

DENVER SEMINARY

M A G A Z I N E

The

Authority

of the

Bible


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If you would like to send comments to the editor of DSM, visit www.denverseminary.edu/magazine.





president's message

by Mark S. Young, Ph.D.



When I was a little boy, my mom would go to the beauty shop regularly to catch up on the latest news and to get a “permanent.” Since she had to go back rather frequently, I guess the perms back then weren’t really very permanent. Perhaps they should have called them “temporaries.”

The dizzying pace of change in today’s world leaves me wondering if anything is permanent anymore. Bombarded by more news than any of us can possibly process intellectually, much less emotionally, we’ve become news junkies. I wonder if our insatiable desire for information isn’t mostly self-protective, as we seek insight that will allow us to prepare for the certainty of change and cope with the uncertainty of living in a world in constant motion.

Perhaps the best metaphor for coping with life in the twenty-first century comes from the world of ballet. When a dancer pirouettes repeatedly she must find her “spot,” a permanent place on a distant wall to fix her gaze as she passes it on each revolution. Have you noticed how a dancer’s head will remain fixed on that spot and then snap back to it on each revolution as her body continues to spin? Her ability to find that spot and keep looking at it as long as possible on each revolution allows the ballerina to complete several pirouettes without losing her orientation and getting dizzy.

We need to find a spot to fix our gaze if we are to have any chance of finding something

permanent in this constantly changing world. Otherwise, we’ll lose our orientation and wander aimlessly, seeking any anchor point to provide a sense of stability and certainty. We can be thankful we have that anchor point to fix our eyes upon—the eternal Son of God made flesh, the Lord Jesus, the author and perfecter of our faith (Heb 12:2).

We don’t have to conjure up images, fabricate stories about Jesus, or depend upon others to tell us what He’s like. The Bible reveals Jesus to us as He truly is. When God inspired the human authors of the Bible to tell the true story of His presence and role in human history, He stripped away any need for us to wonder about His character and His purpose. And so we believe fervently and unapologetically in the Bible as the ultimate authority to reveal the One True God and teach us how to worship Him alone.

The Seminary’s doctrinal statement affirms, *“We believe the Scriptures of the Old and New Testaments are the inspired Word of God, inerrant in the original writings, complete as the revelation of God’s will for salvation, and the supreme and final authority in all matters to which they speak.”*

Inspiration points to the divine origin of the Bible; inerrancy means that the Bible is fully truthful in all that it affirms. The authority of the Bible derives from the realities of inspiration and inerrancy. Millard Erickson defines the authority of the Bible thusly:

“... the Bible, as the expression of God’s will to us, possesses the right supremely to define what we are to believe and how we are to conduct ourselves.”¹

Since its founding in 1950, Denver Seminary has been committed to the inspiration, inerrancy, and authority of the Bible. That commitment remains strong and unyielding; it defines us and shapes everything that we do. We study the Bible at Denver Seminary. We marvel at its intricacies and revel in its simplicity. We meditate on it and contemplate how profoundly it describes the human condition and God’s saving solution for us. We preach the Bible at Denver Seminary. We sing it, recite it, and constantly find ourselves looking to it for truth that remains while the world around us constantly changes.

Sincerely,

Mark S. Young, President

“We don’t have to
conjure up images,
fabricate stories
about Jesus, or
depend upon others
to tell us what He’s
like. The Bible
reveals Jesus to us
as He truly is.”

¹ Millard Erickson, *Christian Theology*, 267.

Bridge Gallery Featured in Regional Papers



Denver Seminary's Bridge Gallery was featured in both the *Denver Post* and *VIVA Colorado* (a Spanish newspaper published by the *Denver Post*) for the "Beautifying the Barrio" exhibit which was on display in the Simpson Leadership Center from July 1 through August 31, 2010 in conjunction with the city of Denver's Inaugural Biennial.



In May 2010, two artists, an instructor, seven students from the Rocky Mountain College of Art and Design (RMCAD) and a Denver Seminary staff member traveled to Juarez, Mexico, where recent violence had driven out many other missionaries and visitors. The group joined Amigos Ministries and hundreds of children from a local school to spend a week cleaning up the ruined streets and creating art.

Amigos Ministries (www.amigosministries.org) helps "build relationships across the border." One of the services offered in Palo Chino, Juarez, includes operating a kitchen to feed several hundred meals a day to the elementary school students who participated in the art

project. "Creativity is paramount in these dark times," said Misty Lindsey of Amigos Ministries. "Those who have been handed an identity of poverty, desperation, and hopelessness are trading it in for one of opportunity, life, and promise." Matt Lindsey, also of Amigos Ministries said, "The students from RMCAD deepened our hope and vision for this neighborhood. Their courage to stand with us in Juarez, undaunted by the fear that so many others have surrendered to, has made a bold and electrifying statement."

The students and artists collected some of the trash and debris left by gangs to create art for a unique exhibition at Denver Seminary's Bridge Gallery. The exhibition included photographs, art created by the children in Juarez, and art created by the students and artists from RMCAD. Artists exhibiting work in the "Beautifying the Barrio" exhibit include Sandy Ceas, curator for Bridge Gallery and teacher at RMCAD; Nikki Pike, instructor at RMCAD; Isaac Karner, artist; seven students from RMCAD; and several elementary school aged children from Juarez.



Dutch Franz Joins Board of Trustees

Denver Seminary is pleased to announce the addition of Dutch Franz to the board of trustees. Since 1990 Pastor Franz has been the executive pastor of Cherry Hills Community Church where he oversees the day-to-day management of staff, finances and operations. As a board member, Pastor Franz will serve on the finance committee and will help enhance the relationship between Denver Seminary and area churches.



Pastor Dutch Franz

Pastor Franz was an Artillery Officer in the U.S. Army's 82nd Airborne division from 1967–69. He graduated from the University of Colorado with a degree in finance. Prior to coming on staff at Cherry Hills Community Church, Pastor Franz spent 18 years in banking and home building with an emphasis in real estate finance.

Pastor Franz and his wife Leslie have been married since 1971. They have two grown children—Jeremy and Majil. We are pleased to welcome Pastor Franz to the Denver Seminary board of trustees and are blessed to have his skills and gifts added to our community.

2010 Commencement Ceremony

Denver Seminary's 59th commencement ceremony was held on May 17, 2010 at Southeast Christian Church in Parker, Colorado. The graduates, commissioned by President Mark Young and the board of trustees, included 134 master's level candidates, 6 doctoral candidates, and 12 certificate candidates. The ceremony was attended by many family members and friends.

Numerous awards were presented, including the Raymond McLaughlin Preaching Award, given to Christopher David William Shinnick; the Richard S. Beal Missions Award, presented to William Talbert Dixon, IV; and the Carey S. Thomas Award for Excellence, presented to both Andrew Douglas Hill and Matthew R. Farmer. The training and mentoring department awarded an Excellence in Mentoring medallion to Deral Schrom in recognition of his outstanding and continued service as a mentor. Patrick William Prag was the student recipient of the Excellence in Mentoring medallion. Join us in congratulating the class of 2010 and praying for them as they begin the next chapter of their lives and ministry.



Dr. Vernon C. Grounds Goes Home to be with the Lord

On June 16, 2010, the Denver Seminary community hosted a farewell reception for Vernon and Ann Grounds, just prior to their relocation to Wichita, Kansas, where they moved to be closer to their granddaughter Emily and her family. Several hundred friends came out to wish them well and express their gratitude for the nearly 60 years of faithful service and ministry that the Grounds provided both Denver Seminary and the community at-large.

However, as *Denver Seminary Magazine* was going to print, we learned that Dr. Grounds went to be with the Lord on Sunday, September 12, 2010. His death has touched a very tender spot in the Seminary community's heart. We know that many of you knew Dr. Grounds and loved him as much as we did. As a community, we have spent a lot of time sharing "Vernon stories," thanking the Lord for the privilege of knowing him, and grieving the loss of our counselor, teacher, mentor, and friend. An open-casket viewing was held at the campus on September 16, 2010, and a memorial service honoring his life was held on October 9, 2010 at 10:00 am at Cherry Hills Community Church in Highlands Ranch, Colorado.

If you would like to post your reflections on the life of Dr. Grounds and express your condolences to the Grounds family, you may do so on the Seminary website at www.denverseminary.edu/news/passing-of-dr-vernon-grounds/. You may also send a card to the family in the care of Denver Seminary. Additionally, the family has asked that, in lieu of flowers, donations be made to Denver Seminary to the Vernon C. Grounds Memorial Fund. This fund was established to honor Dr. Grounds through student scholarships, a graduation award in his name, and supporting the activities of the Vernon Grounds Institute. Gifts can be made by mail or online at www.denverseminary.edu/friends/giving/.

Please continue to be in prayer for Ann, as she is without her beloved husband for the first time in more than 71 years. If you have any questions, please call the Seminary at 303-761-2484. The next edition of the *Denver Seminary Magazine* will be devoted to the life and legacy of Dr. Grounds.



Denver Seminary Travels to Israel

For three weeks in late spring, 20 participants from Denver Seminary, including students, friends and alumni, traveled to Israel. The course "Geographical and Historical Settings of the Bible," authored through the Jerusalem University College, guided their study of geography, history and archaeology, with field studies in Jerusalem, the Negev, the Dead Sea area, Galilee, Samaria, the Golan Heights, and many other locations related to the biblical text. Under the leadership of Dr. Hélène Dallaire and Dr. Brian Schultz (assistant professor of Old Testament at Fresno Pacific University), the group walked the streets of Jerusalem, witnessed the celebration of the feast of Shavuot (Pentecost) at the Western wall, hiked the wilderness of Zin (Negev), ventured through Hezekiah's tunnel, visited the ruins of Herod's many residences, floated on the Dead Sea, visited Qumran where the Dead Sea Scrolls were discovered, and took a boat tour on the Sea of Galilee, to name a few. Ten of the participants continued their journey into Jordan for three additional days of touring. Denver Seminary will return to Israel in May/June of 2012. For more information about the trip and to view the photo gallery, please visit www.denverseminary.edu/current-students/special-courses.



The Authority of the Bible for Missions

by Scott Klingsmith, Ph.D.

When people ask me what I do, I have a decision to make. If I tell them I'm a missionary, they think they know what that means, even if what they think is inaccurate. If I tell them I'm a missiologist, I get a blank stare. They have no idea what that means. Word processors are just as confused. When I type "missiology" or "missiologist," I get little red lines under the words. When I ask for possible corrections, I get words like "musicologist" and "microbiologist." These are important professions, but not exactly what I'm talking about. Please allow me to set the record straight.

Missiology is the study of the theory and practice of missions. It examines aspects of a wide variety of mission activities, including the history of the expansion of the church throughout the world, an understanding of human cultures and societies, tools for language learning and cultural adaptation, and a huge array of missionary strategies. Because of its focus on the practical aspects of carrying out the missionary task, the missiology (or intercultural studies or world missions) department is usually located in the division of practical theology or practical ministry in seminaries. In many respects this is an appropriate place, but emphasizing the pragmatic tends to ignore one crucial aspect of the study of mission—that missiology is fundamentally a theological discipline, rooted in the grand story of Scripture. Because of this, we need to see how the Bible shapes and informs our understanding and practice of mission. Although there are many areas we could explore, let's focus on two in particular.

The Nature of Mission

I often ask my students where missions began in the Bible. While someone might mention the story of Jonah in the Old Testament, and others suggest it began with the ministry of Jesus, most people say missions was initiated with the command Jesus gave His disciples at the very end of His life on earth.

Since the time of William Carey in the 1890s, the Great Commission, particularly as found in Matt 28:18–20, has been a strong motivating factor for evangelical missions. We can't underestimate how important this passage has been to the growth of the modern missions movement. For decades, churches have held missions conferences with themes like "Go ye into all the world," "Make disciples of all nations," "As the Father has sent me, so send I you," and "You shall be my witnesses." In the past two centuries, thousands of people have felt called to cross-cultural missionary service because of this appeal to dedicate themselves in obedience to the Great Commission.

However, when we examine Scripture more closely, we discover that rather than being based on a few isolated verses at the end of the Gospels, mission is embedded in the Bible from beginning to end—it is a reflection of the character and action of God Himself.

All of Scripture is, in fact, the grand story of God creating and redeeming humanity and consummating His purposes for them. Missiologists use the term *missio Dei* to describe the fact that all mission is ultimately God's mission. He is at once the Sending God and the Sent One. The Father sent His Son in the power of the Holy Spirit; the Son in turn sends His disciples through the power of the same Spirit. Mission is Trinitarian by its very nature.

In his excellent book *The Mission of God*, Old Testament scholar Christopher Wright sums up the nature of mission in this way:

The writings that now comprise our Bible are themselves the product of and witness to the ultimate mission of God. The Bible renders to us the story of God's mission through God's people in their engagement with God's world for the sake of the whole of God's creation... Mission is not just one of a list of things that the Bible happens to talk about, only a bit more urgently than some. Mission is, in that much-abused phrase, "what it's all about."¹

Mission begins with God's creative activity—first He made a place for humanity to live and then He created a people with whom to have a relationship. At first, God chose individuals, like Noah and Abraham, and then later a people (first Israel and later the church) whom He blessed. But God always means for those He blesses to in turn bless the nations. Throughout the Old Testament, God's concern for the nations unmistakably comes through. And although Israel often misunderstood the nature of God's relationship with her, His intention was always for all people to worship and serve Him. That task and privilege has been passed down to the church.

So, mission means to participate in God's purposes and activities in the world. We understand those purposes and activities by entering into the entirety of God's story, letting it shape and guide us without picking and choosing what we will obey. When we understand God's heart, we see that He is not only concerned that a specific message is proclaimed (evangelism), but that His concern for the poor, the oppressed, the widows, orphans, aliens, and the socially weak is reflected in our own mission activity. In God's grand narrative, there is no distinction between proclamation, evangelism, church planting, meeting people's spiritual needs, and social action aimed at restoring justice and healing the hurting and powerless. Jesus proclaimed the Kingdom of God had arrived and that His task was to meet temporal human needs as well as eternal and spiritual ones. So we see that proclamation and engagement towards social justice go hand in hand.

The Uniqueness of Christ

Biblical authority for missiology also informs our proclamation of Christ. More specifically, it answers the questions, is Christ really unique, and is He uniquely the way for humans to have a restored relationship with God? Is Jesus who He claimed to be, and if so, what is our responsibility to those who don't know Him, particularly to those who adhere to other religions?

The question of Christ's identity and role in salvation must become the critical issue for this generation. We have been so influenced by post-modernism and relativism that many believers, if pressed for an answer, are at least

somewhat skeptical about the need for sincere, moral followers of Mormonism, Islam, Hinduism, or Buddhism to renounce their previous beliefs and allegiances and commit to following Christ alone for salvation. But if we take the Bible seriously, we will acknowledge the clear message, not just of Jesus, but of other biblical testimony as well, that Jesus' claim to be the only way to God is true and binding.



John 14:6 and Rom 10:9–17 make plain that only through faith in Jesus can anyone be saved. But once again, we don't have to simply rely on a few specific verses; Scripture as a whole testifies to this fact. We believe that the biblical narrative is true and superior to the narratives of competing worldviews and belief systems. We do not simply read the text; we live out the narrative of the text, taking it on as our story and declaring it to better fit the realities of the world than other stories.

Lesslie Newbigin asks in *The Gospel in a Pluralist Society*:

How then can we, who are still in the middle of the cosmic story, know what the point of the story is, or whether it has any point at all? Only if the author of the story has let us into the secret while we are still in the middle. And here... we are talking the language of revelation.² It is still necessary to believe, to trust the God who has revealed Himself, and we have an authoritative witness in the Bible to God's purposes and plans. In Jesus, we have the One who brings those plans to fulfillment.

Conclusion

At Denver Seminary we take the Bible seriously. We place ourselves under its authority. Through it we see the needs of the world—the need for a Savior and the need for justice. Through it we see the solution to those needs in a God who has created the world, a God who has provided a way for lost men and women to be restored to relationship with Him and who invites us to join Him in calling people to enter His story. **DSM**



Dr. Scott Klingsmith is the Missiologist-in-Residence at Denver Seminary. He and his wife, Carol, served with WorldVenture in Austria for more than 20 years, working in theological and missionary education in Central and Eastern Europe, encouraging the development of indigenous mission movements.

¹ Christopher Wright, *The Mission of God*, 22.

² Lesslie Newbigin, *The Gospel in a Pluralist Society*, 92.

THE Others

by Mary Stromer Hanson, M.A.

"Ash-hadu an la ilaha ill-Allah," screamed from the loudspeakers of a mosque strategically placed near the first station of Christ's journey to the cross. In duet, *"Adoramus te, Christe, et benedicimus tibi"* was broadcast by a Franciscan monk carrying loudspeakers that fully equaled the Islamic challenge in volume. Young Israeli soldiers guarded the crowded street scene with impressive guns while security cameras watched silently from above. To complete the family of Abraham, Denver Seminary students added American Protestant voices to the solemn procession. I struggled to comprehend the fragile peace of Jerusalem on that Friday afternoon in June.

The cacophony of voices all claimed to be worshipping the true God as revealed in their scriptures. At this time and place, on the *Via Dolorosa*, I was overwhelmed by the contradiction between maintaining the authority of our Scripture and the effective witness of the truth over and against the competition. The Islamic voices retreated as we processed further into the Christian quarter and the crowd moved towards the Church of the Holy Sepulchre. The many *Ave Marias*, which were being recited at each station of the cross, barely had an impact on me. After several stations, I finally settled into the devotions intoned in many languages as the priests repeated the sufferings of Christ. I left the twenty-first century conflicts behind.

I started to gain some insight on the fragile relationship we have with those who are different from us. Efforts to purge the foreigner from Jerusalem have turned into tragedy over the millennia beginning with the Jebusites who could not be dislodged from Jerusalem (Josh 15:63). Ample exchanges between the children of Israel and Christians are described as examples of how to interact with the "other." Among earlier successful negotiators were Abraham with the Hittites (Gen 23), Joseph with the Egyptians (Gen 39–50), Daniel with Babylonians (Dan 1–2), and Esther with Persians (Esth 5). Jesus Himself models successful witness with the Samaritans, the Canaanites, the Gerasenes, the Greeks, and the Romans. Peter witnessed to the Gentiles (Acts 10:47–48) and Paul witnessed in numerous Greek and Roman settings (Acts 17).

Each encounter has qualities in common. Most notably, whether it was Abraham, Paul, or Esther, they did not avoid the unbeliever but fearlessly interacted with them, all the time maintaining worship of the true God and meticulously avoiding compromise. They did not negotiate on basic beliefs but discovered and built on the commonalities between them. If it came to conflict, Jesus said to shake off the dust (Matt 10:14) and move on. An escape was a more effective solution than a fight, as seen with Jesus about to be stoned at the temple (John 9:59) or Paul in Philippi and Ephesus.

We can do likewise. Rather than avoiding contact with unbelievers, let us seek opportunities to model the gospel in all our interactions, to explain the truth of Christ when invited, and to give comfort in Jesus' name if the occasion calls for it. A peaceful atmosphere must be maintained. Aggressively looking for confrontation will not bring the desired results. Ultimately, it is the Spirit who speaks. We must listen for guidance on how to respond in individual situations. We can proceed in confidence because somewhere in the crevasses and caves of Jerusalem, a grave remains empty. **DSM**

Mary Stromer Hanson is near completion of an M.A. in Biblical Studies. She recently participated with Dr. Hélène Dallaire and a group of Denver Seminary students in a tour of Israel and three-week course at Jerusalem University College.

To learn more about globalization at Denver Seminary, please visit us at www.denverseminary.edu/globalization.



BOOK

by Mark Hallock, M.Div.



My story begins like many others. I was raised in a Christian family, went to church, and prayed before meals and bedtime. I sang songs about Jesus and we had Bibles around the house that I never read. I knew about church, but I didn't really know what it meant to be a Christian. In high school I met a youth leader who had a passion for the Bible like I had never seen before. He couldn't get enough of it! It was a contagious love and, by God's grace, I caught it. This was a turning point for me in my walk with Christ, and since that time my life has progressed from a call to ministry, to marriage and children, to seminary education, and now to my current position of leading a small church in Englewood, Colorado.

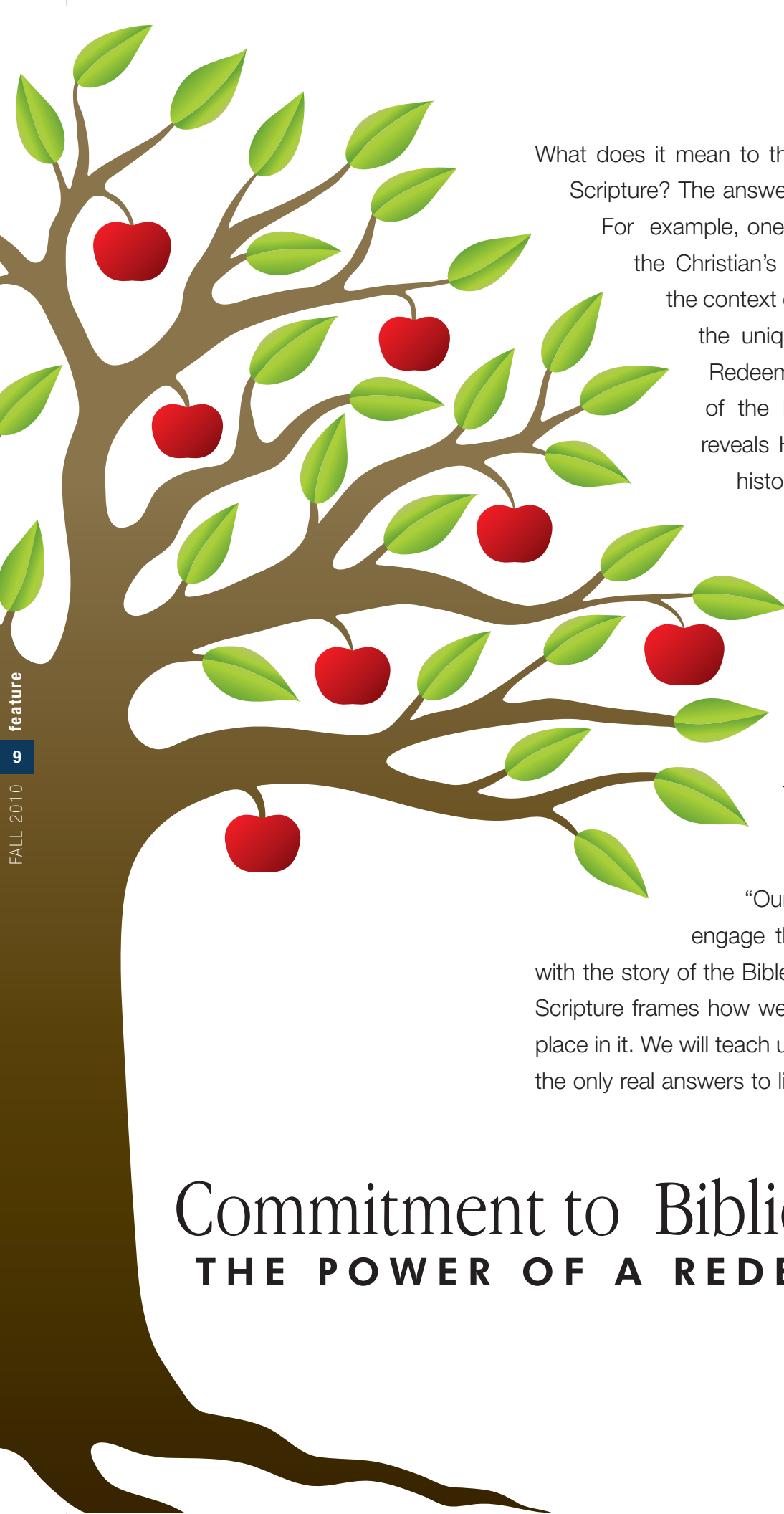
Since I first fell in love with "The Book" 15 years ago, the Bible has been central to my understanding of faith and ministry. What do we have without God's Word? Where is hope without the Gospel contained within the pages of holy Scripture? To whom can we turn if not the Christ pointed to in each page of the Bible? There is nothing and no one else. As my family and I minister to a hurting world, teaching the whole counsel of God must be foremost concern.

Last year, I began to shepherd a small church in Englewood, Colorado. Our demographic is a mix of suburban middle class and lower-income families. Many of these folks have been through terrible hardships. Some have endured the repercussions of drug and alcohol abuse. Others have spent time in prison. And even those who have had a "normal" life

are struggling. The lure of the world is strong. The voice of the evil one still tempts. And so I strive to share the Good News—that God sent His Son to save us. He has a plan to redeem us. ***He is enough.*** This truth simply cannot be effectively taught without taking people straight to the Word of God.

So many belief systems out there make demands on their followers for salvation—some religions want good works and others want sacrifice. Being Christ-followers should *lead* us to do good and to die to ourselves, yet it is critical that the individuals who sit in the pews of my church (and each of our churches) hear that the work of salvation has already been done. There is nothing they can do to earn God's favor. Christianity is not "Jesus plus..." You cannot add to Scripture what it does not say. When you are dealing with broken people, and we are all broken, you must take them to the one place that brings life—to the timeless, truth-filled, life-giving, passion-producing Word of our holy God.

When we teach this to our people, they can begin to make a profound difference in the world. They can use the living, penetrating, encouraging truth of Scripture to reach out to the addicted, the forgotten, the poor, and the needy. When we put the Bible in its rightful place of authority over our lives, God can come in and take over. He will not only change lives, but He will conform us over time to the image of Jesus for His glory and our joy. **DSM**



What does it mean to think and live under the authority of Scripture? The answer to this question has many facets.

For example, one can explore how the Bible shapes the Christian's understanding of the world within the context of differing world religions, marvel at the unique story of the one true Creator-Redeemer God who undergirds the whole of the Bible, and even discern how He reveals Himself and His purpose in human history. By understanding its authority in these matters, the Bible becomes the reference point by which we interpret and assess the world around us.

Denver Seminary has a long history of commitment to the authority of Scripture and has faithfully taught this core value to its students. As Dr. Mark Young said in his presidential inaugural address, "Our graduates must be able to credibly engage the competing stories of the world with the story of the Bible. We will teach and model that the Scripture frames how we view our lives, our world, and our place in it. We will teach unashamedly that the Bible provides the only real answers to life's most profound questions."

Commitment to Biblical Authority

THE POWER OF A REDEEMPTIVE GOD

by Jim Howard, Ph.D.

The Seminary's doctrinal statement further communicates our high view of Scripture, its inspiration, inerrancy, and authority. "We believe the Scriptures of the Old and New Testaments are the inspired Word of God, inerrant in the original writings, complete as the revelation of God's will for salvation, and the supreme and final authority in all matters to which they speak."

Our faculty has consistently affirmed this. Dr. Rick Hess writes, "We must be relevant and use the Bible to speak to the needs of today."¹ Dr. Craig Blomberg admonishes us to "never neglect the important theological affirmations about the nature of Scripture's authority and truthfulness that the past generation crafted so carefully."² Dr. Bill Klein states, "I think we need to take our stand on Scripture because it is God's fundamental

of the knowledge of good and evil—the kind of knowledge for which we were not created (Gen 2:17). It seems that at some level, exercising the knowledge of good and evil requires omniscience, since we do not know others' motives or circumstances. Thus, understanding perfectly and acting on this knowledge is a divine prerogative. Perhaps God's very first command was oriented toward shaping a faith community, and therefore ultimately culture, by working to protect humanity from the destruction that would result from the knowledge of good and evil in the context of sinful relationship.

From this point on, the biblical record of God—the one true Creator-Redeemer—is the story of redemption within the context of culture. And as Gen 3 demonstrates, the sin of the

“As the biblical story unfolds further, we find that, while culture is headed toward destruction, God is always relating with us to move us in a different direction. He does not always move quickly, or at least as quickly as we'd like, but the Bible gives us a long view of His consistent redemptive movement. When the biblical stories are compared with the historical cultural context in which they occur, it becomes clear that God is interested in putting to rights what is wrong.”

means for transforming our lives.”³ Finally, Dr. Kermit Ecklebarger points out, "Clearly our ultimate purpose in reading the Bible is to determine its meaning and then to incorporate those truths into our daily lives."⁴

The Apostle Paul himself reminds us of the importance of Scripture: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that all God's people may be thoroughly equipped for every good work" (2 Tim 3:16–17, TNIV). Earlier editions of the *Denver Seminary Magazine* focused on the various ways we should live under the authority of Scripture. This article focuses on understanding the authoritative nature of the Bible, specifically, how we should view and relate to the world around us.

Since believers live within culture, it is important that we reflect on how Scripture impacts our understanding of culture. Mary Stewart Van Leeuwen writes that "culture is the crucible in which all human development takes place."⁵ And yet, culture, because of fallen creation and the curse, is compelled to move in directions that lead to the destruction of healthy relationships. This has been the human predicament from the beginning and is at the heart of the Bible's teaching about humanity and our need for redemption.⁶

This story of humanity's need for redemption begins at the fall, when God forbade Adam and Eve from eating of the tree

first *couple* represents a failure of relationship, and therefore, community! This meta-narrative—grand theme—of God's love is *the story of how God is moving within culture to create a renewed community of redeemed people*. In other words, the Bible is authoritative for the believer in that it records God's redemptive movement to deal with the mess created by the fall. And God's purpose is always to restore relationship, first with Himself and then within community. Thus, we read that it is in the gospel that we find life (Rom 1:16). It is the living word of God that brings about exposure leading to transformation (Heb 4:12). This reflects that the writers of Scripture themselves knew the power of God's Word.

As the biblical story unfolds further, we find that, while culture is headed toward destruction, God is always relating with us to move us in a different direction. He does not always move quickly, or at least as quickly as we'd like, but the Bible gives us a long view of His consistent redemptive movement. When the biblical stories are compared with the historical cultural context in which they occur, it becomes clear that God is interested in putting to rights what is wrong. Dr. Hess points out the need for understanding the original context when he says, "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."⁷ The biblical record of God's redemptive work through all of human history reveals His deep passion for us.

This grand theme establishes the primary paradigm for how we are to live in culture and relate to one another. God is at His very heart one who always initiates. All of Scripture and redemptive history are unified in that God is always moving toward us on our behalf and for our good. For example, in Eph 1:3–12 God is portrayed as *the* acting agent—in each statement, God is the subject and we are the objects of His love and action. This finds its outworking in Eph 5:1, where we are told to imitate God. How is this to be done? Verse 2 tells us to live our lives in love just as Christ loved us by giving Himself for us as a sacrifice. Thus we have the supreme example of what it means to sacrifice as a Christian: it is not what we give up, but how we live our lives for others.

This necessitates that we *engage the needs of the world with the redemptive power of the gospel and the life-changing truth of Scripture*. This is the central truth about God's moving to create relationship with us in a fallen world. This is, at the core, why Denver Seminary exists. As we prepare men and women for this mission, the Bible is essential in that it records God's consistent love and movement toward the world for the purpose of redemption and transformation. And as we prepare our students for this mission, the Bible is also essential in that it reveals that this is what we are created for: to engage others in life-changing and empowering ways within relationship. This is what it means to be truly human.

The writers of Scripture understood this grand theme as an overarching purpose of God moving toward us in redemptive ways. We find it early in Scripture when God tells Abraham that He would bless the entire world through him (Gen 12:3; Gal 3:8). The Israelites were commanded to sing to the Lord and praise His name and tell all of the nations about His splendor (Ps 96:2–3). The disciples were commanded to make disciples of all the nations including teaching obedience to the Lord's commandments (Matt 28:19–20). Finally, in the new earth, the nations are pictured as *together* enjoying the Lord (Rev 21:24–26).

It is instructive and exemplary that the biblical story unfolds in the manner that it does. It begins with the creation and fall of humanity (Gen 1–9), the creation of nations and ethnic groups (Gen 10–11), and the selection of Abraham to reach the rest of fallen humanity (Gen 12).⁸ As one continues to move further into the story, it becomes clear that God has an abiding passion for His creation with His choice of Israel to bring the message of salvation to the rest of the world. God's sending of His Son is the ultimate demonstration of that passion. And then, like a flower coming into full bloom, the New Testament reflects the accomplishment of that passion. The Epistles reflect God's love for all ethnic groups: Romans is written to Italians, Corinthians to Greeks, Prison Epistles to Asia Minor and Macedonia, Pastoral Epistles to Ephesus and Crete,

James to Jewish Christians, etc. In this regard, the New Testament becomes the first truly multicultural model for Christianity in which the model is ever outward toward others.



As the church reexamines its missional purpose in the twenty-first century, the Bible remains the central point for creating a definition of the role of the church as a community of faith engaging the surrounding world. The Bible consistently records how God moves toward us and how we are to move toward others. However, this movement is not as much for our happiness as it is for our transformation into the image of Christ (Rom 8:28–29; Eph 4:22–24). In a world of competing voices, Scripture remains the only written record that reveals our all-powerful redeemer God. He is the one who establishes a redeemed community in

order to have a genuine relationship with that community, so that they might share that love with a lost world.

At Denver Seminary, we are committed to sending out graduates who share this passion for engaging the world, a passion which finds its definition in Scripture. Whether they become pastors, counselors, youth leaders, leaders of non-profits, lay leaders, educators, or chaplains, our concern is that they first and foremost share the Lord's passion *to engage the needs of the world around them with the life-changing truth of Scripture*. And we believe that this passion is necessarily shaped by framing our role and purpose in biblical terms within the concept of a redeemed community. Thus, the Bible is not just a handbook for happy living. Rather it is *the* record and example of a living God who actively pursues a fallen and cursed creation in order to bring about redemption in all of its wonderful aspects; namely, to restore the relationship between Himself and that creation. **DSM**

- ¹ Richard S. Hess, "The Bible and Its World: The Word of God in Context," *Denver Seminary Magazine* 3, no. 2 (2007): 5.
- ² Craig L. Blomberg, "The Importance of Biblical Inerrancy," *Denver Seminary Magazine* 3, no. 2 (2007): 10.
- ³ William Klein, "The B-I-B-L-E: Is That the Book for Me?," *Denver Seminary Magazine* 4, no. 3 (2008): 5.
- ⁴ Kermit Ecklebarger, "Applying Scripture in the 21st Century," *Denver Seminary Magazine* 4, no. 3 (2008): 11.
- ⁵ Mary Stewart Van Leeuwen, *Gender and Grace: Love, Work and Parenting in a Changing World* (Downers Grove, IL: InterVarsity, 1990), 109.
- ⁶ Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, MI and Vancouver, British Columbia: Eerdmans and Regent College, 1994), 188.
- ⁷ Hess, "The Bible," 5.
- ⁸ Elizabeth Conde-Frazier, S. Steve Kang, and Gary A. Parrett, *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation* (Grand Rapids, MI: Baker, 2004), 55.



Dr. Jim Howard serves as the Vice President of Advancement for Denver Seminary. Dr. Howard has a B.C.M. in Christian ministries from Colorado Christian University, a B.S. in business and an M.B.A. in finance and accounting from Regis University, and a Th.M. and Ph.D. in New Testament Studies from Dallas Theological Seminary.

biblical authority & christian spiritual formation

by Debbie Swanson, M.A.

The time I spent at Denver Seminary was a life-changing journey—a “journey of becoming.” As a former Bible Study Fellowship teaching leader, biblical authority is important to me. As I’ve grown versed in Christian spiritual formation, the Word has become more than a treasured book. It has become a vessel within which I encounter God, the Redeemer who passionately loves and delights in all humans and longs for each to experience intimate relationship and unity with Him.

Christian spiritual formation is focused on the centrality of Christ as He is revealed in Scripture and on our submission to Him. To clarify, perhaps the following definitions will help. Robert Mulholland states that spiritual formation is the “process of being conformed

to the image of Christ for the sake of others.”¹ Ruth Haley Barton expands on this, writing that spiritual formation is “the process by which Christ is formed in us for the glory of God and for the sake of others, and for the abundance of our own lives.”²

Since specifics of God’s image are revealed in the Bible, it is obvious that Christian spiritual formation and biblical authority are inextricably bound together. Without a strong biblical understanding, we cannot make the journey of becoming “little christs,” as Martin Luther and C.S. Lewis called it.³ We approach the biblical text not only to gain information *about* God, but also to frame our encounters with Him in real life. So, Christian formation involves both the head *and* the heart. We do not become “little christs” by merely knowing

information about Christ. Without *knowing* Christ, without *experiencing* His love and presence, without *tasting* His grace, we have little of His reality to offer others.

At His ascension, Jesus instructed His followers to “make disciples.” What He meant was related to the Jewish rabbi-disciple relationship where disciples walked, ate, and lived with their rabbi. They *became* the image of their rabbi. So when Jesus said to make disciples, He meant for all His disciples to undergo a similar transformation through an intimate relationship with Him.

This is made clear in John 5:39–40 when Jesus said to the Pharisees, “Search the Scriptures! You think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life” (NASB). This passage reveals someone who profoundly loves us and who longs for intimacy with us. Rather than only marveling at the “sign” (the Bible), we can look beyond to encounter the Person to whom the Bible points—the *living* Word, the Person of Christ (John 1:1,14; Gal 4:19; Eph 3:18–19). In so doing through spiritual formation based on sound biblical authority, we experience His love, presence, and transforming grace, enabling us to offer the same to others. **DSM**

¹ M. Robert. Mulholland, Jr. *Invitation to a Journey: A Road Map for Spiritual Formation*. (Downer’s Grove, IL: InterVarsity, 1993), p. 12.

² Ruth Haley Barton. *It Begins With You! How the Spiritual Formation of the Pastor Affects Spiritual Formation in the Congregation*. (Wheaton, IL: The Transforming Center, 2009), p. 1.

³ C.S. Lewis. *Mere Christianity*. (New York: Macmillan, 1960, c 1952). and Martin Luther, *The Freedom of a Christian* (1520). Lockman Foundation, *The New American Standard Bible*. (Anaheim: Foundation Publications, Inc., 1995).



Debbie is a 2009 graduate of Denver Seminary who earned an MA in Christian Formation and Soul Care. She currently serves as adjunct faculty in the Christian Formation and Soul Care department and is a spiritual director.



Guatemala

A LAND OF CONTRADICTIONS

by Ronald D. Welch, Psy.D.

My wife Jan and I recently had the opportunity to travel to Guatemala with my colleague, Danny Carroll, and seven Denver Seminary students. Everywhere you look in Guatemala, there are contradictions: the beautiful native attire of indigenous people stands out amidst poverty-stricken slums; gang-infested ravines juxtaposed with modern academic institutions; mega-churches contrasted with synchronistic mountain cathedrals, where Mayan priests share the same building with Catholic priests. Some of these contradictions have made an indelible mark on our hearts, forever changing our lives.

Scavengers or Treasures?

Rented, above-ground mausoleum sites at the National Cemetery sit above the huge mass of refuse that is the city dump. If you can't pay the cemetery rent, your remains are thrown into the dump. The lack of dignity that the people of Guatemala endure continues even after death. Hundreds of vultures circle the sky in descending spirals to land in the massive ravine of trash. Along with packs of dogs, human beings sort through the rubbish and live in shacks around the dump. These people are known as "scavengers," and they live, work, and die with very little hope of escape.

However, one ray of hope shines through the despair. The people of The Potter's House minister to the scavengers' children.¹ As they grow, these children learn to define themselves as *trash* based on the garbage they live in. But at The Potter's House, they are taught to see themselves as *treasures in God's eyes*. Nearly 200 children are taught basic living skills and about a different way of life. My wife observed that, with 6,000 children living in the dump, "The Potter's House children are the lucky ones—they have a chance to see what lies beyond the dump, even though they must leave the haven of the school every night to slip back into a world they may never escape."

The Indigenous People of Guatemala

Through God's providence, a conference was held during our visit to address the high levels of physical abuse, infidelity, and marital conflict within churches from Guatemala's mountain cities. We were asked to speak to the approximately 300 people who gathered there. Many were from Mayan descent and they traveled long distances

to learn what God's Word had to say about how to treat their spouses.

It was our privilege to share our understanding of God's vision for committed, graceful, selfless marriages in which partners respect, honor, and build each other up. We shared what Paul's letter to the Ephesians teaches us about mutual respect and what his letter to the Colossians says about forgiveness and grace. With interpretation from English to Spanish to Mayan, we discussed their questions and shared a wonderful time together.

The women were surprised by Jan's observation that God loves women and men equally and the audience interrupted our presentation to clap when we shared that America had much to learn from the warmth and kindness of the Guatemalan people. Our hearts were deeply touched as they honored us with hugs of gratitude, kisses on the cheek, and gifts of fruit and candy. Danny Carroll observed that the women may never have been told before that they were equal to men in God's eyes, while the men may not have thought of treating their wives with the depth of love and sacrifice that Christ has shown them.

Final Thoughts

Our time in Guatemala helped us understand how the world we live in shapes our perception not only of others around us but also of God. Jan gained a new understanding of other cultures that will influence her work as a teacher, and I have a newfound appreciation for the context within which my students process what we discuss. We were truly grateful for the opportunity to share this time with the kind, proud, and unique people of Guatemala. **DSM**

Dr. Ron Welch joined the faculty of Denver Seminary in 2008 as associate professor of counseling. He has worked in the field of clinical psychology for over 20 years, and he has been a licensed clinical psychologist since 1997. To access the full article and see more pictures, go to www.denverseminary.edu/news/guatemala-a-land-of-contradictions/.

For more information about Denver Seminary's counseling program, please visit www.denverseminary.edu/counseling.

Photos were taken by Ron and Jan Welch and student Ben Shafer.

¹ www.pottershouse.org. GT

THE ALLURE OF

God's Creation:

DENVER SEMINARY'S OUTDOOR LEADERSHIP CONCENTRATION

"Everybody needs beauty as well as bread, places to play in and pray in, where nature may heal and give strength to body and soul." John Muir

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly to her." Hos 2:14

You don't have to live in Colorado very long before you understand the truth of Psalm 19:1—"The heavens declare the glory of God; the skies proclaim the work of his hands." The mountains, the wilderness, the backcountry—God's creation shouts forth the glory of God. Perhaps you have spent many hours and even days experiencing this firsthand. But have you ever contemplated the immense potential of utilizing creation as the context for significant life-changing ministry? Do you realize the benefit of pushing people to the limits of their comfort and physical conditioning? If not, you are missing out and so are the people to whom you minister.

God's strategy for developing leaders, as seen in Scripture, almost always involved transformative experiences in the wilderness. Noah, Abraham, Moses, David, Peter, James, John, Paul, and Jesus Christ were all shaped in the wild spaces of creation. Their wilderness journeys led to a time of humbling and testing, resulting in a preparation of character, skill, and spirit for the God-given tasks that lay ahead of them. God still uses the untamed outdoors to prepare women and men for Kingdom service.

Will you follow the example of Scripture's best leaders and let God mold you on the wheel

of His creation? Consider joining us so that you might be tested, taught, equipped, renewed, and perhaps humbled—and in the process become a more effective Christian leader.

Denver Seminary's outdoor leadership concentration will both personally challenge you as well as train you to use the wilderness context in the lives of others. It has been designed for individuals interested in ministering through outdoor leadership, adventure programming, wilderness therapy, or mission contexts. Through reading, course instruction, and experiential learning opportunities, students will develop the vocational fitness for professional outdoor and adventure leadership.

The courses are academic and experiential, utilizing our classrooms in Littleton and the rivers, lakes, peaks and backcountry wilderness of Colorado and Wyoming. Taught by Christian ministry leaders who are theologically, experientially, and academically equipped, students will learn the theology and philosophy of leadership, creation care, and spiritual formation. The concentration also takes advantage of opportunities enhanced by partner-relationships with some of the top Christian organizations in the Rocky Mountain Region.

If this isn't alluring enough for you yet, you will also emerge from this concentration with one of the following degrees:

- M.Div. with a concentration in outdoor leadership
- M.A. in Leadership with a concentration in outdoor leadership
- M.A. in Youth and Family Ministries with a concentration in outdoor leadership

Imagine for a moment the smell of pine trees and sage mixed with undertones of dirt and granite carried to you by a cool mountain breeze. A small stream of cold water trips over stones nearby and a squirrel chatters at you as you lead a group of hurting souls into the wild and healing arms of God in creation. Your soul has been humbled and strengthened here—you have encountered God and all His majesty, and rather than drawing you into the permanent isolation of the wilderness, He has sent you like Moses back to the city to lead more of His people into the raw, transformative experience of His creative power. **DSM**

Are you ready?



For more information about instructors and course descriptions, please visit www.denverseminary.edu/become-a-student/outdoor-leadership-concentrations/

Alumni at Cadence International

Seminary President Dr. Mark Young and Vice President of Advancement Dr. Jim Howard attended the Cadence International 2010 Staff Conference in Green Lake, Wisconsin from June 27 through July 2. Dr. Young was the plenary speaker with the message, "For the Sake of the Name" from 3 John 1:7. Dr. Howard currently serves as Cadence board chairman. While at the conference, they enjoyed spending time with Denver Seminary alumni from around the world. Cadence International is an evangelical mission agency dedicated to reaching the military communities of the United States and the world with the Good News of Jesus Christ. For five decades, Cadence has grown from a small, fledgling mission to an organization with close to 200 missionaries who work in over 50 locations worldwide.



Milt Bryan (M.A. '87), Jim Howard, Theresa Wilson (M.A. student), Ken Converse (DMin student), Mark Young, Mark Oshman (M.Div. '03), Stacy Wiens, Kyle Wiens (M.A. '09), Cathy Rozmiarek and Lou Rozmiarek (M.A. '08).

Alumni News Blog

Find out what's happening in the lives of fellow alumni and share your own news. Please visit us at www.denverseminary.edu/alumni-news/ where you can post an announcement online or send a personal update to alumni@denverseminary.edu. We want to share in your joy and pray for you during hard times. Help us build a stronger community for you!

Denver Seminary Alumni Reunion Breakfast Society of Biblical Literature 2010 Annual Meeting

If you are a Denver Seminary alum and are attending the SBL Conference in Atlanta or living in the Atlanta area, we would like to invite you to join President Mark Young and several faculty members for an alumni reunion breakfast. The breakfast will be held on Monday, November 22, 2010 from 7:00–8:30 a.m.

Hilton Atlanta
255 Courtland Street NE,
Atlanta, Georgia, 30303
Room 406



Come meet other alumni, greet faculty, and learn about what God is doing at Denver Seminary! Please contact any alumni you know and encourage them to come as well. If you have any questions, please call Melanie Wenig at 303-762-6949.

CHAPLAINCY LUNCH



On May 10, 2010, Denver Seminary hosted a first-ever networking luncheon for current chaplaincy students and local graduates who have gone into chaplaincy ministry. President Mark Young, Provost/VP Randy MacFarland, VP of Advancement Jim Howard and Dr. Jan McCormack spoke on the Seminary and history of the chaplaincy program.

Dr. MacFarland told the group that in 1998, when Dr. McCormack was hired to create a Chaplaincy Training Center, there were only three students in our MDiv degree who were pursuing chaplaincy as a ministry vocation. Now in 2010, the interest has grown to the point that Denver Seminary is able to offer a chaplaincy concentration in several programs: a ten-hour Certificate of Completion in chaplaincy; a 62-hour Master of Arts in Counseling Ministries degree with a concentration in chaplaincy; a 97-hour Master of Divinity with a chaplaincy concentration; and most recently, a 34-hour Doctor of Ministry degree in Leadership with a chaplaincy concentration. Dr. McCormack announced that the Seminary is in the process of applying for accreditation from the Association for Clinical Pastoral Education (ACPE) to become one of only a few seminaries to be a stand-alone Clinical Pastoral Education (CPE) Training Center.

Chaplaincy graduates reported that they are currently serving in venues as varied as the armed forces, hospitals, hospices, assisted living/eldercare settings, prisons, fire and police departments, inner-city half-way houses and rescue missions, disaster intervention, parachurch and church groups, business and industry, college campuses and professional sports teams. Current students were able to connect with successful chaplaincy graduates who could serve as mentors.

Dr. McCormack and Dr. Howard asked the graduates and current students to continue to pray for our chaplaincy program and to prayerfully consider financially supporting the Seminary. This support would fund more chaplaincy scholarships and enable a vital educational program to continue to grow and prosper.

the GIVING PLEDGE

by The Elevation Group

Recently, Warren Buffet and Bill and Melinda Gates threw down a challenge to the wealthiest families in America: to give away at least 50% of their wealth to charitable causes. The actual letters of intent can be found at www.givingpledge.org. To date, at least 40 families have publicly made the commitment.

The pledge letters themselves are fascinating. Many quote the great joy that they have in giving. Others comment that the greatest accomplishment of their full lives is in the gifting of funds to help those in need. We congratulate Buffet, Gates and the rest of the families on their magnanimity. We hope their generosity will accomplish much good.

What seems to be a new revelation to some of these philanthropists was addressed by Jesus, 2000 years ago. He taught it is indeed more blessed to give than to receive (Acts 20:35). He also reminded us that the amassing of possessions is of no eternal value (Mark 8:36).

As we see billions of dollars generously given to thousands of organizations, let's remember three important principles:

- God sees us as His stewards of what He already owns. Our task is to be faithful in the use of the wealth God provides.
- Monetary gifts can indeed accomplish much, but as Warren Buffet reminds us in his pledge letter, they are the smallest of investments. The sharing of our lives—our time and our unique talents—are also gifts from God, and can enrich lives as no monetary gift can.
- Finally, the giving of wealth can produce great joy in the giver and praise to God. Paul emphasizes that the generosity of the Corinthians would result not only in needs being met, but expressions of thanksgiving back to God (2 Cor 9:12).

In future editions, we'll provide tangible examples of how you can increase your generosity.

The Gospel of Mark

Men's Bible Study led by President Mark Young

Everyman's Gospel: Jesus in Plain Clothes

Mark's gospel illuminates Jesus in plain clothes, accessible and real. It invites a closer look at the genuine Jesus, God made flesh. Men, if you'd like to join Dr. Young in getting to know Jesus in a more real way, you are invited to come to this study.

The study began on Sept. 14 and meets weekly from 6:30–7:30 a.m. at Denver Seminary in the Executive Board Room through Dec. 14. We'll break for the Christmas holiday, then resume the study on Jan. 18, and finish May 10. Coffee will be served. Please bring a Bible and notebook.

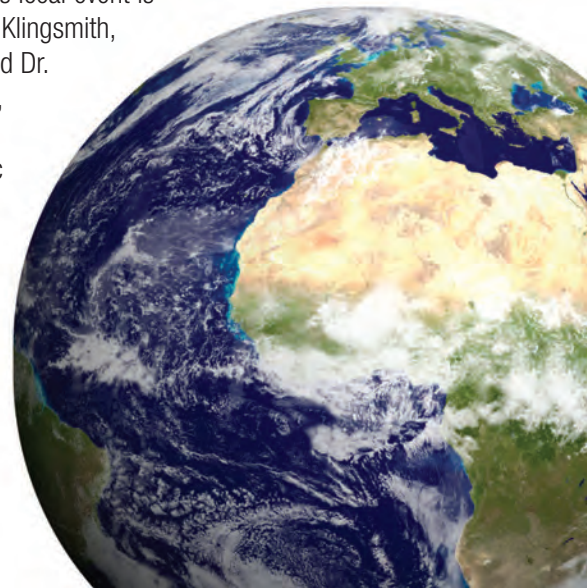
For more information, contact Claire Rymer, Administrative Assistant to the President, at 303-762-6902 or president@denverseminary.edu.



BE A PART OF THE THIRD LAUSANNE CONGRESS ON WORLD EVANGELIZATION

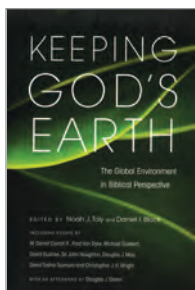
Cape Town 2010, to be held Oct. 16-25, in collaboration with the World Evangelical Alliance, will bring together 4,000 leaders from more than 200 countries to confront critical issues of our time—other world faiths, poverty, HIV/AIDS, and persecution, among others—as they relate to the future of the Church and world evangelization. GlobaLink is a key feature of the Congress. It will enable thousands to participate “virtually” worldwide.

Denver Seminary is an official GlobaLink site for Cape Town 2010, the Third Lausanne Congress on World Evangelization. Please join us on our campus from October 18–20, 2010, to watch videos of the congress speakers and participate in small group discussions on key topics from the sessions. This local event is being organized by Dr. Scott Klingsmith, missiologist-in-residence, and Dr. Alemayehu (Alex) Mekonnen, Associate Professor of Intercultural Studies. Specific times and topics will be posted on the Denver Seminary website at www.denverseminary.edu/capetown. For more information on Lausanne, Cape Town 2010, and GlobaLink, visit www.lausanne.org and www.capetown.2010.org.



Keeping God's Earth: The Global Environment in Biblical Perspective

N. Toly and D. Block, editors (Downers Grove: InterVarsity, 2010)



Being a Christian involves ethical responsibility. But what exactly are our environmental obligations? This unique volume, edited by Wheaton College professors Noah J. Toly and Daniel I. Block, teams up scientists with biblical scholars to help us answer just that question. What does the Lord require of us? Here you'll read informed essays from Christian teachers in a variety of fields, ranging from New Testament,

Old Testament, Christian theology, and ethics to geology, biology, atmospheric physics, and environmental science. Dr. M. Daniel Carroll R. contributed to this work.

Missio Dei, Volume 19 - Immigration and the Bible

M. Daniel Carroll R., (Elkhart, IN: Mennonite Mission Network, 2010)

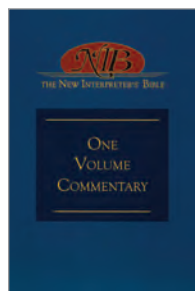


Today, millions of people around the globe are on the move. Migration has been a human reality throughout history, but the sheer number of those seeking a new life is unprecedented. The reasons are many. Desperate situations can drive people from their homes—displacement caused by war, political or racial persecution, natural disasters, local economic hardships, or global market pressures. The lure of tales of quick fortune and

a more comfortable life also prompt individuals to leave their place of origin. For some, the departure is forced and the way is treacherous, while others are able to secure safe passage. Each story is unique, and the variety of experiences is endless.

The New Interpreter's Bible One-Volume Commentary

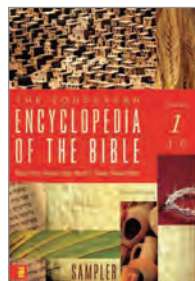
B. Gaventa and D. Petersen., editors (Nashville: Abingdon, 2010)



This one-volume commentary contains articles on all the books of the Bible, including the Apocrypha, as well as numerous general articles on biblical interpretation, geographical and historical setting, religion, text, canon, translation, Bible, and preaching/teaching, with bibliographies for each article. Dr. M. Daniel Carroll R. contributed "Amos" and Dr. Rick Hess contributed "Joshua" to this volume.

Zondervan Encyclopedia of the Bible, revised edition

M. C. Tenney and M. Silva, editors. (Grand Rapids: Zondervan, 2009)

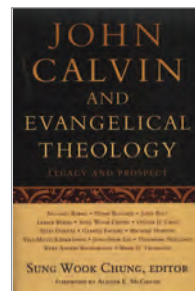


The Zondervan Encyclopedia of the Bible has been a classic Bible study resource for more than 30 years. Now thoroughly revised, this new five-volume edition provides up-to-date entries based on the latest scholarship. Beautiful full-color pictures supplement the text, which includes new articles in addition to thorough

updates and improvements of existing topics. Different viewpoints of scholarship permit a well-rounded perspective on significant issues relating to doctrines, themes, and biblical interpretation. Dr. Rick Hess contributed to this work.

John Calvin and Evangelical Theology: Legacy and Prospect

Sung Wook Chung, editor (Westminster/John Knox, 2008)

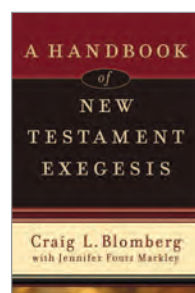


The latest offering by noted theologian Sung Wook Chung examines the ways in which John Calvin (1509–1564) continues to impact the global evangelical movement in the twenty-first century. This useful collection is perhaps most distinguished by the diversity of its contributors. Literally spanning the globe, the group of scholars whose work is included represents a wealth of viewpoints

from various traditions. Together, they offer an enlightening glimpse into the historical Calvin and project that understanding on the evangelical movement of the future.

Handbook of New Testament Exegesis

Craig L. Blomberg, Jennifer Foutz Markley (Baker Acad., Oct. 2010)



This handbook provides a one-stop-shopping guide to New Testament exegetical method. Brief and approachable, it offers both a broad overview of the exegetical process and a step-by-step approach to studying the New Testament in depth, helping students and pastors understand the text and appropriate it responsibly. The book is full of illustrations of New Testament texts where the method under

discussion truly makes a difference.

Trauma Kit Haiti

(David C. Cook, 2010)



This kit includes an 11-session curriculum for groups which guides pastors and leaders in Haiti through the helping process—for themselves and the people God wants them to serve. Biblical principles address questions for which there are no simple answers. A case study is utilized for church leaders to gain an intimate understanding of the struggles grieving Christians go through.

Activity-based lessons are available to help children ages 4–10 replace their fear with peace and can be used by parents or with groups in a Sunday school class or an orphanage. This volume is provided free to Christian leaders in Haiti by David C. Cook and provided in English, French and Creole translations. Dr. Janet McCormack, Dr. Heather Davediuk Gingrich and Dr. Dieumeme Noelliste contributed to this work.

by Pastor Gordon MacDonald

It may have been my first childhood song. The words were simple.

The B-I-B-L-E, yes that's the book for me.
I stand alone on the Word of God, the B-I-B-L-E.

I never sang any other song more often.

But when a child, I misunderstood the song's core declaration which was found in the words *I stand alone*. What was my mental image? That I was the only person (alone! the song said) permitted to literally stand on the Bible. As far as I knew, my mother's Bible (a large black-covered Bible) was the only one physically large enough for me to stand on. I had quite an imagination.

One day I stopped singing *The B-I-B-L-E*, exchanging it for a more "serious" hymnody that included songs like *Deep and Wide*. Then in a memory burst not long ago, I remembered *The B-I-B-L-E* and grasped the writer's true intention. To stand *alone* on the Bible, I realized, meant defining and organizing one's sense of reality around its content.

So do we *stand alone* on the Word of God today? Sixty years ago, Denver Seminary's founders addressed that question when they launched our school. They shouted "yes!"

The Seminary's first visionaries believed that God can speak into the world any way He wants, but He has chosen to speak through the Testaments and, supremely, through the words and deeds of Jesus Christ, who shines as a diamond, in the scriptural setting.

When I came to Denver Seminary 12 years after its founding, the New Testament professor was Donald Burdick. From the first day of class, he continually raised one question which he insisted must preface all approaches to the Scriptures: "You must always ask yourself, *'What does the Bible say?'*"

This question was in contrast to other tempting questions such as, *"What do I suspect the Bible says,"* and, *"What do I want the Bible to say?"*

Dr. Burdick's question has stuck with me throughout my years as a preacher and writer. It's a version of my childhood song, *The B-I-B-L-E*. As the school founders, Burdick, and the song say, we must stand alone on the Word of God.

It is really a sacred moment when one opens the Bible and begins to reverently read. One recalls the words of St. Luke: "Then [Jesus] opened their minds so they could understand the Scriptures." Truly, the mind must be open, the heart responsive. The operational question: What is the Bible saying?

A key player in seminary life is the biblical scholar—gifted in mind, filled with God's Spirit—whose responsibility it is to prepare learners to deal with Don Burdick's question. During a few brief years, the scholar offers the student tools and methods with which to understand the Scriptures. This leads to a lifetime of preaching and spiritual direction. Get it right in the classroom—that is, clarifying what the Bible says—and many people in the future will be provided with an understanding of why the B-I-B-L-E is the book for them.

(Editor's Note: Due to health issues, Dr. Grounds was not able to write the Chancellor's Corner for this issue of the magazine, so Pastor Gordon MacDonald graciously offered to write a guest article.)



A Jazz-Shaped Faith

Robert Gelinas is lead pastor of Colorado Community Church, a Jazz Theologian and alumnus of Denver Seminary. Watch online at www.denverseminary.edu/denver-seminary-stories-of-transformation/ to hear Robert describe how he is transforming the way many Christians think about faith in reclaiming this uniquely American art form that finds its roots in the church.



Chapel Schedule

October 4–5, 2010	Vernon Grounds Institute: Kent Mathews Lectureship
October 11–12, 2010	Dr. Mark Young
October 18–19, 2010	Midterm Break – No Common Ground
October 25–26, 2010	Dr. Teresa Snorton
November 1–2, 2010	Spiritual Life Conference/Shannon Lectureship
November 8–9, 2010	Community Worship Service
November 15–16, 2010	Dr. Mark Young
November 22–23, 2010	No Chapel – Thanksgiving Break
November 29–30, 2010	Compassion International: Danny Oertli
December 6–7, 2010	Advent Service

Chapel is held at 11:00 a.m. in the Simpson Chapel and is open to the public.