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DENVER SEMINARY MAGAZINE STAFF

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in your church

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- Pg. 7, 11 What impact does the culture of those in your congregation have on how they interact with the Word of God or the body of your church? What things could your members learn from each other and their respective cultures or the other cultures they have encountered?
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- Pg. 17 Pick up one of these new books from our faculty. They are great resources for sermon preparation, pastoral care and even for resolving problems in your church or ministry team. All faculty books are available at the Denver Seminary Bookstore.



president's message

by Dr. Craig Williford



In this issue of *Denver Seminary Magazine* we declare our institutional commitment to the Bible as God's inspired, authoritative, living Word to all His creation and the foundation for all life, truth and love. The Bible proclaims the power and justice of our heavenly Creator, His grace and love for all as demonstrated in the sacrificial death of Jesus Christ, that Jesus Christ is the only way to salvation, and that a day of judgment awaits all those who refuse Christ's gift of love.

In a world that declares that all truth leads to the same god or that all truth is equal in its validity, definitive statements about God's Word are not popular. Equally unpopular may be the radical life of love and obedience that the Bible calls each Christ-follower to model. Though some may view our beliefs as arrogant, when the Bible is alive in our spirits, we understand how unworthy we are to be recipients of God's love and grace. We did not earn His favor; He gave it to us freely! So we do not assert these truths out of our own strength or knowledge but rather as an affirmation of God's goodness to us by revealing Himself in the Bible.

We also acknowledge our dependence upon the Holy Spirit to understand and properly interpret the Holy Bible. Yes, the historic orthodox Christian church has in some ways misinterpreted some of the Bible in the past and probably continues to do so even today. We acknowledge our human tendency to err despite our desire to understand the Bible correctly. Yet, this tendency to err doesn't prohibit our being able to confidently proclaim that "all Scripture is God-breathed and useful for teaching, rebuking, correcting and training in righteousness" (2 Timothy 3:16). We unswervingly affirm that "the word of God is living and active. Sharper than any double-edged sword, it penetrates even to divide soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Hebrews 4:12).

As you read these powerful articles about the Bible and its authority and strength for our lives, I pray that the Holy Spirit will guide you to a deeper understanding and appreciation for God's revealed Word—the Bible. If you are not a follower of Christ, we also pray that as you read of our commitment to God and His Word, you will receive Christ and begin a journey of following the God of the Bible.

Enjoy,

Craig



Vice President and Dean Dr. Randy MacFarland with employees of SETECA.

Partnership with SETECA in Guatemala Continues

Continuing to build and develop relationships with SETECA (Central American Theological Seminary) in Guatemala City was the focus of Craig Williford and Randy MacFarland's trip in March of this year. Denver Seminary is in the second year of partnering with SETECA in training Latino/Latina leaders with classes offered in Spanish through our Metro Denver IDEAL (Institute for the Development and Training of Leaders) program, which utilizes curriculum developed by SETECA. Our second graduating class was again awarded a joint certificate from both seminary institutions.

Numerous meetings and meals with Christian leaders made for a wonderful learning experience. Drs. Williford and MacFarland spoke in chapel settings on the themes of spiritual formation and mentoring, as well as briefly addressing the faculty at their regularly scheduled meeting. Discussions with the SETECA president, dean, library director and other program directors were foundational for developing further initiatives for serving and assisting one another in developing leaders for the kingdom. Plans for continued partnership may include periodic faculty and staff exchange, in addition to continuing student exchange programs.



135 Graduate at 2007 Commencement Ceremonies

Denver Seminary's 56th commencement ceremony was held May 12, 2007 at Southeast Christian Church in Parker, Colo. The graduates, commissioned by President Craig Williford and the Board of Trustees, included 118 master's level candidates, eight doctoral candidates, and nine certificate candidates. The ceremony was attended by numerous families and friends. Dr. Craig Williford gave the commencement address titled, "The Seminary Graduate that God Desires," in which he encouraged graduates to remember that "leadership that honors God requires spiritual eyesight and total abandonment to God."

Numerous awards were conferred, including the Raymond McLaughlin Preaching Award, awarded to Kiara Jorgenson; the Richard S. Beal Missions Award, presented to Claudio Quinteros; and the Carey S. Thomas Award for Excellence, presented to Eric Weaver. The Training and Mentoring department awarded an Excellence in Mentoring Medallion to Gail Burns and Callae Dykstra in recognition of their outstanding and continued service as mentors. Daniel Freng was the student recipient of the Excellence in Mentoring Medallion. Join us in wishing the graduating class of 2007 Godspeed!

Denver Seminary Mourns the Loss of Faculty Member Dr. Steve Young

On May 15, 2007, Dr. Steve Young's struggle with cancer ended. He fought this terrible disease with dignity and in the hope and peace of the promised resurrection of our Lord and Savior, Jesus Christ. We will miss Steve and his wise, insightful counsel. He had the ability to sort through distractions in order to find the godly wisdom that was needed. He was a trusted counselor and confidant.

We have set up a memorial blog site at <http://denverseminary.blogspot.com> for you to share your memories and thoughts about Dr. Young. There is also additional information about him, his family and his tenure at Denver Seminary on this site. We invite you to commemorate and celebrate Steve's life with us.



Dr. Steve Young

Seminary Delegation Builds Relationships in Korea

Leaders from Denver Seminary forged new relationships and opened the door to future partnerships with seminaries, universities and churches in Korea.

On May 28, 2007, Denver Seminary hosted a dinner with seminary, university and church leaders at the Hyatt in Seoul. President Craig Williford and his wife, Carolyn; Vice President of Advancement Gary Hoag and his wife, Jenni; and faculty member Dr. Sung Wook Chung and his wife, In Kyung, hosted the event. New board member Sam Kim and his wife Haeran were also present to welcome the guests.

Sung Wook Hong, pastor of Anyang First Presbyterian Church, was instrumental in pulling together what was described by many as a “historic” gathering. The purpose of the formal event was to introduce Denver Seminary to the church in Korea. Through remarks that were shared, the testimony of Young Sang Kwon, a recent Denver Seminary graduate, and a video in Korean and English, the guests embraced Denver Seminary representatives graciously. The evening culminated in a time of prayer for partnership.

The trip also included several preaching opportunities for Williford and Hoag, as well as television, radio and newspaper interviews. Chung's latest Korean book, *Trinitarian Theology and Spirituality*, was a popular topic of discussion.



The participants of the dinner hosted by Denver Seminary included leaders from Korean seminaries, universities and churches.

Williford, Hoag and Chung also visited and lectured at Presbyterian College and Theological Seminary, Westminster Graduate School of Theology, Chongshin University, Handong University and Onnuri World Missions Center. With funding from the Worldwide Baraca Philathea Endowment, Denver Seminary presented student scholarships in the amount of \$500 to three of these seminaries.

“With the help of Sung Wook and In Kyung Chung, we formed relationships with many couples at meetings and over meals which we believe will be fruitful for the Seminary in the years to come,” said Hoag. Williford concluded that “Denver Seminary received more exposure and was more warmly received than we ever imagined” and that “this trip has opened the doors for working with the Church in Korea to advance the cause of Christ around the world.”

Covell Honored by Academic Consortium

Dr. Ralph R. Covell, senior professor of World Christianity at Denver Seminary, was honored by the China Academic Consortium at its 10th anniversary celebration in Berkeley, Calif., in March 2007 for his role as a founding board member of CAC and as a member of its Executive Committee from 1996-2004. CAC is composed of a dozen seminaries and colleges from North America that support the exchange of students and professors between their schools and the departments of Christian Studies in many universities in mainland China. Thanks to Dr. Covell's involvement, Denver Seminary has been an active member of this organization from the beginning.

Dr. Covell asked Dr. Richard S. Hess, professor of Old Testament and Semitic Languages, to continue to represent the Seminary at CAC. Dr. Hess was elected to the Executive Board this year.



Dr. Richard Hess and Dr. Ralph Covell.

Spiritual Formation Forum

The first Western Regional Spiritual Formation Forum was held at Denver Seminary May 17-19, 2007, and hosted over 200 participants. The topic of the forum was “Journeying with Jesus: Experiencing the Rhythms of His Life.” Plenary speakers included Dr. Bruce Demarest, Dr. Vie Thorgren and Chaplain Howard Baker who each spoke about their own journeys with Jesus that led them into intimacy with God, compassionate service to the poor and strength in the storms of life. All participants attended various workshops that focused on different aspects of Jesus' life: *Alone, Together, Attentive and Present*. A variety of worship experiences were also offered, ranging from contemporary to multi-ethnic to contemplative/Taize. Participant response to the forum was enthusiastic, and many who were on Denver Seminary's campus for the first time appreciated both the facilities and the hospitality.



Chaplain Howard Baker



Dr. Bruce Demarest



Dr. Vie Thorgren



THE BIBLE AND ITS WORLD: The Word of God in Context

by Richard S. Hess, Ph.D.
Professor of Old Testament and Semitic Languages

“WE MUST BE RELEVANT AND USE THE BIBLE TO SPEAK TO THE NEEDS OF TODAY.”

This statement about relevance and the Bible is a true one that I hear expressed in different ways. However, if we believe the Bible has answers for contemporary concerns, we need to understand the Bible as its message was originally written and given. It's no good to jump from a few words in the Bible to its application today, because we have no way of knowing if that was the original intent of the writers. The failure to root the Scriptures in their original language and context can, and unfortunately regularly does, lead to misinterpretation and misapplication, as seen with disagreements about what the Bible says concerning the pressing theological and moral issues of our day. The Bible is more than a list of timeless principles. It forms a library of works written over centuries. If we want to know what it means for today, we need to know what it meant for the first readers and listeners.

Archaeology is literally the study of ancient things. This is less a matter of treasure hunting, à la “Indiana Jones,” and more a careful investigation into all the writings, artifacts and places that concern a particular people and time. For the Bible, it can mean everything associated with the ancient Near Eastern and Mediterranean worlds. At Denver Seminary we are committed to teaching the original languages of the Bible and the ancient culture in order to prepare servants of Christ who will know how to correctly apply the sacred words to the needs of today's world.

So how does this work? If we study and come to understand the Bible and its world better, how does that change me and my ministry? For one thing, it assists in questioning the criticisms to the faith that come on a regular basis. Fifteen years ago several scholars published books that argued that David and Solomon were fabrications invented centuries later by writers of the Bible. A year later at the ancient site of Dan in northern Israel, a team of archaeologists discovered a monument with a reference to “the house of David.” It is dated 100-150 years after the time most would assign to David's life and death (the 10th century B.C.) and demonstrated that David and his dynasty, or “house,” were known to kings of the ninth century B.C. More recently, the supposed tomb of Jesus in a Jerusalem suburb has been shown to be a hoax by, among other things, the wealth of the tomb; its location as completely different from what the Bible suggests his family could afford or where they

lived; and by the fact that the names of Jesus, his parents and other relatives are among the most popular names used by Jewish families in the first century, thus their appearance in one tomb cannot identify it with Jesus Christ and his family.

Archaeology does not prove the Bible. Nothing will do that for people who don't want to believe. Those scholars who don't want a historical David have argued that “the house of David” monument refers to a temple to an unknown god named Dod, rather than the biblical David. We are reminded of Abraham's words, “If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead” (Luke 16:31). However, for those open to or inclined towards belief, knowledge of the ancient world is essential to meet challenges to faith by what can seem like real evidence.

Even more important is the manner in which archaeology opens up our understanding of the Bible and gives us a richer appreciation for the ancient people of God. They were not unlike us and their problems of faith and life were not so different from our own. Let's look at some examples from the Old Testament and its world.

Our first illustration takes us to an ancient trading city on the coast of Syria. This city, known as Ugarit, was a cosmopolitan center at about the time God was settling the nation of Israel in the Promised



Dr. Richard S. Hess

The outer gate of Dan in Northern Israel

Entrance to the temple in Ugarit, Syria

The desert of Sinai

Land in the 13th century B.C. Although far wealthier and more sophisticated, Ugarit shared a similar language and many of the same cultural features as Israel. Among these was its poetry honoring its gods, such as Baal. The interesting thing is that much of the rhythm, rhyme, phrasing and specific words that the poets of Ugarit used were used centuries later by David and other poets of Israel in their composition of the book of Psalms in praise and prayer to the God of Israel. Thus, even in English translation, the Ugaritic lines, “As for your enemy, O Baal, as for your enemy, you’ll smite (him), you’ll destroy your adversary,” sound like Psalm 92:9: “For surely your enemies, O Lord, surely your enemies will perish; all evildoers will be scattered.” The poets of Israel did not praise God in a vacuum. They took the cultural forms of their place and time, and infused them with the distinctive theology of the God of Israel to worship God. Indeed, they used whatever they could of the music of their age to enable the people of God to understand and honor their Lord. Should we do any less with the media of our age and the diversity of cultures to which we are called to minister?

A second illustration provides a balance to this picture. You may remember the terrible judgment of the two sons of Aaron who had just been consecrated as priests. In Leviticus 10:1 they sin in their offering at God’s holy place, and God’s judgment is to put them to death. What caused this severe punishment? The text says that the two men offered “strange” or “unauthorized” fire to the Lord. An examination of this term reveals that it often refers to other deities and their worship. We now have some interesting background to this event at the north Syrian city of Emar, from the same time as Ugarit and early Israel (13th/12th centuries B.C.). About 20 years ago, archaeologists discovered and published the only text that describes a priestly consecration, outside of Exodus and Leviticus, and that comes from a similar time and culture as that of ancient Israel. In this text, however, it is consecration to the priesthood of Baal. Like Leviticus 8-9, the ordination process takes a week. At the end of the week, a special procession takes place in which a torch and its fire are given a prominent place, different from earlier processions. Were the sons of Aaron, who could have been aware of such ordination ceremonies, trying to introduce some rites of consecration to Baal into what the Bible says God had told them to do?

If so, then this is an example of overstepping the bounds of the use of other cultures. Instead of using culture to promote the good news of God’s work, the worship of God had been compromised by imitating and honoring other gods. And so the Bible and its background teach a difference between adapting modern music and other cultural forms to express God’s glory, and compromising the message by uncritically assimilating the customs of other religions.

Sometimes the ancient world enables us to understand better the Bible’s own concerns about God’s people and their failures. So the discovery of some early writings by merchants and others traveling through the desert of northern Sinai is of great interest. At an ancient “hotel” in this area, a room was found that included dedications and blessings to Yahweh (the name of the God of Israel, sometimes called Jehovah) and “to his Asherah.” A tomb in southern Judah has also yielded mention of Israel’s God alongside Asherah. All these writings date to about 800 B.C. Some have concluded that this evidence means that all of ancient Israel worshiped Yahweh and Asherah, and so Israel’s God had a wife just like the deities of the surrounding nations. However, there are plenty of coincident inscriptions in Israel and from neighboring nations that mention Yahweh alone as God of Israel. It seems more likely that in Israel there were some who worshiped God alone, and there were some who worshiped God along with other gods and goddesses. And so it is no surprise that in the decades following the time of these inscriptions there appear the earliest writing prophets in the Bible. In the north, Hosea and Amos warn the people of God’s judgment for abandoning the worship of the one true God. In the south, Isaiah and Micah also speak against all who turn away from the true God and accept other religions. How easy it is in our own day and age to accept the popular view that other religions are just as good, that there are many paths to God. How much our time resembles that of ancient Israel!

The more we study the archaeological world of the Bible, the more our belief and ministry of God’s Word become rooted in the soil of ancient Israel, and the more our faith and its application remain true to the people of God throughout the centuries and most important to God’s own will and Word. **DSM**

For further reading: for the Old Testament examples, see Richard S. Hess, *Israelite Religions: An Archaeological and Biblical Survey* (Baker, summer 2007); and Richard S. Hess, “Leviticus,” in *Zondervan Expositor’s Bible Commentary* (Revised edition; Zondervan, to appear in 2008). For the New Testament example, see Craig Blomberg, www.denverseminary.edu/dialogue/jesusbones.



Linda Foote Brown



Many Guatemalans with few other options have made the open cesspool of the city dump in Guatemala City their home.

CULTURE COLORS

OUR READING OF SCRIPTURE

Linda Brown shares how her recent trip to Guatemala with Old Testament Professor Dr. M. Daniel Carroll R. broadened her perspective and understanding of Scripture. Linda was an M.A. student at the writing of this article. She graduated with the class of 2007 in May.

My time at Denver Seminary (seven years!) can be defined as a time of extended reflection on God's Word and its relevance for today. I have always had a high regard for the inerrancy and inspiration of the Scriptures. What I have come to discover through various classes and readings, however, is that we all come to the Scriptures with a particular "lens" that reflects our past experiences, understandings and ideologies. Additionally, our cultural context influences this lens, so to speak, and can color our reading of the biblical text for better or for worse. Culture can *blind* one to certain passages in Scripture and *draw* one to other passages, to the neglect of the whole counsel of God. As a result, certain reoccurring themes and topics tend to dominate the choice of Scripture that we read and study.

This new-found understanding of our propensity, to read Scripture through a culturally defined lens, became especially apparent during a recent excursion to Guatemala with a group of Denver Seminary students for a class in contextualization. Our class was comprised of approximately 20 students, with the majority coming from various Latin American countries. Our professor, Dr. M. Daniel Carroll R., accompanied us from Denver Seminary. Carroll, who is half-Guatemalan, taught the class in Spanish and then translated his teaching into English. His lectures and insights proved to be challenging and profound. He presented the Bible in a new light as our cultural context changed from one of wealth to one of poverty.

The desperate conditions of grinding poverty and the hopelessness felt by the majority of people in Guatemala formed the backdrop for our theological reflection. On several occasions we met with our Latin brothers and sisters in Christ to discuss the Scriptures. Our shared insights were markedly different depending on our cultural context. My eyes were opened to passages addressing social injustice and poverty that I had previously passed over. The voices of the marginalized of society spoke to me from the pages of the Bible as I saw their faces in the gutters. For the first time in my life, I came to realize God's special care and love for the poor because of their vulnerable position in society. God's demand for justice and mercy, found especially in the Old Testament, haunted me. I began to ask new questions of the Scriptures. The Bible presented new insights as I struggled with my reflections on God and His concern for the poor in such a despondent context.

Despite this challenge, I returned to the timelessness of God's Word. Putting aside ethnicity, socio-economic station in life or geographical hemisphere, the message found within the well-worn pages of Scripture has power and gives hope. To this premise we must always return. A commitment to the authority and integrity of Scripture must hold a sacred place in our interpretation, but we must not ignore the impact that our culture has on our reading. What is our cultural predisposition when reading Scripture? In answering this question, are we seeking the totality of God's message? **DSM**

the *Living Word* of *God*

by DJ Turner
Director of Communications



Robert Gelinas is Lead Pastor of Colorado Community Church and the Senior Pastor of its Aurora Campus. He graduated from Denver Seminary in 1996 with an M.A. in World Christianity.

Robert Gelinas received his first Bible at the age of nine. For a boy who had grown up without a father, Gelinas found in the pages of Scripture a connection to *the* Father. “I can’t imagine not hearing the voice of my Father through the Scriptures,” he said as I sat down to talk about the role of the Bible in his life and his church. “It was not about authority; it was just my Father talking to me – it is life for me.”

Through his encounters with the Bible as a child and through his studies at Denver Seminary, Gelinas believes that the Word of God is life for more than just Christians. “It’s also life for others. You read the book of James and it talks about how we’re supposed to be responsible for orphans and widows and those among us who are marginalized. If we don’t live it, it’s literally their lives at stake.”

“I can’t imagine not hearing the voice of my Father through the Scriptures,” said Gelinas. “...It is life for me.”

This passion for living out the Word of God is evident in Gelinas’ approach to leading Colorado Community Church. “Scriptures are the lifeblood of the church,” he remarked. “When they are taught well and revered and lived, they begin to permeate everything you do; they are what make everything happen. I think that it’s not about knowing the Word, it’s about knowing God through the Word.”

With Gelinas at the helm, Colorado Community Church is making an impact in the Denver Metro area. Several outreach programs at CCC are dedicated to bringing life to others as the Bible commands. One such program, Lifeboat 14, ministers to impoverished areas of Denver by going into poverty stricken neighborhoods, renting an apartment, starting a church in that apartment, and providing many of the neighborhood’s expressed needs through that apartment church. Another outreach, Project 1.27, is a collaborative adoption initiative dedicated to producing successful adoptions between Christians in churches and children in the Colorado Foster Care System. “With the sheer number of passages that talk about God’s concern for the orphans and the concern we should have for the orphans, care for the orphans is not an option for Christians...it’s just *how* are we going to care for them?”

Gelinas has come a long way since his boyhood days when he would fall to sleep reading the Bible and then wake up with his head still on it, but his life is still characterized by the words he hears his Father speak to him through the living Word of God. For Gelinas the Bible is more than an intellectual concept; it is the transformational source of life that guides the missional way in which he lives his life and leads his church. “I just can’t make a separation between my life and the Word. If the Word of God *is* life then it’s not something I question but something I have faith in. It is necessary. I could choose not to live according to it, but that would be like choosing to stop breathing.” **DSM**

The Importance of Biblical Inerrancy

by Craig L. Blomberg, Ph.D.
Distinguished Professor of New Testament

It wasn't long after I started seminary in the late 1970s when I learned about "the battle for the Bible." The expression was not only the label of a trend in evangelical Christian circles; it was also the title of a controversial book by Harold Lindell.¹ The thesis of the book was simple: abandon the doctrine of biblical inerrancy and you've started down a slippery slope that will eventually lead you to give up even more central Christian beliefs. All kinds of examples of denominations, colleges, seminaries and other Christian organizations made for an impressive case. In those years, the only tenet that membership in the Evangelical Theological Society required one to affirm was, "The Bible alone, and the Bible in its entirety, is the Word of God written, and therefore inerrant in the autographs."²

From 1978-1988 the International Council on Biblical Inerrancy convened numerous "summits" that brought evangelical biblical scholars and theologians together from around the world to discuss the meaning of the concept. The most famous product of the ICBI became "The Chicago Statement on Biblical Inerrancy," published in 1979 as a detailed manifesto on the topic, with 19 separate articles. Particularly helpful is section 18, which stresses that the truth claims of each part of Scripture must be determined according to "its literary form and devices."³ A proverb, for example, may offer a succinct pronouncement on what is generally true even though exceptions do occur. Straightforward historical prose asserts that certain things actually happened, whereas parables tell fictitious stories cloaked in historical garb to teach theological truths.

A succinct abstract of the Chicago Statement reads: "Inerrancy means that when all facts are known, the Scriptures in their original autographs and properly interpreted will be shown to be wholly true in everything that they affirm, whether that has to do with doctrine or morality or with the social, physical or life sciences."⁴ Many conservative Christian organizations in the United States over the last 20 years have adopted this interpretation of the truthfulness of the Bible, or one quite like it, and as expressing beliefs that their members or employees must endorse.

Other evangelicals, including the vast majority in those countries that once made up the British Commonwealth, prefer different terminology. To remain meaningful, they argue, "inerrancy" must die the death of a thousand qualifications. Instead, these Christians employ terms with a much longer history of usage in the church to assert the full accuracy of Scripture: divine inspiration, infallibility, indefectibility, trustworthiness, truthfulness and the like. They often point out that the classic creeds or confessions of faith of the first five centuries of Christianity never included clauses about Scripture at all, preferring to organize their central affirmations of Christian belief around the three persons of the Trinity and their roles. The late Stanley Grenz creatively combined ancient and modern approaches when he placed his chapter on the doctrine of Scripture under his larger section on the work of the Holy Spirit.⁵

Since the turn of the millennium, a growing number of writers and church leaders, especially among a younger generation, choose not to say much about inerrancy, not always because they don't believe in the full truthfulness and authority of Scripture, though sometimes they don't, but often because of the heavy-handed way some Christian leaders and organizations have wielded it as a boundary marker for who is and isn't theologically acceptable in their sight. They have watched branches of Christianity that once had a low view of Scripture "climb the slippery slope," as it were. They recognize that Lindell's thesis applied only in certain instances and that drawing lines between insiders and outsiders to evangelicalism too narrowly and rigidly can sometimes push those who don't feel they can accept inerrancy down a slope of rejecting more central tenets of Christian faith even more rapidly than by drawing the lines too broadly.





Dr. Craig L. Blomberg



Anglican bishop of Durham and world-renowned New Testament scholar, N. T. Wright, suggests a number of ways forward in his recent volume, *The Last Word: Beyond the Bible Wars to a New Understanding of Scripture*.⁶ Perhaps his most important point is that correct statements about the God-breathed origin, accuracy and truthfulness of the Bible do a person little good if he or she does not go on to *obey* Scripture. Put another way, what good does belief in the authority of Scripture do if one does not *submit* oneself to that authority? It has always intrigued me that, while the largely American ETS in recent years has added a Trinitarian clause to its affirmation of inerrancy in its doctrinal statement of faith, it still has no formal requirement of faith in Jesus for membership (unlike its British-based counterpart, the Tyndale Fellowship for Biblical and Theological Research). It has a process in place, which it has used, for demanding otherwise godly members to resign because they believe in some minor errors in Bible history but no mechanism for dismissing a member who openly lives in sin and flaunts his freedom to do so!

Many evangelical theologians rightly highlight 2 Timothy 3:16 as perhaps the most important biblical text on the doctrine of Scripture: “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness” (TNIV). The word often translated “inspired” (*theopneustos*) comes from the Greek word for “God” (*theos*), combined with an adjectival form of the root that also produces the noun for “spirit” or “breath” (*pneuma*). “God-breathed” captures the concept admirably.⁷ Of course in Paul’s original context, all that he could have had in mind were the Hebrew Scriptures, that is, the Protestant Christian Old Testament. But as early church leaders discussed the collection of “New Testament” books to be deemed canonical or uniquely authoritative, part of what they ascribed to those works was precisely what 2 Timothy 3:16 had predicated of the Hebrew Scriptures.

The doctrine of inerrancy is not an *inductive* observation that one derives from scrutinizing all the details from Scripture and somehow determining that they are all accurate. It is rather a *deductive* corollary from the doctrine of the divine origin of the Bible. If God has authored these books, then, because God cannot err, they cannot err. They are also fully human, which means that God worked through the normal processes of human communication in the ancient world (oral tradition, written sources, historical research, the composition of poetry, pouring one’s heart out to God in lament or praise, etc.) in producing His holy texts. But He so superintended the process that every word He wanted written (and only those words) were the ones the Spirit led the biblical authors to put on papyrus or parchment, whether or not they were ever conscious of the process that was guiding them (cf. esp. 2 Peter 1:21). There is nothing about being human that requires a person to err. Jesus was fully human but also sinless. So were Adam and Eve before the Fall. For that matter, I have frequently read inerrant works outside of the Bible, in the sense that they contained no factual mistakes or interpretive miscues. If a document can be inerrant without being God-breathed, there is no reason why a fully divine and fully human book cannot likewise be inerrant.⁸

But what is often overlooked is that 2 Timothy 3:16 has *one* key word about the inspiration of Scripture and *six* about its relevance. Moreover, the verse doesn’t even end Paul’s sentence. Verse 17 must be kept together with its predecessor: “so that all God’s people may be thoroughly equipped for every good work.” What good does it do if a person believes all the correct things about the Bible but fails to put it into practice? Jesus, in the Sermon on the Mount, warns that even some who have claimed Him as Lord but failed to obey Him will not enter the kingdom of heaven (Matthew 7:21). This is not salvation by works (or loss of salvation through sin), but the central point of the letter of James: faith without works is dead (James 2:17). *True, saving faith*, over time, in fits and starts, in fashions never exactly the same for two different believers, *will produce some normally visible measure of transformed living*.

We should applaud emerging church leaders for often stressing this very point and acting accordingly. But let us never neglect the important theological affirmations about the nature of Scripture’s authority and truthfulness that the past generation crafted so carefully. Without the truths they enshrine, the Bible’s texts have no unique authority to make their implementation so crucial. In avoiding the misuse of a doctrine as a sledgehammer with which to club our opponents, let us not swing the pendulum to the opposite extreme and insist that the doctrine has little or no value. *Every* generation must undertake the hard work of formulating the best possible theological constructions, in the language of their particular time and place, which are both true to Scripture and relevant for their day. **DSM**

¹ Harold R. Lindsell, *The Battle for the Bible* (Grand Rapids: Zondervan, 1976).

² See the inside front cover of any issue of the *Journal of the Evangelical Theological Society* up through 1990.

³ In *Inerrancy*, ed. Norman L. Geisler (Grand Rapids: Zondervan, 1979), 497.

⁴ Paul D. Feinberg, “The Meaning of Inerrancy,” in *ibid.*, 294.

⁵ Stanley J. Grenz, *Theology for the Community of God* (Nashville: Broadman & Holman, 1994), 494-527.

⁶ (San Francisco: Harper San Francisco, 2005).

⁷ I. Howard Marshall with Philip H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles* (Edinburgh: T & T Clark, 1999), 793.

⁸ For the main thoughts of this paragraph, see the classic study by Benjamin B. Warfield, *The Inspiration and Authority of Scripture* (Philadelphia: Presbyterian & Reformed, 1948).



Confucius

Dr. Sung Wook Chung is the associate professor of theology at Denver Seminary. He is a native Korean and has been instrumental in the development of the Seminary's Korean Lifelong Education Initiative (KLEI) and the partnerships between seminaries in Korea and Denver Seminary. I sat down with Dr. Chung to talk about Korean Christianity and culture and the Word of God.

A CULTURE'S IMPACT

An Interview With Dr. Sung Wook Chung
by DJ Turner

And the Word of God



Sung Wook Chung

How does their culture affect the way Korean Christians view the Word of God?

Confucianism is the bedrock of Korean culture—I don't mean to suggest that Korea is monopolized by it, but the undercurrent of Korean culture is Confucian religiosity, which affects Korean Christians. Confucianism emphasizes the importance of authority; submission to authority refers to your willingness to learn from those who are superior to you. Considering this cultural background, the word *authority* does not necessarily imply negative things. Koreans are ready to submit themselves to the teachings of their superiors. Because Korean Christians believe in and trust in God, and because we know that He is superior to us, we are ready to submit to the authority of His Word.

Is that different than what you see in America?

I think in America the word *authority* usually connotes something negative. Whenever I talk about authority in my classes, I feel American students do not like that word. This is a huge cultural difference.

What effect does this background have on how Koreans engage with the Bible?

The Bible, for the typical Korean Christian, has absolute and perfect authority. In terms of faith and practice we want to listen to the Word of God and its teachings, learning to apply them to our lives—that is the basic attitude. We emphasize the importance of quiet time and personal reflection, community Bible study, and family worship. Pragmatically, this is not very different from American Christianity.

What do you think Americans could learn from the Korean faith?

First some background: Confucianism has its own scriptures; the seven books that make up their classical scriptures are regarded as the repository of wisdom and insights that their forebears left for their descendants. Confucians honor their scriptures very highly. This cultural factor leads Korean Christians to view the Scripture, the Bible, as very authoritative. And when Confucian scripture is read, the emphasis is on building character; therefore, Koreans read the Bible as a medium for building Christian character—a self-cultivation. Many Americans do the same, but I think that is what Americans may learn from the Korean attitude toward the Bible.

Another difference is the importance of community. Because of their community-oriented culture, Koreans automatically feel the spirit of connectedness in community. While many Christians in America are beginning to recognize the value of community, it is not a part of the American culture, and it does not come naturally to them.

Are there things you think Koreans could learn from Americans?

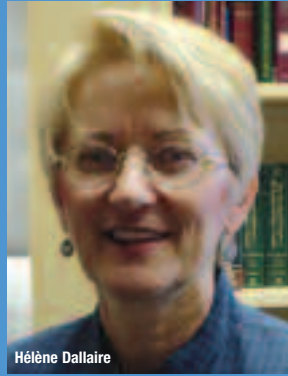
Yes, definitely. There is a difference in the way Eastern people and Western people read the Bible. I think the American Christian mind is more analytical and methodological than the Korean mind. We Koreans do not analyze; we just read the text and then want to feel some intuitive truth, but intuition can mislead you. How can you trust your intuition without basing it on some kind of objective analysis of the text? We Koreans need to learn how to properly analyze the text through the medium of interpretive skills and methods, keeping balance between integration and analysis. An analytic mind is the merit of American culture, and we Koreans need to learn from that.

Is this part of what you're hoping will happen with KLEI and the partnerships between Korean seminaries and Denver Seminary?

That's right. In the confession of the Bible as the authoritative Word of God, Korean and American Christians have the same attitude. Although we share this same confession, our practice of it is influenced by our cultural background. If we understand and appreciate each other and our respective cultures, then we can learn from one another and become more mature and be enriched by mutual encounter and learning. **DSM**

The Sacredness of Scripture

By Dr. H el ene Dallaire



H el ene Dallaire

Associate Professor of Old Testament

In every major religion, divine revelation comes primarily through a “sacred text.” The foundation of Judaism with its long tradition is based first and foremost on Torah—God’s self-revelation and His moral, ethical and religious instructions to His people Israel. In Islam, the Quran contains divine revelation and religious law to which a faithful follower is required to adhere closely. The two major Asian religions—Hinduism and Buddhism—also have large official canons comprised of copious core texts. And finally, our canon of “sacred” Scriptures includes both the Old and the New Testaments.

The dictionary definitions for the word *sacred* are multiple. They include *holy, blessed, consecrated, hallowed, sanctified, sacrosanct, venerated, and revered*. Since the faithful of major world religions would advocate that these definitions apply to their “sacred texts,” what distinguishes the Christian Bible from other religious canons? The answer originates both from within the Bible and from external evidence.

First, the Bible claims that the Scriptures are “God-breathed” (2 Timothy 3:16); active, powerful, penetrating the human spirit, soul and body (Hebrews 4:12); a consuming fire in the mouth and bones of a prophet (Jeremiah 5:14, 20:9); and an instrument through which God heals his beloved ones (Psalm 107:20). Centuries of biblical characters—patriarchs, prophets, judges, kings and poets—have testified that the Scriptures are indeed God’s anointed and living words. The author of Psalm 119 understood the possible impact of God’s Word on the life of a believer. In his brilliantly composed acrostic poem, the psalmist proclaims that God’s Word brings purity (119:9), prevents one from sinning (119:24), gives counsel (119:24), keeps from shame (119:31), restores those who went astray (119:67), creates disdain for evil (119:128), and provides strength, wisdom and understanding (119:28, 130). In other words, the psalmist recognizes the divine, authoritative and supernatural quality of God’s precious Word.

The Old Testament prophets consistently use formulaic language that confirms the divine origin and nature of their utterances. Statements such as “the word of the Lord came to me” and “this is what the (Sovereign) Lord says” occur more than 500 times in the Old Testament, from Genesis through Malachi. Such formulae substantiate the fact that biblical authors recognized the divine origin and sacredness of the Word of God.

Although the first century Church did not yet have a closed canon of Scripture, New Testament authors clearly acknowledged the divine origin of the Torah, Prophets and Writings. They confirm the authority of these texts by quoting a substantial number of Old Testament passages as proof-texts and by pointing to their fulfillment through the life, death and resurrection of Jesus Christ.

During the centuries that followed, the church fathers confronted numerous heresies that sought to undermine the authority of the Christian Scriptures (e.g. Gnosticism, Marcionism, Valentinianism). While the process of canonization was still in flux, the fathers concentrated on establishing the faith of the believers on the work of Christ rather than on an officially recognized canon. Ignatius of Loyola writes: “For my part, my records are Jesus Christ; for me, the sacrosanct records are his cross and death and resurrection, and the faith that comes through him” (*To the Philadelphians 8*). This type of reverence for and dedication to the Christian message cost the lives of many martyrs for whom the Word of God meant more than life itself.

Centuries later, the Reformers challenged the religious institution of the day and emphasized once again the inspiration and divine origin of the sacred Scriptures. Luther encouraged the believers to “read and re-read, seeking with diligent attention and reflection what the Holy Spirit means by it.” (*WA 50:659, 22-25* cited in John Barton, *Holy Writings – Sacred Text: The Canon in Early Christianity*, Louisville: Westminster John Knox, 1998, p.91)

During the biblical period and for the last two millennia, the anointed Word of God has survived the arguments of the skeptics and the ridicule of the mockers. Many have attempted to quench its fire, to discredit its authority and to reduce its message to foolishness, but the power of the written Word is still alive and powerful and sharper than any two edged sword (Hebrews 4:12); it is still a consuming fire (Jeremiah 5:14) and an instrument of healing (Psalm 107:20) for all who consider it sacred. May God grant us never to take His Word for granted, and may we never cease to submit to its teachings, to its divine influence over our lives and to its authority. **DSM**

Recommended Books on This Topic:

John Barton, *Holy Writings – Sacred Text: The Canon in Early Christianity*. Louisville, KY: Westminster John Knox, 1998.

Jacob Neusner, ed. *Sacred Texts and Authority*. Cleveland: The Pilgrim Press, 1998.



The Role of Scripture in Mentoring



By Vaun Swanson

“Students are so focused on the intellectual and academic pursuit of Scripture that it becomes important for mentors to encourage them to pull back from time-to-time, so that they can refocus on the heart of God as it is revealed specifically to them in Scripture.”

As a mentor, my goal is to be so steeped in the Word of God that it quite naturally seeps out in every conversation. Because my role is to come *alongside* Seminary students I’m never quite sure where our dialogue is going to lead us on any given day. It’s an adventure I relish, though it requires some prior preparation.

As I read through the Bible each year I’m always on the lookout for how the stories and characters intersect with our lives. I often meditate on passages of Scripture and record my reflections in my prayer journal alongside specific prayers for those I mentor who are brought to mind during this time. It is exciting to learn later that my prayers were just what they needed.

Seminary is a challenging environment for students. Most students struggle with feelings of fear and inadequacy before their first sermon in homiletics class. That’s okay. Moses did, too.

“But Moses pleaded with the Lord, ‘O Lord, I’m not very good with words. I never have been, and I’m not now, even though you have spoken to me. I get tongue-tied, and my words get tangled.’

“Then the Lord asked Moses, ‘Who makes a person’s mouth? Who decides whether people speak or do not speak...? Now go! I will be with you as you speak, and I will instruct you in what to say.’” (Exodus 4:10-12, New Living Translation).

How are you going to argue with that?

Nearly every student will question his/her calling at some point in the mentoring process. “There are so many others that would be better at this than I. I’m not sure this is where I belong.” We open the Bible and look at characters like Saul and Esther. Neither of them saw themselves as strong candidates for the job to which God was calling them, but God seems to take delight in using the most unlikely people to accomplish His purposes. Who are we to deny Him the opportunity to use us?

During their final semesters in Seminary, students commonly say, “I’m so tired of this. I’m thinking about taking a break for awhile.” The perseverance of the Apostle Paul described in 2 Corinthians, chapter six, may be good to reflect on at this point. What does it look like to keep going even when we feel beat up and discouraged? Students are so focused on the intellectual and academic pursuit of Scripture during Seminary that it becomes important for mentors to encourage them to pull back from time-to-time, so that they can refocus on the heart of God as it is revealed specifically to them in Scripture. Students learn the practices of meditation and reflection on Scripture in their spiritual formation training. It often takes an additional nudge from the mentor, though, for them to actually carve out quiet space just to sit with the Word, allowing God to speak to them. Life changes, but it rarely gets more leisurely. Now is the best time to start.

I am blessed to mentor exceptionally bright and gifted students. As they study Scripture in classes I have opportunities to see, through their lenses, what they are learning about the Word of God. I have gleaned so much from their experiences and insights. Paul encourages us as believers to “Let the message about Christ, in all its richness, fill [our] lives. Teach and counsel each other with all the wisdom he gives.” (Colossians 3:16a, New Living Translation). What a privilege God gives us. **DSM**



educational programs

We are pleased to announce two new degree programs and two new concentrations within existing degree programs. As we continue to ask what kind of leaders are needed for churches and ministries that will impact our world, we trust that these new curricular offerings will equip leaders who can make a lasting impact.



Master of Arts in Christian Formation and Soul Care

The purpose of the Master of Arts in Christian Formation and Soul Care is to aid students in developing expertise in the burgeoning fields of Christian spirituality, spiritual formation and spiritual direction/soul care. The program will prepare students to serve in local churches, para-church organizations and mission agencies as pastors/directors of spiritual formation, spiritual directors and in other roles with a strong spiritual formation vision and emphasis. This degree builds on the well-received certificate program that has been offered the last six years.

A significant providential revival of spiritual formation and spiritual guidance has occurred in the last few decades. This phenomenon is not a fleeting fad but a return to the core historic Christian practice of making disciples mandated by Jesus in the Great Commission. Parish pastors, para-church staff and laity have shown significant interest in the regimens of spiritual transformation and the ministry of guiding others on the journey of apprenticeship to Jesus. Churches and other organizations are adding staff to minister in these foundational areas. In order to faithfully adhere to the nature of Christian formation and discipleship, the courses and programs will be personal, communal and missional, in order to form leaders who can serve in churches, mission agencies and para-church organizations.

Master of Arts with a Major in Theology and Master of Divinity with a Concentration in Theology

In the next two years Denver Seminary's division of Christian thought will launch two new initiatives in theology. Beginning in the fall of 2007, we will offer a concentration in theology within the M.Div. degree program. Then, beginning the following year, fall 2008, we will offer an M.A. with a major in theology. The M.Div. concentration in theology will be marked by the depth and breadth of the M.Div. with an additional 8 hours in theology courses of the student's choice. The M.A. major in theology will provide even more in-depth study of theology for students interested in an academic career, as well as for persons in ministry who do not pursue the M.Div. These initiatives mean that significantly expanded and diversified course offerings in theology will be developed over the next four years, including the study of both classical and contemporary theology, regional and ethnic theologies, and North American and global theologies. Combined, these two programs will offer new opportunities for students to prepare for a wide range of ministries, including further study in theology, local church ministry, campus ministry and teaching ministries of various kinds.

Master of Arts in Counseling with a Concentration in School Counseling

In January 2007, Denver Seminary launched a concentration in school counseling that now becomes a second option for Master of Arts in Counseling (Licensure) students. The school counseling concentration was approved by the Colorado State Department of Education last fall. This concentration is designed for those who desire to practice counseling within the primary and secondary school settings. This program is based on the American School Counseling Association national model released in 2002 which reflects a comprehensive and developmental approach to services. Patterning our program after this educational improvement model makes the Denver Seminary program cutting-edge among school counseling programs. The uniqueness of the Seminary's program is the Christian philosophy and commitment of our students and faculty members to living and loving in such a manner as to witness to the love of Jesus Christ.

Doctor of Ministry – Leadership Concentration in Global Urban Ministry

The urban centers of the world are in great need of change. Evangelism is a significant step towards change, but salvation, compassion and commitment are no guarantee that we will produce good social systems, fair employment structures or good politics. Leadership in Global Urban Ministry prepares students to impact the multiple systems that are required to make living in the city sustainable. Systems can make it easier for either good to triumph or evil to enslave. Too often systems are self-serving for those who develop them and unfairly benefit others. Redeeming people is top priority, but understanding systems and redeeming them are required to help people live their lives in the urban context. In doing this we obey the biblical mandate to "do good to all people" (Galatians 6:10). **DSM**

For information on any of these or our other degree programs, please visit our web site at <http://www.denverseminary.edu>.

Women's Forum

CHALLENGE THE MIND, EXPAND THE HEART



A series of stimulating lectures and discussions designed for women in our community to wrestle with relevant issues of today, cultivate their own worldview and pursue a deeper relationship with Christ.

We invite you to join us in the Simpson Leadership Center for our second year of women's forums. Be challenged in your thinking, exhorted in your faith and encouraged in your heart as a range of thought-provoking topics is discussed. These forums are free and open to the public. Please invite your friends.

To register or for more information, call 303-762-6969 or visit us online at www.denverseminary.edu/events/womensforum.



Jane Norton

Sept. 27 • 7 p.m.
Former Lt. Governor
Jane Norton
Christian Women in Leadership



Dr. Danny Carroll R.

Oct. 17 • 7 p.m.
Dr. Danny Carroll R.
Christians at the Border: The Immigration Issue



Dr. Douglas Groothuis

Nov. 8 • 7 p.m.
Dr. Douglas Groothuis
Intelligent Design: Finding the Signature of God in Nature



Dr. Craig L. Blomberg

Feb. 27 • 7 p.m.
Dr. Craig L. Blomberg
How Wide the Divide? Eleven Years Later, Mormons and Evangelicals in More Conversation



Dr. Richard Hess

March 13 • 7 p.m.
Dr. Richard Hess
Continued Discussion on the Mid-East Crisis



Dr. Hélène Dallaire

April 17 • 7 p.m.
Dr. Hélène Dallaire
Role of Women in Ministry

advancement
15
SUMMER 2007



Fifth Annual Denver Seminary golf tournament

October 1, 2007
Lakewood Country Club

Schedule:

- 11:00 a.m. - Registration, driving range, box lunch
- 12:30 p.m. - Shotgun start
- 6:30 p.m. - Dinner, silent auction, awards

Our goal is to raise over \$40,000 for the Seminary Fund to benefit our 900 students as well as provide a venue for sharing the mission and vision of Denver Seminary with long-time friends and new ones.

Space is limited! Register by Sept. 14, 2007. Contact Brian Fort at brian.fort@denverseminary.edu or 303-762-6924.





A Summary of the Stewardship Themes from the Word of God

by Gary Hoag
Vice President of Advancement

The Scriptures are the foundation for our mission of equipping leaders at Denver Seminary. They also provide direction for us as we invite people to give, pray and serve alongside us as partners in ministry. Here is a summary of stewardship themes which guide us.

1. God owns and sustains everything (Psalm 24:1).
2. Christians are stewards of spiritual gifts and material goods (1 Corinthians 4:1-4).
3. Spiritual gifts are to be used to edify the Church and glorify God. (1 Corinthians 12:1-11).
4. Goods are to be given back to God, shared with others and enjoyed by all (1 Timothy 6:17-19).
5. Leaders must model contentment, generosity and dependence upon God for provision (1 Timothy 6:6-10).
6. Practicing stewardship is part of spiritual growth (2 Corinthians 8:7).
7. Generosity flows from transformed hearts as they conform to the image of Christ (Luke 7:36-50).

We invite you to participate with us in the mission of equipping leaders by using your spiritual gifts and giving financially, but more important, we hope you will join us on the journey of becoming generous stewards of our gifts and goods for the glory of God and the advancement of His Kingdom.

Stock Gifts Help Alleviate Capital Gains Taxes

Your appreciated securities can help support Denver Seminary and its mission of equipping leaders who will think biblically, live faithfully and lead wisely for a lifetime.

Stocks that have appreciated in value usually carry heavy capital gains taxes when the stocks are redeemed. By donating the stocks to an organization such as Denver Seminary, you can avoid most taxes. A gift of appreciated securities is a great way to steward the resources that God has provided for you.

To have your questions answered, or for assistance in making a stock gift today, please contact Brian Fort at 303-762-6924 or brian.fort@denverseminary.edu or consult your tax or legal advisor.



April 11-21, 2008

EUROPEAN REFORMATION TOUR

Join President Craig Williford and wife Carolyn, Vice President Gary Hoag and wife Jenni, and Professor of Theology David Buschart and wife Nancy for a fascinating overview of Christian history in both Germany and Switzerland, with stops at towns of key significance, such as Lutherstadt-Wittenberg, Eisenach, Erfurt, Schleithem, Zürich, Lausanne and Geneva. Walk in the footsteps of Luther and Zwingli as we visit important sites of Reformation origins.

For more information or to register, contact Melanie Eagar at 303-762-6949 or melanie.eagar@denverseminary.edu.



The One True Thing: What Is Worthy of Your Lifelong Devotion?
Howard Baker (NavPress Publishing Group, 2007)

Howard Baker believes that every yearning at its core is a desire for God and that He is calling out to us through our discontent. *The One True Thing* presents a path to reclaiming our lives and time for Him, guiding us to seek, choose and ultimately value our relationship with Him above all else.

The Historical Reliability of the Gospels, 20th Anniversary Edition
Craig L. Blomberg (InterVarsity Press, 2007)

Examining the history of Gospel criticism, the persistent allegations of inconsistency among the Gospels and the information provided by extra-biblical sources, Craig Blomberg makes a strong and comprehensive case for the historical reliability of these texts. This 20th anniversary, 2nd edition book will be available late summer/early fall 2007.



Character Ethics and the Old Testament: Moral Dimensions of Scripture
M. Daniel Carroll R. & Jacqueline E. Lapsley, editors (Westminster John Knox Press, 2007)

Throughout the Old Testament, the stories, laws and songs not only teach a way of life that requires individuals to be moral, but they demonstrate how. Whereas ethics usually studies rules of behavior, character ethics focuses on how people are formed to be moral agents in the world. This book presents the most up-to-date academic work in Old Testament character ethics, covering topics throughout the Torah, the Prophets, and the Writings, in addition to the use of the Bible in the modern world.

Karl Barth and Evangelical Theology: Convergences and Divergences
Sung Wook Chung, editor (Baker Academic, 2007)

Featuring contributions by Alister McGrath, Kevin Vanhoozer, Gabriel Fackre, Henri Blocher and other leading Christian scholars, Dr. Chung's balanced appraisal of Barth's theology explores the parallels and differences seen in the theories of this leading 20th-century church scholar and the historic beliefs of the evangelical faith.



Israelite Religions: An Archaeological and Biblical Survey
Richard S. Hess (Baker Academic, 2007)

Balancing biblical material with relevant evidence from archaeological finds, Hess presents a perceptive exploration of the religious beliefs and practices of the ancient Israelites. Scholars, pastors, and lay-people will appreciate his in-depth discussion of the research and controversies surrounding this topic; as well as his use of the Bible as a historical source.

How to Treat a Staff Infection: Resolving Problems in Your Church or Ministry Team
Craig Williford and Carolyn Williford (Baker Books, 2007)

Using medical metaphors and a good "dose" of humor, the Willifords offer administrative insights for ministry leaders. Discover how to deal with helpers who may have "a stiff neck" (inflexibility regarding format and scheduling) or "flaccidity of the lips" (gossip disguised as prayer requests) and just about any other problem in day-to-day interactions.



All of these books are available in the Denver Seminary Bookstore. Call 303-762-6885 for more information.

Faculty Travel

JULY-SEPTEMBER 2007

Howard Baker

July 6-20 Dar es Salaam, Tanzania
Young Life Africa Board Meeting

July 23-Aug. 1 Colorado Springs, Colo.
Fuller Seminary/Teaching

Craig Blomberg

July 2-13 Auckland, New Zealand
Lecturing at the Bible College of New Zealand and Carey Baptist College

July 17 Dunedin, New Zealand
Lecturing at the University of Otago

Sep. 18-19 Dallas, Tx.
Dallas Christian College Annual Lectureship

Sep. 25-27 Pineville, La.
Louisiana College Annual Lectureship

M. Daniel Carroll R.

July 2-13 Guatemala City, Guatemala
Teaching course on O.T. Social Ethics at SETECA, *Seminario Teológico Centroamericano*

Aug. 16, Sept. 13 Denver, Colo.
Speaking to board members and supporters of the Denver Rescue Mission

Sept. 24-28 São Paulo, Brazil
Triennial Meeting of AETAL (Asociación Evangélica de Educación Teológica en América Latina)

Bruce Demarest

July 9-13 Charlotte, N.C.
Doctor of Ministry Seminar, Reformed Theological Seminary

July 22-24 Estes Park, Colo.
Korean Pastors Retreat

Sept. 20-23 Los Angeles, Calif.
Theological and Cultural Thinkers Group (TACT)

Fred Gingrich

July 26-27 Chicago, Ill.
Planning meeting for International Christian Counseling network

Aug. 10-12 Denver, Colo.
Seminar presentation at Christians for Biblical Equality International Conference

Rick Hess

July 15-20 Ljubljana, Slovenia
Lecture, "David and Adonijah," 19th Congress of the International Organization for the Study of the Old Testament

July 22-27 Vienna, Austria
Lecture, "Questions of Reading and Writing in Ancient Israel," Society of Biblical Literature International Meeting

Aug. 10-12 Denver, Colo.
Lecture, "Genesis 1-3: Creation Order and Equality," Christians for Biblical Equality

LaVerne Jordan

July 13-14 Estes Park, Colo.
Colorado Counseling Association Governing Council Retreat

Sept. 14-15 Longmont, Colo.
Colorado Counseling Association Conference

Jan McCormack

Aug. 9-12 Denver, Colo.
Co-host, Denver Critical Incident Stress Management Conference

Aug. 16-18 Centennial, Colo.
American Baptist Churches, Rocky Mountain Board Meeting

Aug. 24-27 Bristol, Tenn.
Track Chaplain and Student Chaplain Intern Trip, NASCAR Cup Race

Sept. 14-15 Longmont, Colo.
Presenter, CO Counseling Association

Long before the printing press was invented by Johannes Gutenberg in 1450, the author of the Old Testament scroll which we know as Ecclesiastes exclaimed, "Of making many books there is no end." And as we move on through this year of grace 2007, we can take for granted that copies of Holy Scripture into multiplied millions will be published.

Why does this ancient Book continue to be a universal best-seller? Whatever other explanations may be assigned for its continued influence, the primary reason for the Bible's undiminished appeal is the conviction that it is a—no, *the!*—revelation of divine truth and therefore the Word of God. It's the Creator's message to His human creatures, those earthlings like ourselves with whom He desires to share a saving knowledge of Himself and His purposes.

If that is our personal conviction, we can join with the heart-cry of 18th century John Wesley:

"Here then I am, far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read His Book; for this end, to find the way to heaven. . . God Himself has condescended to teach the way: for this very end He came down from heaven. He hath written it down in a book. O give me that book! At any price give me the Book of God."

Is that also our conviction? No matter what its tradition or edition, no matter in what language it comes to us, this is God's Book, the one authoritative disclosure of God's will and purpose. As Eugene Peterson's popular rendering puts it, this is *The Message*. Yes, the entire Bible is God's message, and the core of His message is reconciling grace in Jesus Christ.

"O be ye reconciled!"

This is the message that I bring,
A message angels feign would sing.
"O be ye reconciled," thus says my
Lord and King,
"O be ye reconciled to God."



Dr. Vernon Grounds

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If Denver Seminary has made an impact on you,

Imagine what we could do for your friends and family.

If you know someone who might benefit from a Denver Seminary education, visit www.denverseminary.edu/referrals and fill out the short referral form, or ask them to visit our website at www.denverseminary.edu. We'll get them started on the journey of discovering how Denver Seminary might have an impact on them, too.

Women's Forum

CHALLENGE THE MIND, EXPAND THE HEART

- Sept. 27 7 p.m.** Former Lt. Governor Jane Norton
Christian Women in Leadership
- Oct. 17 7 p.m.** Dr. Danny Carroll R.
Christians at the Border: The Immigration Issue
- Nov. 8 7 p.m.** Dr. Doug Groothuis
Intelligent Design: Finding the Signature of God in Nature

Join us for our second year of stimulating lectures and discussions designed for women in our community to wrestle with relevant issues of today, cultivate their own worldview and pursue a deeper relationship with Christ. For registration information, please visit our website at www.denverseminary.edu/events/womensforum.

LEADERSHIP LUNCH

Tuesday, Sept. 25 Tuesday, Nov. 27
Monday, Oct. 15 Tuesday, Dec. 11

Meet our world-class faculty. Hear stories from our students. Find out how you can become involved. Complimentary lunch begins promptly at noon. Campus tour follows at 1:00 p.m. RSVP one week prior to each luncheon you plan to attend at 303-762-6949 or melanie.eagar@denverseminary.edu. Guests are welcome.

Common Ground Chapel Schedule

August 27-28, 2007	Worship
September 4, 2007	Convocation
September 10-11, 2007	Chaplain Howard Baker
September 17-18, 2007	Prayer Service
September 25, 2007	Ministry Fair

Chapel is held at 11 a.m. in the Simpson Chapel and is open to the public.

For more information, visit www.denverseminary.edu/worship/schedule.



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