

*Side A* Malcolm Cameron interviews Tom Bulick (TWU Student Life), David Enarson (Founder), and Jamey McDonald – “TWU as an Arm of the Church” (Feb. 27, 1990)  
*Side B* Austin Stouffer (Trinity Western Seminary) – “The Need for Godly Christian Leaders”

**[Side A]**

Malcolm Cameron: It’s really interesting and it’s actually very heartwarming for me to be able to talk with Dave Enarson especially knowing that God implanted within his heart a vision for something like Trinity Western University a number of years ago. And God has been faithful to him and has led him through many years and has seen first hand the faithfulness of God, the mercy of God. And that his mercies have been new every morning to you especially as we think about the development of our institution today. Yesterday we chatted rather briefly about the grassroots of Trinity and that you were walking around Seal Kap Farm, oftentimes up to your knees in dew. And you were thinking at that point in time in terms of vision and what could be created. What could God possibly be doing within my heart, within your heart to establish a vision? And then what would be the necessary means whereby that vision could come into play? With the advent of Dr. Snider we have developed the mission statement of Trinity Western, that being that we are an effective arm of the church. We are not exclusive from the church, nor is the church exclusive from Trinity Western. And tomorrow we’re going to be getting into the recent development of our seminary, and on Thursday we’ll be getting into talking about future plans of the church and the seminary and Trinity Western University itself. I’m just going to ask Tom to define rather briefly and clearly what it means that we say Trinity Western is an arm of the church.

Tom Bulick: Well, Malcolm, I understand that the mission is largely educational whether one is propagating the gospel with a view to inviting people to accept Christ as savior, or whether one is involved in teaching people to obey the Lord’s commandments. In either case the mission is essentially an educational one and I see Trinity Western as a liberal arts institution simply as a contemporary manifestation of the church’s educational mission, a manifestation which is suited to our contemporary situation. So I see that the university is fulfilling or contributing to the fulfillment or is established with a view to obedience to that commission of the church to evangelize and to train people to obey the Lord in whatever he has commanded them.

Malcolm: And, Dave, twenty seven, twenty eight years later are we still in keeping with the original vision that you had established?

David Enarson: Well, originally I would say we were unique in this in Canadian schools. That as a school with a liberal arts base we did not demand that everyone who enrolled would be a believer, nor did we demand that if you were on campus you had to attend chapel. We just felt that this is a ministry of church in reaching the unreached in a very real way. Christianity is never compelled; it comes from the heart. And so from that standpoint I would say that the church has grown, and to me one of the great delights is this: that I come here to chapel and you’re here because you want to be here. That’s a tremendous thrill. Then the other is this, that I know this: that when you are here you are

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not only being trained academically, but you are being trained with the recognition that if Jesus Christ is Lord nothing is secular.

Cameron: Dave, at the time many years ago were you a pastor? Were you teaching at the time?

Enarson: Well, twelve years before I came out here to take the pulpit of the Langley Free Church, I was a faculty person in the Bible school, and so it was at that level that I think that the consuming vision for a liberal arts base in education developed in my life. The Canadian schools, Bible schools, had really nowhere to transfer the credits that the kids had earned on a Canadian level. And so they went across the line and to the Canadian scene there was a tremendous brain drain where the sharper students went south and the US enveloped them. And I think the Church in Canada has suffered through the years just from that, and we have become [5:00] a real doorway to the turning around of that.

Cameron: So your concern at the time, having been an academic, having been a pastor, to develop over time an institution such as Trinity that is not necessarily defined as a Bible college. And there is nothing wrong with Bible colleges, but a liberal arts institution similar to what you referred to yesterday as Wheaton in Illinois.

And Jamey, maybe we'll run down to you. As a more recent pastor in the community of Fort Langley and Langley, what do you as a pastor, and you can speak a bit on behalf of the church at large, what do you look for from Trinity in terms of input into the life of your church and input into the lives of your students, your young people?

McDonald: I pastor a local church so I speak from a local church perspective. Sunday morning a number of you as students come to our congregation and a number of the staff and faculty come as well. And I kind of see Trinity Western people in the same light as I see Fort Langley people, Walnut Grove people. They are people coming to our church. They have some unique, particular slots in life, and so I have to adjust my expectations but on the large scale I expect Trinity people to come and to wholeheartedly participate in the life of the church. Especially when she gathers on Sunday morning. Just come and let your heart be there. Where you are, be there. Just as I expect a 79 year old grandmother to come and be there and a 39 year old mother of triplets to be there as much as she can. You come and be there. That's the large scale. But the smaller scale, understanding where you're coming from is, I think it's unrealistic to expect Trinity personnel to commit themselves to the next fifty two Sunday mornings, I'll teach the grade 3 girls class. Because of the nature of your schedule and your calendar year, and so what we've tried to do with Fort Langley is to say that we have periodic things that we need help for. And could anybody help do this on March 4<sup>th</sup>? And I think it's realistic to expect Trinity students to say, yeah I can be available that one time. I can't be available for the next

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sixteen Wednesdays but count on me for that one time. So I have a large scale but also a periodic scale of expectations.

Cameron: Oftentimes, the students view the local church across Canada as being merely our financial constituents that kind of wave their little wand around saying this will be included in your community standards and this will be included in, in this aspect of your school and this aspect of your school. And if they're not then we're not going to support you financially. And so from a student's perspective and I'm speaking very, very generally here. I'm just taking a very broad perspective here. But sometimes from a students perspective they think in terms of you know, we can't do this because our churches don't like it and they're going to take away their support so that's why we can't do this. And I kind of suspect that the church would be somewhat insulted if they felt that way. Jamey, what would you like to do with your church for our students beyond waving the magic wand with the dollar bill kind of thing?

McDonald: I would say that you need to see the church maybe in a different light. I think what you're talking about is true. That's a real fear and I feel with you on that whole thing. That's a whole nother discussion. But view the church this way. One: it's a place where you go to worship. At this point in your lives much of those needs are met in this kind of a fashion but there will come a day in your life where you'll need to do that and you'll feel the need in your soul regularly. Secondly, view the church now and I'll use my congregation as an example, as a model for the life of the church. And I feel very strongly in our congregation's life that we are modeling local church life to the people who in ten years time will be running churches all across North America and around the world. So you'll often hear me say things like remember this for sometime down the road. And I think you need to come and say, oh I'm going to file that one away, that one is a good idea. Third thing, I think you even need to see the church as today is friendly toward you. The church doesn't just exist for something on Sunday morning. It has some unique offerings that the university can't provide. And I'll get real specific. Some of you come see me because you can't talk to anybody on the campus and that's fair. I don't mind seeing you. We have a unique perspective, a pastoral perspective, and there are other people in the church who can do the same thing. So see the church not as a flag waver but as having some things to offer to you in your lives today.

Bulick: Malcolm, could I comment with regard to the arm of the church relationship of the university. We talk sometimes about the ownership of the institution. Whose university is it? Faculty believes that it's their institution, students believe it's theirs, administration believes it's theirs, and obviously the church [10:00] constituency believes the university belongs to them. I think the whole thing points to the fact that the university exists as a result of a cooperative arrangement. And in the same way that students have expectations and administration doesn't always meet those expectations, but we hear about it when we don't. And if we don't meet expectations sooner or later we

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will see the impact of that in student enrollment, student dissatisfaction, etc. Students will tell us we don't want to come to your institution any longer because we're not happy with the way it's run. We're that unhappy about it. And every student has that right but I think the same right is there in the constituency, in the church that has a stake in the university. And the church has a right to say we have expectations for our institution, and we're going to support it because we believe in the things it stands for. If we no longer believe in the things it stands for, well then our support is going to be impacted by that. So I think that's legitimate. I don't think it's just a matter of the church picking the tune and the university dancing to it. Pardon the analogy, [laughter] but, that's the way it goes.

Cameron: Tom, ah...

Bulick: What can I say?

Cameron: I have a question. I'm having a hard time just putting it together in my mind, but we seem to concentrate so much on the development of Godly Christian leaders in the marketplace and almost to the exclusion of the church. What about the developments of Godly Christian leaders for the church, primarily for fulltime church ministry?

Bulick: It seems like we face this tension every day. There's the danger of creating an artificial dichotomy between people who are in professional ministry – people who have the responsibility to evangelize and teach and make disciples – and the rest of us who aren't in professional ministry we can go about the pursuit of our careers, making money, and accumulating stuff, and enjoying life. On the one hand, the university stands for an attitude toward ministry which is more Biblical, I think, and says that basically ministry is every believer's responsibility because every believer is gifted and every believer should use the gifts that God has given to influence those in the marketplace. So we're trying to put business majors in business positions, and educators in educator's positions, and leaders in all sorts of different walks of life.

There is a tendency on our part to look down on, I say maybe not tendency, there's the possibility that we would look down upon or would depreciate the significance of career ministry. And you know we walk by and we take a look at the ACTS building and the building is not particularly attractive or impressive. It's not brick. There's no ivy on the walls. It isn't particularly impressive. It doesn't have a huge student enrollment and we can think to ourselves, well the university is what matters and those people over in the seminary, well they're training to teach the Bible or be missionaries or something like that. I think there's a point at which there has to be balance in our perspective. God calls people to vocational ministry and we have a responsibility to provide adequate training and preparation for them in that ministry. And there're probably people who are here this morning who have convinced themselves that God wants them to be a Christian businessman when in reality they haven't given a fair shake to the issue of whether God

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wants them to be a professional in the sense of career minister, pastor, missionary, educator, etc. We have to have both. And we have to have respect for both: those that are called to a particular ministry calling and those who by virtue of their faith in Christ are called to be ministers as well. There's got to be both, and we've got to have regard and respect for both. So it's a tension that we have to live with.

Cameron: Dave, when you go to bed at night and you're lying there in the dark and you're kind of thinking about your life, kind of from the beginning to how you were trained, how you got into academics, how you got into pastoral leadership, and the vision of Trinity, the fulfillment of that vision up until the present day, do you sigh a sigh of relief or contentment that you have felt that God has been faithful to you, that God has been faithful to vision, is it rewarding?

Enarson: Well, it's very rewarding, because we really [15:00] plowed a new furrow when we started out, and we envisioned that God was going to grow a school of this size here. We also envisioned that we were going to move from a two-year to a four-year program. We envisioned that we were going to have a seminary here. For me to live long enough to see that all of these things happened is a tremendous blessing. But I would say this, that our vision, our very clear vision was this, that every grad that goes out here should find himself or herself a leader in the local church, a Sunday school teacher, one who is a part of the evangelism program, or whatever. Each of us needs to recognize that that's God's claim on our lives. And until we do that, we don't really become the kind of people that become the leaders of the leaders whom the pastors should be. And I believe that through the halls here God does that. I've seen grads from here that are just one tremendous blessing in the church. I've had the privilege to open new churches through grads from the school, committed to that task.

You know, one fellow said to me, I'm a lawyer by business but that's my income. My life is to serve the Lord. Another one said it this way, I pack pork during the week to pay the expenses, but my ministry is service for the Lord. And I think judgment day will look very funny unless we get that very clear. It's not the education that I take out there to display my skill but it's to use it for the glory of God in the reaching of lost men and women.

Cameron: One of the highlights of my year so far took place about a month ago, a month and a half ago, I was in the mail room and trying to locate Dave and we were sitting chatting about this very week and what we would be discussing in Founders' Week. And as we sat there Dave was chatting and he said to me, “You know, Malcolm, there are some really special things in life that you really can't pass up and one of those is to take advantage of the opportunity to participate in knowing the ways of God as opposed to the acts of God.” And Dave used that illustration yesterday that God made his ways known unto Moses, his acts unto the people of Israel. And that was really moving for me in

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terms of my development and my growth. And as I think of everyone who has gathered here today, wouldn't it be great if all of us could catch a glimpse of God, a vision of God, develop and intimate relationship with God to the point where he would make his ways known to each one of us individually. To work toward the development of intimacy with God, thereby following through with the vision that God implants within each of our lives, availing ourselves of the opportunities that he has brought our way; the way he's gifted us, the way he's enabled us, the way he's given us talents, to use that for God for his kingdom, building into his kingdom, both numerically and in depth.

Dave, I just really want to thank you for being here yesterday and today. I think that you're also going to be here tomorrow and Thursday. Austin, Dr. Austin Stouffer is going to making a presentation tomorrow of the development of ACTS and the Trinity seminary. And we'll be having, I believe all of ACTS will be here on Thursday. That's right all of ACTS will be here on Thursday. And Tom, thank you for being here today, and, Jamey, you as well.

Let's pray together as we're dismissed. Father, we thank you that you have enabled us to be here today to worship you, to sing before you. Great is your faithfulness. We thank you that your love is steadfast and that your mercies are new every morning. I thank you, Lord, for men like Dave. I thank you that many years ago you implanted a vision within his heart. And that you have been exceedingly and abundantly faithful to him and that you have used him as an instrument in the development of what we know here and what we enjoy here today at Trinity Western. I thank you also, Lord, that you have given him life to see his vision come to pass. I pray, Father, today that you would continue to bless his life. Continue to lead him and guide him. And I pray, Father, that as young people we would be in submission to our elders. That we might learn from their ways, that we may glean from their wisdom. [20:00] I pray, Lord, today that we would be respectful of the path that someone like Dave has trod. Father, I pray also that you would implant within each of our hearts a vision of what we can do for the furtherance of your kingdom. And that your grace would enable us to work toward the fulfillment of that vision, as we seek to honor you with our lives and to acknowledge you in all of our ways. For it's in your name that we pray these things. Amen.

Thank you. Have a very good day. [applause] [20:48]

**[End Side A]**

**[Side B]**

Austin Stouffer: I don't need to tell you that Canada is in a mess. We have come a long way over the last two generations from what we once were, a nation proud of our religious heritage, a nation in which most of our people still identified in some way with

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church and organized religion. And we are now, for all intents and purposes, a pagan nation. You read about it. You can pick up Don Posterski, and Reg Bibby, and Alan Andrews, or Brian Stiller, or all the rest of our modern day evangelical prophets point that out. We’re in trouble as far as our religious roots are concerned.

I guess what I’m concerned about this morning is what does that have to do with us? Students of Trinity Western University, Trinity Western Seminary, some of the other ACTS seminaries. What does that have to do with ourselves? We who profess Jesus Christ as our Lord and Savior, and we who are keenly interested in becoming as well trained as we possibly can for the marketplaces of our nation and coming generations. How do we take a look at our nation? And how do we relate to it? I’d like to think that the mission statement that Trinity Western University has chosen, addresses that. No, this is not a message on your mission statement. I know you’ve heard it before. Most of you can probably memorize it. I’d like to think that the purpose of the Associated Canadian Theological Schools – Trinity Western Seminary, Canadian Baptist Seminary, Northwest Baptist Theological Seminary – the purpose of them is also the very same is Trinity Western University, in that we are preparing individuals to properly, powerfully, professionally impact our marketplaces of tomorrow.

Canada today reminds me a great deal of Athens in Acts chapter 17. And the kind of situation the Apostle Paul was facing when he preached to Athens is not all that different from what every one of you and myself face today preaching to our nation. If you have a Bible with you I’d like you to have it open to the 17<sup>th</sup> chapter of Acts. It’s not necessary that you do; you probably know the portions quite well. Or at least you’ve heard the story before. Athens is sort of in the afternoon of its glory at this time, maybe the evening. Well, let’s face it, maybe it’s already night time. It was a glorious nation at one time and all of that glorious past is somewhere back there but not having very much impact on the residents of that city at the time Paul comes to it. Not all that different from Canada today. And the Apostle Paul has to figure out a way of making the Gospel relevant to the city of Athens. Here’s what you read in the 17<sup>th</sup> chapter in the 16<sup>th</sup> verse: while Paul was waiting for the other ministers with him, Paul’s waiting in Athens, he was greatly distressed to see that the city was full of idols.

I want to suggest to you an outline, and that really is the first point of the outline, to help you understand what is going to be needed if we are going to make a difference to our nation. I care not what your profession is, I care not what your academic track is right now. Whether you’re heading for fulltime physical education or sciences or philosophy or religious studies, it doesn’t make any difference. Our ultimate goal really is to be living Godly Christian lives, whether it’s primarily in the marketplace or primarily as a professional minister of the Gospel makes no difference. The real impact we need is to have Godly Christian lives permeating our society. I’d like to suggest to you this passage tells us four ways that we need to do that. If we want to make an impact on Canada,

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regardless of our discipline, we need four things. First thing we need is what Paul refers to right here. I’m going to call it passion, just because I want four words that start with the letter ‘P.’ I’m breaking tradition. Usually pastors are supposed to have three words that all start with the same letter, but I’m going to see if I can crowd four in before we dismiss today.

Paul has a passion for the people of the community of Athens. I get the impression that Paul is supposed to sort of be having a vacation when he’s sitting here. They’ve sent him over to Athens to rest for awhile until the rest catch up to him, but no. While he’s sitting there waiting for them in Athens he’s greatly distressed to see what’s going on in the city of Athens. It’s full of idols. It has no Judeo-Christian roots. And it needs, desperately needs the message that the apostle is going to give to them. Are you greatly distressed for the nation of Canada? For the people around you? For that hometown back there that you will maybe someday return to? For that professional business that you’re thinking of developing in the future? Is there something of a distress in you for the rest of Canada that has lost its religious moorings and is rapidly, rapidly becoming [5:00] atheistic. The idea of the word that is used in the Greek language is sort of a turbulence, that which bubbles up inside you, and causes you to simply burst the seams if you can’t do something about solving the situation. I’d like to suggest to you, that that’s where you should be. If you know Christ, if he has become real to you, isn’t it kind of hard to sit there and realize that everyone else around you who may not know Christ, everyone out there where you will be who may not know Christ, doesn’t that bother you a little bit? Doesn’t that greatly distress you? Doesn’t it now and then keep you awake at nights? I would hope that it would.

We have to rush on. The other points in a sense are even more important as I see it. Paul not only has a passion for this city of Athens but passion in and of itself is not going to bring anyone to Christ. You can cry yourself to sleep every night about the needs of your friends, your relatives, your – whoever it might be. Passion in and of itself does not bring others to Christ. Paul goes ahead and develops a program. He has a unique, particular program to meet the needs of Athens. Notice this: he reasons with them in the synagogue with the Jews and the God-fearing Greeks as well as in the marketplace day by day with those who happen to be there. This may not seem so crucial to you, but I think it has real applications to what we are right here, being in a university and a seminary, and next year bringing on board a Bible college right at our doorstep. And we’re starting to think how does that all fit together with the mission statement of Trinity Western University? I think it fits perfectly. I think we need to be able to reason both in the synagogues and in the marketplaces. We who name the name of Christ need to feel comfortable in organized religion because organized religion is still around us and it is still a viable way of presenting Christ to people. Paul felt perfectly at home in the synagogue; he’s grown up in the synagogue. Organized religion is a part of his life. And we have to find those places in our society where... Where are people going to have their religious values met,

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and we have to feel comfortable whatever that religion might be. For him, it's Judaism. For us it may be New Age theology or something else. Or organized church, the churches that we came out of, the churches that we are somewhat fed up with, that we're this unsettled with because they just are not contemporary anymore. And you go back home to your church and wonder, is it ever going to reach the marketplace? It is so restricting. It is so ultra-conservative. It is so dead. We need some new ways. Now I suggest to you that the church is a legitimate way of continuing to reach the world for Jesus Christ and it's probably the best place to start. But it's not enough that you spend all of your time in the church. And we who are training professional ministers for professional occupations in presenting the Gospel of Christ are keenly aware of that. They will not be spending the rest of their times within the hallowed cloistered walls of a church. Organized religion is there and they have to know what to do with that, but I hope we're training people to move out into the marketplaces as well.

Some of you on the other hand are only thinking marketplace. You've heard that word over and over and over in the three or four years that you've been on this campus. That has been drummed into you and rightly so. It's a good word, it's a good concept. It's an important part of your mission statement. But perhaps you have been so impressed with the need to impact “marketplace”, you have not let organized religion be a legitimate part of your life. If your Christianity is only geared to the marketplace and you know nothing about the fellowship of believers that a church group will give you, I suggest you'll fall flat on your face when you hit the marketplace. You're not going to be able to let your Christian testimony shine very long in the marketplace without the body of believers, the church, behind you. And so if you're going after academics go for it with all of the zeal you can muster, but don't forget the local church because both are needed. It's rather interesting to hear some of the comments around campus about what is it going to be like next year once we have a Bible college next door.

By the way, let me correct one thought that is roaming around campus is that Trinity Western University is becoming a Bible college. I trust you know that's not the case. No, Trinity Western University is going to be very good friends with a Bible college right next door. And many of those Bible college students, the Lord willing, will also be taking classes in Trinity Western University. And some of you think, how is this going to work? What's it going to do to change the fabric of what we are and what we appreciate, with our academic freedom, etc. right now? Listen. I suggest to you that it is going to be absolutely fantastic. It's going to be a tremendous opportunity for different groups of people to understand and appreciate each other. And all of a sudden I think we're going to see that in God's economy everything is sacred, nothing is secular. And you who are pursuing high academic goals whether it is in science or philosophy or education or whatever it is, your ultimate goal is to present the Gospel of Jesus Christ to someone else through that medium, through that discipline. And so whether you're training for the ministry or training for the marketplace the bottom goal is Godly Christian lives that

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relate, that can penetrate, that know where they're going. Paul's program to reach the marketplace has to deal with both stoics and epicureans. The sort of in crowd of the theological bandwagon of his day and surely for us as well we're going to have to know how to relate to whatever's in for us. If we don't know much about New Age, if we don't know much about Eastern religions, our impact in the marketplace won't be all that effective. It's necessary that we develop a program that reaches organized religion, unorganized, commonplace, business communities, and everything in between.

There's a third point that Paul now develops. If you go over to verse 22, Paul now is standing in front of the Areopagus, that's sort of like town council, city hall, council time. And Paul is standing before them and here's what he says before them, “Men of Athens,” listen to these words, listen to the verbs, the actions words in this sentence that Paul gives. “Men of Athens, I see that in every way you are very religious, for as I walked around and observed your objects of worship, I even found an altar with this inscription.” Did you hear those words? I think, well to use the letter ‘P’ for it, let's called it perception. I think Paul recognizes the need for developing a perception of his audience. How am I going to reach this marketplace? I have to walk around and I have to feel comfortable in it. I have to eat, sleep, drink, breathe, live their life without sin so that I can identify with their life and present the Gospel in such a way that they're going to listen to it. All we desperately need perception.

It seems to me one of the most important things that we, over at the Associated Canadian Theological Schools, that's the little, low, flat building next door, you know. That tiny little place that doesn't look like much, watch us. Wait and see what God wants to do with that group of students. It is so exciting to see these seminary students training for professional ministry, but if all they are doing is training for church work, they're missing the point. No, they need to go beyond that and they need to develop a perception of what's the world like. How can we reach this world? And it seems to me we're doing that, maybe better than a lot of graduate schools of theology are doing. Let's make sure we are not only training our seminarians academically but that they are so professionally in tune, so practically in touch with the world that they are out there to reach that they can perceive how to match the message to the need. Proclamation of the Gospel is so, so, so important.

Paul has been criticized by some writers that he went too far in perceiving the needs of Athens. It's been suggested: Paul, you blew it here. Are you aware of the fact, Paul, that this is the only city where you did not begin a church? Probably the only city. Every else Paul went he left the church behind him, but he didn't in the city of Athens. William Ramsey, great commentator around the turn of the century, back in 1895, soundly criticized Paul for being too philosophical, too, adapting too much, distorting Christianity to meet the needs of Athens. I'm thankful that eighteen years later, William Ramsey took his words back and here's what he said, I want to quote it to you. Ramsey said, “I went

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too far. I did not allow for adaptation to different classes of hearers, in case the tradesman in the middle class of Corinth, and the other, the more strictly university and philosophic class in Athens.” I did not allow for different classes of hearers.

Students, if you’re concerned about the future of this university campus and the encroaching kind of super-religious cloud that you’re afraid my encompass it, may I suggest that you’re not listening to the different classes of hearers either. We can learn a lot from each other. [15:00] And those who are majoring in religious studies have to learn about the minoring in the marketplace. Those who are majoring in the marketplace have to learn about the minoring in religious studies. It seems to me that we must produce academically astute professional pastors but we must also produce Biblically proficient businessmen. Don’t separate academics from religion. Don’t think Bible college is another thing than a university. No, if both of those are Christian students, the end goal is the very same. Learn from each other. Accommodate each other. Integrate with each other. Don’t look at this seminary over here as something different from what you’re doing. We’re doing the very same thing as you’re doing. If we felt for a moment that we were not targeting the marketplace, I, for one, would vote to close the seminary now. That is our main target, is the marketplace. Maybe our major is different than yours, but we both need the very same thrust, the very same impact.

There’s a forth. In comes in the end of verse 23. Paul says, “Now what you worship as something unknown, I am going to proclaim to you.” Well, that’s an easy one for the letter ‘P’. It’s right there on the page: proclamation of the Gospel. With this, we’re going to close this morning. All of the rest is preparatory, you see. And sometimes we forget that. Sometimes in our zeal we are so impressed, we are so desirous of getting the Christian message out that we just walk right out there into a strange culture and proclaim the message. And we wonder why it doesn’t fit. Of course it doesn’t fit. We have taken the time to develop a passion for these people; we haven’t a program that meets their needs. We know nothing about perception; we haven’t perceived what their needs are. We just walk out in our white, Anglo-Saxon Protestant superiority and say, “Here. Here’s the Gospel. Do it.” And we’ve all been guilty of that sometimes. God forbid that we should be trying to proclaim the Gospel without first being aware of these first three points. But listen, we in the seminary need to hear about what you have to say about those three points. You in the university need to hear what we in the seminaries have to say about these three points. We can learn from each other. And may God collect us all together as a seminary campus, as a university campus, as a Bible college campus, adjacent to our campus, right next door to us.

May God see fit to, in coming days as he develops all this, see fit to abundantly glorify his name, to more greatly fulfill the mission of Trinity Western University by these broader pictures, these broader means of ministry. Together will we grown in him. We have a great future ahead of us. It could be possible for the students in this room right here to turn this nation back to God. But it will only be possible as we put our academic

*Side A* Malcolm Cameron interviews Tom Bulick (TWU Student Life), David Enarson (Founder), and Jamey McDonald – “TWU as an Arm of the Church” (Feb. 27, 1990)

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pride aside or our professional pride aside. It'll only be possible as we set aside our majors and concentrate on the one Biblical mandate of reaching our world for Christ.

Let's pray. Father, thank you that someone cared enough and knew enough to point us to Christ. Would you help us in the future to make sure we know enough and care enough. Give us the teaching but give us the passion. And then would you take the passion and develop in us a program, a perception. Show us the right way to proclaim your message to this world in which you've placed us. In Jesus' name. Amen.

Dismissed. [applause] [19:18]

**[End Side B]**