierarchy. Is that a fair way to do that? Or let's talk about what it means. I know I'm throwing two questions at you here, but what does it mean for that, that existential, that affective domain of life to be a form of knowing?

Chase Davis: Right. And to go back to the first question, I think that when we create linear schemes, where one than the other than the other, where we first must know, then we can feel we do ourselves a disservice, and we kind of misrepresent a lot of the biblical representation of what it looks like to be human before God, and with others. The existential or the effective gives us insights into how God is working in our lives. And it can be a place of knowledge that would never Trump the Bible that would never, you know, if we have feelings that go against God's word, we would always want to submit those to God's word, what frame calls the Bibles, the norming norm and which is very insider language. But it, he's basically saying the Bible shapes kind of all three perspectives, but when we have feelings or affections or desires, these are insights into who we are. Maybe, maybe God's calling in our life, maybe how God is moving.

And as Christians filled with the holy spirit, those feelings, those desires, those affections are, can be really helpful guides to knowing. And of course they should never Trump God's word. They should never go against God's word. But if we simply wait to feel, or we subjugate feeling to kind of this place of like, it's an insufficient form of knowing an insufficient form of love, then we just reduce humans to robots. And we just become these people who are very fact-based and facts are very important, very fact-based people who have no place for feeling who have no place for empathy, connection, desire. And I just feel it's a very reductionistic approach to formation.

Dr. Don Payne: Well, it strikes to me as, or brings back to my mind Jesus' statement in John 17, when he says, I am the truth. I am the way I am the truth. And what does it

mean for a person Jesus, in this case to be the truth, not merely to speak the truth or to tell the truth, but to be the truth that ought to get our attention. It seems to me more than perhaps it does because that, that forces us to differentiate between truth and data. And I wonder given what you're describing chase, I wonder whether we've over associated data with truth and assume that if we have factually accurate data, we have truth. But if Jesus is the truth, then we're talking about truth in a much broader, much fuller, much more personal sense.

Chase Davis: I agree. And he also in that same passage says I'm the way the truth and the life, right. All three, which I believe have, I don't know if I mentioned this in the book or not, which I believe have correlations with kind of the Trinitarian model formation. And so if we look at Jesus, as we think of him as the image of God, we are made in his image, and then we look at him and he's saying, I am three things, the way, the truth in life, this isn't all he is. But it is a way he articulates who he is to us and reveals himself to us. So I think there is an aspect where yeah, we can reduce the truth to just facts. If I just have the facts, that's all I need, but it's more than that. And what he's getting at is the truth is a person, not just a set of information. But that's not to say that information is not important.

Dr. Don Payne: Well, it's crucial, right? Obviously.

Chase Davis: And so that's why I think having all three perspectives, especially in that passage, as you just highlighted the way the truth and the life really, really highlights the holistic nature of encountering God in a way that's not just not just truth, although truth is essential.

Dr. Don Payne: Yeah. If we can loop back to the nerdy part of your argument, just a little bit you, you mentioned John Frame, but in your book, you actually put John frame in conversation with another relatively well-known philosopher, James K. Smith. A lot of people will know of Smith from his work. You are what you love. And I think he's got a few other books that are maybe not quite as well known as that one. Tell us just a little bit about what you drew from Smith and how you put them in conversation with each other and how, how that informs this theology of discipleship that you're talking about.

Chase Davis: Smith does a helpful job of articulating the tension in Christianity, where for many of us we've reduced discipleship to knowing in the intellectual what Smith calls the head aspect of humanity. And what Smith argues, and not only his work, you are what you love, but his cultural liturgies series and other works, is he argues that we need to recapture the heart. And so that's why he talks about you are what you love. He wants to recapture the affections and importance of affections in formation and discipleship. He uses the word liturgy which for a low church people like myself may be off putting at first, but it's a really just helpful word liturgy to describe kind of the all encompassing way that we're formed as people. And so at Smith is trying to do, is he said, look, and particularly evangelical churches, it's a linear scheme of head and heart and

what he actually flips it. And he goes, heart informs your head. And so I view that as a helpful conversation piece because he's, I think he's onto something. Now in my work, I make pretty clear that I think it's still not getting at what Frame is getting at where it's head heart, hands so to speak. And it's all three and there's not a linearity there. That's not a 1, 2, 3 scheme instead of it, it's a holistic picture. Kind of like what we've talked to.

Dr. Don Payne: Okay. All right. So as a Pastor, let's bring this back to your, your routine work as a pastor. How have you seen all of this have either an implicit or an explicit effect, a practical effect on actual discipleship, spiritual formation? Yeah, what's different?

Chase Davis: So I think for me, you know, the way I used to approach discipleship before I kind of went on this journey and in this work, is it was more of a what's the right belief you need to have, you know, what is right about God that you need to believe? Which is a good thing, but it's insufficient. And so what's changed is I put more of an emphasis in our disciple-making ministries at the well on all three perspectives. And I invite people to explore where they might need to grow. And so I constantly have conversations with people not trying to criticize, but invite them to explore how they might be just based on personality, church, history, denomination, family, how they might be predisposed to be more comfortable and either their head, their heart or their hands. Maybe they're more comfortable just reading a book and talking about it with other people. That's great.

Typical church Bible study where we're studying the word of God and, and talking about that with others. That's awesome. Also, there's important work to be done in the heart level and the hands level and obeying God and really connecting with our desires and being honest with those. And so for men like men, particularly we're kind of notorious for not really being in touch with our desires, our affections, our emotions for whatever reason. And so in our men's ministry, it looks like challenging men to own up to what they truly desire. Most of us men, we kind of live with our desires, kind of shoved away. We want to be dutiful men and be good guys.

Dr. Don Payne: And you're just speaking for a friend, right?

Chase Davis: Yeah. Not anyone in particular. And, and so what we invite men constantly to do is take inventory and then express, what is it you want out of life? I mean, this is what Jesus asks all the time. And his and his disciple-making ministry is, what do you want, what do you want? And he often doesn't shame people for, you know, saying the wrong thing. You know, if they say, I want to be healed, he doesn't go, well, what you should really want is this. Although he does come around and invite them to a greater knowledge, but he meets them where they are. And for most of us men, we don't engage God that way. And so a lot of it is inviting men and all people really to get in touch with their desire. Not because their desires should be worshiped or a God, but they're a key source of knowledge that could be a breakthrough to growth in godliness.



Dr. Don Payne: How would you envision this possibly changing or refining the broader culture of discipleship in churches?

Chase Davis: You know, for me, I think it would really shape discipleship and churches to be, feel less like a performance oriented environment. There's kind of a phrase that goes around in churches where it's okay to not be okay, but it's not okay to stay there. And I think that's sad, not because I don't find some truth to that statement, but because for a lot of our discipleship, disciple making ministries we typically put a timer on it and we say you're allowed to not be okay until next year or until five years. And so, the reason I think this is helpful in terms of the landscape of discipleship, is it deescalates the emphasis on just one or some kind of linear scheme where we dehumanize people and treat them like machines for certain outputs. And instead it invites us to explore the Trinity and explore God and how he's made us and be in community with others and be patient and loving and give people time to change and trust that it's God who's changing them.

Not me as their Pastor, although I play a part in that by preaching and teaching and shepherding and all that good stuff, but really it's deescalating and taking away kind of the keys to the engine of modernism. That's created this, it's really pressure cooker environment where a lot of young Christians and mature Christians feel they're just not performing up to speed. And so discipleship turns into a lot of performance, do the right things for God and for others. And what I'm trying to argue in this book is mean like performances is necessary and important in life, but gosh, if that's our discipleship, disciple-making ministry, it's no wonder people are burned out and tired and are quitting, and you have this whole movement of deconstructionism and ex evangelicals and all this stuff if we've made formation and knowing God and to this really performance-oriented activity,

Dr. Don Payne: Well, I really love and resonate with your word. And I just forgot your word deescalate. Yeah, the escalate, they it's like depressurizes. And you, and I've had some conversation previously about the biblical doctrine of sanctification. And one of my own kind of changes of mind on that over the last few years is, has, has kind of related to some things you're saying, because in, when we think about sanctification as a parallel to discipleship or to growth, there's automatically this pressure to measure and assess, which is very linear. But to measure and assess not only our own growth, but other people's growth. And I have just, you know, as a former Pastor, I found that incredibly and precarious to try to measure or assess other people's growth. I can't even measure my own really in most instances. But what actually changes us is the presence of God.

And it would seem from what you're saying, if we focus on bringing people into or helping them pay attention to the presence of God, in all of the dimensions of who God created us to be in God's image change will happen, but it doesn't fall as directly to us to assess that or to set up metrics for that in people's lives. Because the actual process of growth and change seems to be pretty meandering in many ways, you know, moving forward, moving back,

meandering off track back on track, just really difficult to put that on a spreadsheet, but it does happen. It's real. It happens, but it just kind of depressurizes us in trying to help people move through some kind of a paradigm we think they ought to move through and just do the things we ought to do and let God do what God does to change people, which does happen.

Chase Davis: That's right. Yeah. I think early on in my ministry because I'm more I have an engineer's mind I was trying to use spreadsheets to quantify how people are growing in godliness and where they needed to grow. And it wasn't supposed to be this kind of hard kind of exercise. But I think for many people, it was felt that way because you know, it would be like if you went to your wife and it's like, I'm trying to assess if you love me, therefore I've made this spreadsheet, and I've quantified certain aspects of.

Dr. Don Payne: That Tends to go really well in my experience.

Chase Davis: It's not good. And so you know, I love quantifying and assessing, and I think that's crucial in ministry. I think you have to be aware of that stuff, but, but like you said, all of this really stems from a deep sense and belief, not just sense of belief that when the Bible says that we are holy and we've been made holy by Christ, that's a fact, it's not a nice idea. And when we talk about the church being holy we believe in one holy Catholic church so to speak that holiness is derived from God himself. It's not something that we can manufactured.

Dr. Don Payne: It doesn't mean the church has become good, all of a sudden.

Chase Davis: No, no. And we can get in these real, really binding situations when we find ourselves in churches and we're like, gosh, this is don't seem to be Acts 2 this. Doesn't seem to be the beautiful community. This doesn't seem to be what I thought it would be. Well, then it makes us go back to the drawing board. And it's like, what did you expect? We're a community of sinners saved by grace. And our holiness is not because we've achieved a certain standard of holiness. It's derived from the holiness of God.

Dr. Don Payne: Yeah. Love it. Love it. Hey, we need to bring this to a close, but tell us a little bit more about The Well, and I want to just encourage the listeners to, if you're ever in Boulder, Colorado to look them up and drop by. I've had the privilege of preaching there though under it was under odd conditions because it was during COVID. So when I say I preached at The Well, what I actually mean is I preached to you, Matt, your worship team on your camera. That's who I preached to.

Chase Davis: Love to have you back.

Dr. Don Payne: I can actually meet People at The Well, but I want people to look up The Well and drop by if they're ever in Boulder. But tell us a little bit about the minister.

Chase Davis: Yeah, that'd be great. I don't know if the, the circumstances now would be two different, other than that, we're going to have real people. We have people we're meeting in a bar. And so that's a, that would be a unique experience for you preaching in a bar.

Dr. Don Payne: Not at school, any longer.

Chase Davis: Not at the school right now. We'll see what God has next for us. We're, we're hopeful that we're finding a permanent church building in Boulder, which is really exciting news for our church. But yeah, we meet on Sundays right now Sundays at the Ray back which is a food truck bar and Boulder at 9:30 on Sundays. And, you know, we're, we're all about church planting. That's a big kind of ministry of ours. We've planted three other churches out of our church in the last 10 years and the Boulder County area. And so our vision is to see lots of gospel preaching churches all over the state of Colorado. That was our original heart for not just Boulder, but for the state when God called us to plant. And so I want to see all these places in Colorado that aren't as cool as Denver, so to speak. I want to see them reached with the Gospel as well. There's good Gospel preaching churches there already. And there needs to be more in our state because lots of people are moving here and there needs to be more Gospel impact and work Gospel witness. So that's our hope for the future is that we can be part of whatever God's up to. And we think he's up to something pretty cool at our church and that we'll continue to work through it.

Dr. Don Payne: Yeah, I hope so. Well, we're really, really pleased and proud of you and what you're doing there. So again, the name of the book is Trinitarian Formation, a theology of discipleship in light of the father, son, and holy spirit by J Chase Davis Width and Stock, 2021. So get yourself a copy of this. Want to thank chase for taking some time to come all the way down from Boulder to have a conversation with us.

Chase Davis: Absolutely.

Dr. Don Payne: Thanks to Andrea Weyand and Rochelle Smith and our communications office helped make this whole thing happened. We're grateful for them. And for you taking a little time to be with us, we hope you'll check out our website. We actually have a new website entirely new Denver Seminary website coming pretty soon, I think sometime in the month of July. So please check that out. And we always have a lot of really good resources there, even if you're not a student, but we'd love to get you connected or further connected with the Denver Seminary community. So check back with us soon. We'll have another conversation. In the meantime, I'm Don Payne. This is Engage 360, and we will talk to you again soon. Take care.