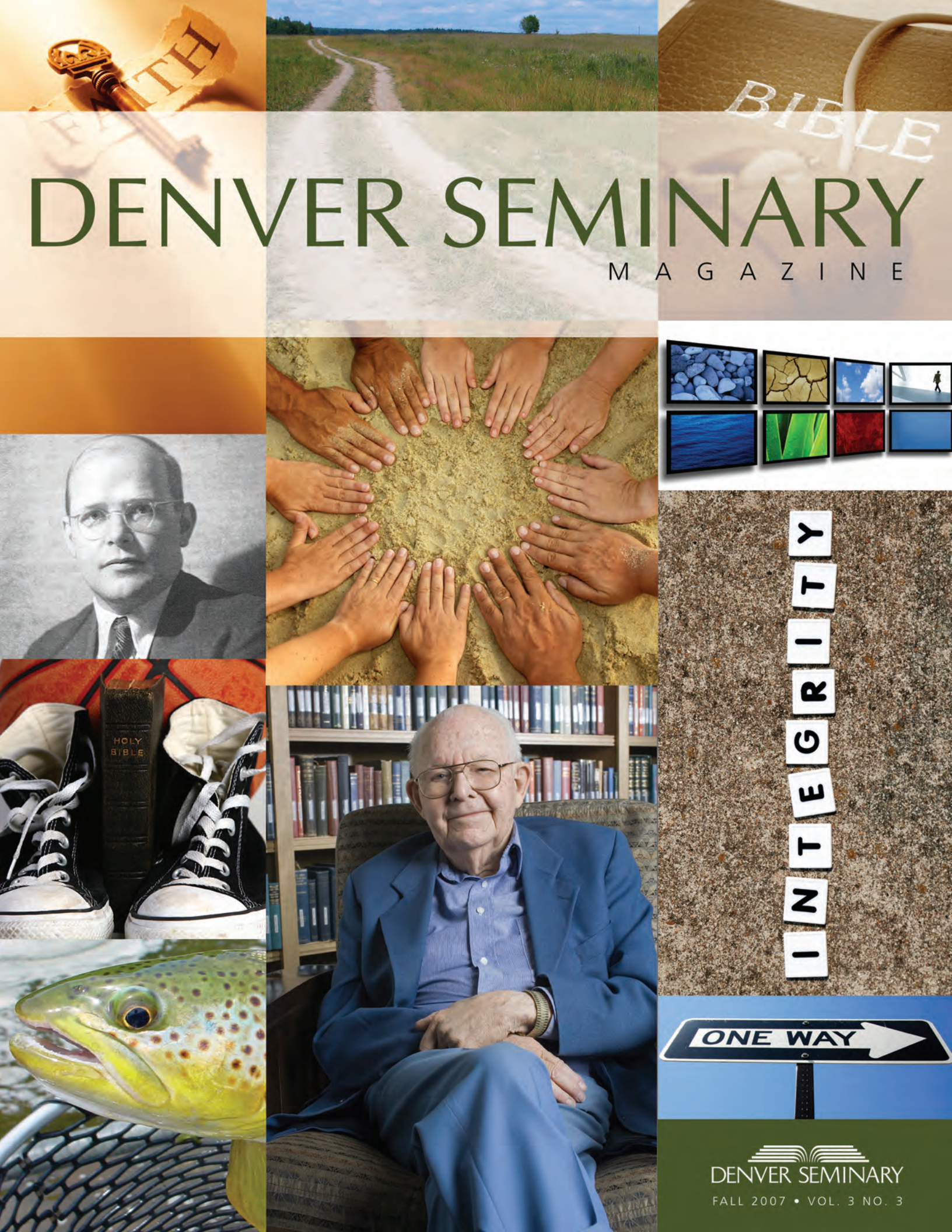


DENVER SEMINARY

M A G A Z I N E



I N T E G R I T Y

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DENVER SEMINARY
FALL 2007 • VOL. 3 NO. 3

departments

- 3 Campus News
- 8 Faculty
- 9 Alumni
- 13 Mentoring
- 14 Student
- 15 Training and Mentoring
- 16 Advancement
- 17 Resources
- 18 Chancellor's Corner

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5



Keeping Integrity in a Compromised World: Resisting Two Technological Temptations

Dr. Douglas Groothuis challenges us to consider pursuing integrity in every aspect of our life—even in using technological tools meant to simplify our lives.

By Dr. Douglas Groothuis

7

Filling In Boxes

Carolyn Williford considers how integrity is measured: "Shouldn't I care the most about how my integrity measures up in the eyes of the One who means the most to me?"

By Carolyn Williford



9



Careful What You Watch on TV

Denver Seminary alumnus Gordon MacDonald shares with us how a television program incited him to examine his own life and pursue spiritual integrity on a deeper level.

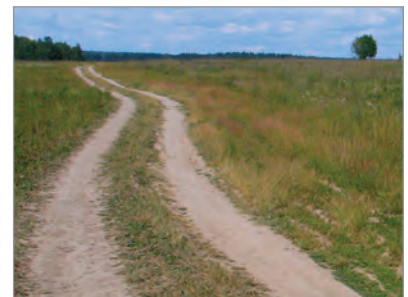
By Gordon MacDonald

11

Spiritual Steadfastness

Chancellor Dr. Vernon Grounds challenges us to consider the "ruts of our routine" as "grooves of grace" as we continue to pursue spiritual steadfastness.

By Dr. Vernon Grounds



in your church

Visit www.denverseminary.edu/magazine for *In Your Church* thoughts, questions and suggestions.

in the next issue...

Coming Winter 2007, Denver Seminary Magazine takes a look at "Christianity in Today's World." Join us as we explore Christianity in places like Africa, China, India, Korea, Latin America and the Philippines.

I N T E G R I T Y

president's message

by Dr. Craig Williford

Can we truly trust God? Not just when things are going well in our lives, but also when circumstances seem to be at risk in our personal lives or in our responsibilities as leaders?

Can I trust God when things are beyond my control, choosing not to take matters into my own hands?

Can I live the faith that I proclaim when it will require me to pay a personal cost? An even more difficult question: can I live the faith I proclaim when others around me may also have to pay the cost?

Ultimately, personal integrity emerges from how we consistently answer these questions and choose to live by faith, not by might. Integrity is trusting God in both the easy decisions as well as the seemingly insurmountable challenges. A lifestyle of integrity emerges from a transforming, intimate relationship with Jesus Christ. From this relationship, the Holy Spirit infuses the grace, wisdom, courage and faith needed to empower His followers to live by faith and act with integrity in all that they do.

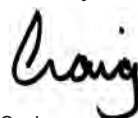
In this edition of *Denver Seminary Magazine* we explore the theme of integrity. We pray that God will use this edition to motivate all of us to live our faith humbly and consistently, creating a lifestyle that safeguards our hearts for God's purposes. In addition to the personal issues of integrity, several articles examine the current cultural dynamics that can encourage selfish compromise and ways to protect ourselves from these subtle influences.

Moral failure of leaders in God's kingdom damages the reputation of Christ and the church and wreaks havoc among those close to the leader. Recovering and rebuilding can take years. We believe that intentional, preventive strategies provide the best method for reducing the occurrence of moral failures; therefore, Denver Seminary works to create safe and open educational experiences where the Holy Spirit can transform lives. In this edition, we illustrate our strategies for teaching students to live a transforming, dynamic relationship with Jesus Christ.

Finally, I would be remiss if I didn't acknowledge that we all fail at times in consistently living our faith in every aspect of our lives. When failure occurs, God calls us to humbly confess our sins, seek forgiveness, take responsibility for our actions and renew our commitment to submit to the leadership of the Holy Spirit in growing us more into the likeness of Christ.

We do not suggest you journey to a place where we are not also committed; rather, we invite you to join us in this journey of integrity as fellow travelers dependent upon God to lead us through. Trust God because He is worthy!

Sincerely,



Craig



Hayes Prayer Garden Planted

A small, intimate prayer garden has been constructed on the west side of campus next to apartment building three.

Named for Edward Hayes, the fourth president of Denver Seminary from 1993-1996, much of his legacy is rooted in his previous role as Academic Dean, which he filled from 1972-1979. This area has been set aside for reflection and contemplative prayer—a unique space where students, faculty, staff and visitors can commune with God in the beauty of His creation. Plants and flowers were strategically chosen to attract butterflies and hummingbirds in order to enhance our campus environment. Please stop by on your next visit to campus and enjoy some quiet time in the Hayes Prayer Garden.



Saratoga, Wyoming Fishing Trip

Gary Hoag and Brian Fort hosted a group of 12 men on a four-day fishing trip along the “Blue Ribbon” waters of the North Platte and Encampment Rivers in Saratoga, Wyo. New friends of the Seminary

were introduced to our mission and vision as they spent time with one of our students and heard from Professor David Buschart.

“Many of us spend too much time surrounded by concrete and steel,” Buschart said. “This weekend was a wonderful opportunity to slow down in the midst of mountains, open spaces and water. The fishing was great, and the time spent together, both on and off the water, was even better. As we experienced, it is easier to hear God when we slow down.”

If you would like to join us on a future fishing trip, contact Brian Fort at brian.fort@denverseminary.edu or 303-762-6924.



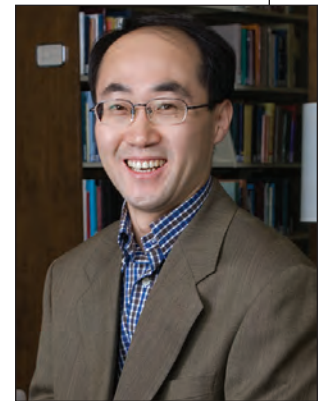
campus news

3

FALL 2007

Dr. Sung Wook Chung Named Director of Korean Initiatives

Denver Seminary is pleased to announce that Dr. Sung Wook Chung has been appointed Director of Korean Initiatives starting July 2007. Within this capacity, Dr. Chung will seek to build community among the Seminary Korean student body and continue to form relationships and serve as the liaison within the local Korean community by designing events and training opportunities for Korean church leaders. On a global scale, Dr. Chung will also help develop partnerships for the Seminary with churches, seminaries and para-church ministries in Korea. We are grateful for Dr. Chung's leadership and the doors God has opened for the Seminary to serve within the Korean community.



Dr. Sung Wook Chung

Kent Mathews Endowed Lectureship in Christian Social Ethics Established



Kent Mathews

Kent Mathews graduated from Denver Seminary in 1985 with a degree in counseling. During his years at Denver Seminary, he was most heavily impacted by the life and ministry of Dr. Vernon Grounds. Kent's strong sense of both justice and compassion for the marginalized characterized his life and work until his death in 1994. To honor Kent's life and continue his legacy in the area of Christian social ethics, Randall and Alice Mathews have formed this endowed lectureship so that similar passion may be inspired in the lives of future Denver Seminary students.

This annual lectureship seeks to cultivate a biblical, social ethic by addressing aspects of the obligations, virtues, values and vision essential to a thoroughly Christ-like social ethic. Specifically, the lectureship will explore aspects of these four themes by addressing the biblical, theological and philosophical nature of our obligations; the personal character dimensions of social ethics; the values reflected in social justice; and the concrete responses to which we are called. Please join us during chapel hour on October 29-30 for our first annual lectureship.



The 12 fishermen from the recent trip to Saratoga, Wyo.

Travel to Syria and Cyprus!



Dr. Rick Hess will be leading a study tour of Syria and Cyprus during intersession, January 13-27, 2008. Visit the major ancient sites and cities of these lands and grow in your understanding of their impact on the Bible.

See Damascus where Paul first came to terms with his Christian faith; Ugarit with its impact on our understanding of the Psalms; Ebla and Mari, and the background of Abraham and Genesis; and the cities of Cyprus that have had an impact on the Bible from the time of early Israel and the Philistines to the visit of Paul. Please contact Rick Hess at rick.hess@denverseminary.edu for further details and to reserve your space. Two hours of credit are offered. Audit-only guests are also welcome.

Denver Seminary and SETECA Help Structure Cuban Seminary

In August 2007, Sarah Rymer, Director of Seminary Relations, along with David Suazo, professor from SETECA, a seminary in Guatemala, traveled to Cuba to assist in the structuring of an evangelical Methodist seminary in Havana. Led by Denver's Global Connection International Vice President Cameron Syke, Rymer and Suazo were able to provide counsel and encouragement to this emerging seminary.

For nearly 50 years, the evangelical church in Cuba has not been allowed to construct new churches. As a result, house churches have spread rapidly throughout the country, creating a great need for pastors. Pastor Moises Isla of the Cienfuegos Methodist Church, who also serves on the board of the new seminary, stated, "What Cuba needs most are trained pastors to serve in these house churches," providing leadership to towns and communities. After several years of praying and paperwork, this evangelical seminary has been able to purchase a dilapidated building in Havana that will provide classrooms, student apartments and administrative offices.

During their stay in Cuba, Rymer and Suazo were able to share many meals and conversations with local pastors and administrators. They also provided counsel on stewardship, curriculum development and pastoral care. This fall, this new evangelical seminary, located in the heart of Havana, will begin to equip a new generation of leaders to share the Gospel in a country in need of hope.



Digital rendering of the new home page of www.denverseminary.edu. The actual home page may vary from this image.



Seminary's New Website

In an effort to improve Seminary communications and to make it easier for visitors to find the information they seek, Denver Seminary has launched an overhaul to its main website, <http://www.denverseminary.edu>. This new site boasts improved navigation and more information. More than just a cosmetic improvement, the website also contains many new resources for friends and alumni to use in building deeper relationships with the Seminary and each other. Some of the new features include an online alumni directory, a prayer partners e-newsletter, community boards and more. To view the new website and explore the new features, visit <http://www.denverseminary.edu>. If you have comments or questions about the new website, please contact DJ Turner at dj.turner@denverseminary.edu.

Vine, Vision & Voice

Vine, Vision & Voice is a Christian formation program for women, developed and taught by adjunct faculty member Nancy Buschart. More than a "fill-in-the-blank" Bible study, VV leads participants into a deeper understanding and experience of Christian formation. Theologically rich and biblically rooted, this is a ministry for all women who desire to creatively respond to the Lord God as He initiates a loving relationship with His people. The first eight-week session of this 24-week program began Thursday, September 20, at Denver Seminary, but there is still room for women who are interested (a new group may also be started if there is interest). For further information, please contact Laura Flanders at Laura.Flanders@denverseminary.edu.

KEEPING INTEGRITY IN A COMPROMISED WORLD:

Resisting Two Technological Temptations

by Douglas Groothuis, Ph.D.

Professor of Philosophy



The renowned preacher Phillip Brooks astutely wrote that “preaching is truth through personality.” More than that, Christian ministry as a whole should be the demonstration of truth through personality. As followers of the Truth Incarnate (John 14:6), we should radiate God’s truth through a godly personality, one full of Christian virtues, such as faith, hope and love. We

should “speak the truth in love” (Ephesians 4:15). We should live out Christian integrity, a personal wholeness of holy purpose and refuse to use devious or improper methods (2 Corinthians 1:12). But keeping our integrity in a compromised world brings its challenges.

We cannot fill ourselves full of virtue any more than we can justify ourselves before a holy God. This is the work of God in Christ alone, as applied through the Holy Spirit first through the once-for-all justification received by faith alone (Romans 5:9; Ephesians 2:8) and then through the moment by moment dependency on God’s ongoing work for our sanctification unto greater Christ-likeness.¹ Jesus taught that we must abide in Him and receive strength through the Holy Spirit in order to bear fruit for Kingdom activities (Acts 1:8; John 14-16). This requires knowledge of what God desires of His bride, the kind of fruit we should produce and the discernment and courage to face down spiritual counterfeits and embrace only biblical beliefs and methods for ministry. Without this, integrity will elude us.

The contemporary scene offers a host of counterfeits in the ways of ministry and Christian living in general. I will focus only on ways in which pastors and other Christian workers may be seduced by the spirit of the age instead of relying on the Spirit of God: relying on Bible factoids instead of possessing a deep knowledge of Scripture and sermon stealing.

TEMPTATION #1:

Computer technologies make access to the Bible fast and simple. We can search for Bible texts, import them into sermon outlines and generally find what we need through quick searches online or through Bible software. While I am happy to use these technologies, they have a down side that may compromise our integrity as Bible-believing Christians.² This is illustrated by a student who took a doctrinal oral examination at a theological seminary. When pressed, he could not tell his professors where important events were found in the Bible, although he had memorized quite a few isolated Scriptures. He lacked a sense of the Bible as an unfolding story in book form. The Bible had become a storehouse of accessible facts. When asked how he had studied for the examination, he said he had used a computer program to produce texts on various doctrinal themes, such as the character of God, salvation and others. We advised him to abandon his computer-generated lists and to read the Bible *as a book*, to chart its plot line.³ We assured him this would give him a more well-integrated sense of the Scriptures. He later passed the examination in good form. This young man was a solid student who earnestly pursued Christian ministry. Nevertheless, he had been deprived of theological integrity through the misuse of technology.

Some also claim they do not need to memorize where key Scriptures are located—the book, chapter and verse—since a laptop can find this in a flash. But knowing where a text can be found is an integral part of being biblically literate, of having God’s truth at our command. One should have this indispensable knowledge of Holy Scripture in one’s soul, not simply on one’s laptop. Biblical knowledge—what the Bible says, what it means and where it says it—should become well-integrated into our personalities, so that God’s truth may be brought to bear from the inside out in every situation.

Computers and the Internet have made the Bible more available to millions, both at the popular and scholarly level. I appreciate being able to click to the online version of the TNIV to find and download texts to use in my writing and teaching. (I used it to copy passages into this article.) However, we lose our theological integrity when we approach the Bible as a storehouse for isolated facts, instead of a rich collection of various types of literature spread out over centuries and written by different authors in different situations—

all inspired by the same Author (2 Timothy 3:15-16; 2 Peter 1:20-21). An integral knowledge of the Bible requires long-term study and reflection on the books of the Bible in their historical and literary context. This is exactly what Denver Seminary teaches its students to do.

Even though I can access any biblical text electronically, I meditate and memorize Scripture in its context, and challenge my students to do this as well. The living and active Word of God (Hebrews 4:12; Isaiah 55:8-9) should be present in our thoughts as we teach, preach, write and converse with others. We should be walking Bibles—even when we are unplugged. As King David affirmed, “I have hidden your word in my heart that I might not sin against you” (Psalm 119:11, TNIV).

TEMPTATION #2:

Although I lament it, some preachers are sinning against God in their methods of sermon preparation. From what I can gather, this may be fairly widespread. This, too, is encouraged by an irresponsible use of computer technologies, and it robs preachers of their integrity before God and their congregations. A recent article in *The Wall Street Journal* noted that various web pages are offering word-for-word transcripts of sermons by well-known preachers to those who desire to produce successful sermons. Instead of putting in the study time, prayerfully laboring to forge a godly message through the prism of one’s own character, some claim it’s better to acquire material from sermons that are “road tested.” One pastor said, “If you’ve got something that’s a good product, why go out and beat your head against the wall and try to come up with it yourself?”⁴

There is nothing wrong with learning from others and incorporating their insights into one’s sermons. The Internet provides some

solid resources for this, if one knows where to look. Some in the two-thirds world—who have very limited access to study tools that those in the United States take for granted—are helped by getting basic sermon outlines online. Nevertheless, we are commanded by God not to steal (Exodus 20:15). Lifting other people’s sermons word-for-word without crediting the source is intellectual theft. It also commits the deadly sin of sloth (or *acedia*), since the one who takes other people’s sermons is not bothering to study out the material for him or herself.⁵ By so doing, pastors lose their integrity and their divine authorization.

Denver Seminary has a long and rich tradition of educating its future pastors to craft sermons that are deeply rooted in a proper understanding of Scripture. We have helped shape strong biblical preachers for over 50 years. This process requires the long, hard and rewarding study of the text, as well as developing faithful and creative applications of biblical truth that fit the congregation to which one is ministering. If preaching is “truth through personality,” the acquisition of truth from the Bible should be taken with the utmost seriousness, since Scripture calls us to integrity and excellence and warns us against shoddy teaching in the name of God (James 3:1-2; Titus 2:7-8).

As Paul exhorted his younger co-worker Timothy, “Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth” (2 Timothy 2:15, TNIV; see also Acts 17:11).

Pastors need sufficient time for sermon preparation.

Without this, the temptation to cut corners becomes greater. Many pastors feel intense pressure to perform every Sunday and to compete with better known preachers whose sermons are readily available online. In light of this, congregations should honor their pastors by giving them sufficient time to immerse themselves in the Scriptures so that they might produce fruitful sermons. Moreover, congregations should pray to that end and not compare their pastor to media superstars. When the great British preacher Charles Spurgeon was asked the secret of his preaching, he humbly replied, “My people pray for me.” Truly, there can be no integrity in any aspect of ministry without prayer, since prayer lays hold of the promises of God for our good, the good of others and for God’s glory (1 Thessalonians 5:17; 1 Corinthians 10:31).

A ministry of integrity delivers truth through godly personality. It refuses to be compromised by yielding to temptations, technological or otherwise. As the great missionary Hudson Taylor put it, “God’s work in God’s way will never lack God’s supply.” **DSM**



¹ On this, see the modern classic by Francis Schaeffer, *True Spirituality* (Crossway Books, 2001).

² I address this in *The Soul in Cyberspace* (Eugene, OR: Wipf and Stock, 1999); see also Quentin Schultz, *Habits of the High-Tech Heart* (Grand Rapids, MI: Baker Books, 2002).

³ D.A. Carson masterfully develops the plot line of the Bible in *The Gagging of God* (Baker Books, 1996), 193-252.

⁴ Suzanne Sataline, “That Sermon You Heard on Sunday May Be from the Web,” *Wall Street Journal*, Nov. 13, 2006.

⁵ On the sin of *acedia* (the Latin term for *sloth*) and how to combat it, see William Backus, *What Your Counselor Never Told You* (Minneapolis, MN: Bethany House, 2000), chapter six. This book is a wise treatment of the seven deadly sins.

Dr. Douglas Groothuis is Professor of Philosophy at Denver Seminary. He is a member of the Evangelical Theological Society, Evangelical Philosophical Society and Society of Christian Philosophers.

For discussion questions or additional thoughts on this and other articles in this issue, please visit our website at
<http://www.denverseminary.edu/magazine>.



Filling In Boxes

by Carolyn Williford

Our son Robb completed his driver's training course and eagerly planned to be at the driver's license office the moment they opened. He'd made 100% on all the skill tests, and he couldn't wait to get that license in hand. Craig had made sure they were adequately prepared with all the proper documents, so when the office employee looked up and shook his head, both Robb and Craig gave him a puzzled look.

"The driver's education teacher didn't fill out this box that records his total score," he nonchalantly said, pushing the form back towards them.

"But all you need to do is total the individual scores, which the instructor clearly marked. See? They're all tens, so my son got one hundred percent. All you have to do is write *one hundred* in that little box." Craig's voice was incredulous, but he was working hard to hide his frustration.

"We don't add."

"You *won't*? Or you truly *can't* add?" (Oops! So much for hiding the frustration!)

"Sir, you'll have to take the form back to the instructor and have *him* fill in the score for that box."

"You're kidding."

"Next!"

Robb could barely contain his anger; Craig wasn't doing much better. But this father faced a very real test of integrity in that moment: *Do I merely fill in the score myself?* he pondered. *Or do we actually drive across town, hunt down the instructor at the high school, and ask him to write 100 in a tiny box?*

Much later, when they'd located the teacher and explained the problem, guess what he and the other teachers did. They laughed, amazed that Craig would actually follow through on the task!

But was the entire episode merely a useless trip to satisfy bureaucracy? Or were there much deeper principles being tested and played out? In the same situation, what would you have done?

Recently our church has been looking at adversity; as you would assume, we turned to the book of Job. But numerous verses pointing out Job's integrity were somewhat of a surprise to me. I hadn't recalled God's description of Job to Satan: "He still maintains his integrity, though you incited me against him...without any reason" (2:3). Job's wife throws out the challenge to her beleaguered husband, "Are you still holding on to your integrity? Curse God and die!" (2:9.) Once Job's "friends" counsel him, he pleads with God, asking, "Relent, do not be unjust; reconsider, for my integrity is at stake" (6:29). Later, Job throws back at Bildad: "I will never admit you are in the right; till I die, I will not deny my integrity" (27:5).

Yes, I'm aware that Job went too far and had to seek repentance from his God. But the fact remains that, under severe trial, Job demonstrated integrity: *his actions lined up with his spoken beliefs.*

I've heard it said that integrity is "how you act when no one's looking." *No one?* Isn't God always looking, ever observing my deepest motivations? My thoughts? My judgments? My lived priorities too—say I'm

home "by myself," and I choose other activities though I know I've ignored actively seeking Him by spending time in the Word and prayer?

If my integrity is measured by that standard, what does that say about the Person I most desire, and my growing intimacy with Him? Shouldn't I care the most about how my integrity measures up in the eyes of the One who means the most to me?

When our sons were still living with us, Craig and I were intensely aware of how our actions demonstrated our heart beliefs to them; we so desired that both "catch" our faith. Now, in an empty nest and after 34 years of marriage, I can't honestly say that I'm conscious of living my faith in front of Craig; he's too much an extension of me and all that I am. Instead, I realize that the motivation for integrity as a single, a wife and a mom has always inherently been the same: it's my hidden, personal relationship with Christ that I'm focused on. *I see that.* More importantly, I know that *He* sees that.

I'm forever intrigued by the fact that we tend to perceive the material world as reality, viewing the spiritual realm as ethereal. But Colossians 2:17 states exactly the opposite: "These are a shadow of the things...to come; the reality, however, is found in Christ." Only when we're able to grasp that we're called to invest in the eternal—seeing that as true reality—will we be able to begin living lives of integrity. In our homes. Our communities. The world.

Otherwise, it simply makes no sense not to fill in that silly box ourselves. **DSM**

Carolyn Williford is the wife of Denver Seminary president Craig Williford. She has authored and co-authored nine books including *How to Treat a Staff Infection*, *Questions from the God Who Needs No Answers*, *Faith Tango*, and *Devotions for Families That Can't Sit Still*.

For discussion questions or additional thoughts on this and other articles in this issue, please visit our website at <http://www.denverseminary.edu/magazine>.



Spiritual Integrity is **INCONSISTENT**

by David Osborn, Ph.D.

Spiritual integrity is not consistent. It is inconsistent. One of the biggest problems in the Church today is consistent living. Too many Christians continue to live the same year after year. But what they are today should not be what they were in the past. And what they will be in the future should not be what they are today.

Spiritual integrity is lifelong improvement. When I was young I loved to play basketball. In the beginning I struggled to shoot the ball high enough to get it over the rim. As I grew, the problem was not getting it over the rim, it was getting it into the basket. But with a lot of practice I could hit the basket shooting farther and farther away.

When I made the basketball team, I would go to the gym during Christmas vacation and shoot hundreds of times each day. I made the second team, then the first team, and then the starting five. That's inconsistency. I did not expect to stay the same. Though we expect improvement through practice in sports, in living we don't seem to expect a lot of change. How often have we thought, "He (she) will never change?" Christians get divorced because of that belief.

Paul thought differently. "I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Philippians 3:14). As he pressed on, he became what he had not been in the past and so was inconsistent. He did not want to be consistent with his past. Two verses earlier he wrote, "Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me" (3:12).

Paul was not already perfect but was moving towards perfection, and he wanted others to do the same. "All of us who are mature should take such a view of things" (3:15). The consistency he encouraged was to live consistently with where we already are on the inside (which is integrity): "Let us live up to what we have already attained" (3:16).

By constant practice, Paul continued to grow. In Philippians, Paul wrote from prison, "I *have learned* to be content whatever the circumstances" (4:11, emphasis added). *But Paul had not always been content.*

At an earlier time he sent Titus to Corinth with a strong letter from him. While waiting for Titus to return with news of the reception he had received, Paul was not content. "Now when I went to Troas to preach the gospel of Christ and found that the Lord had opened a door for me, *I still had no peace of mind*, because I did not find my brother Titus there. So I said goodbye to them and went on to Macedonia" (2 Corinthians 2:12-13, emphasis added).

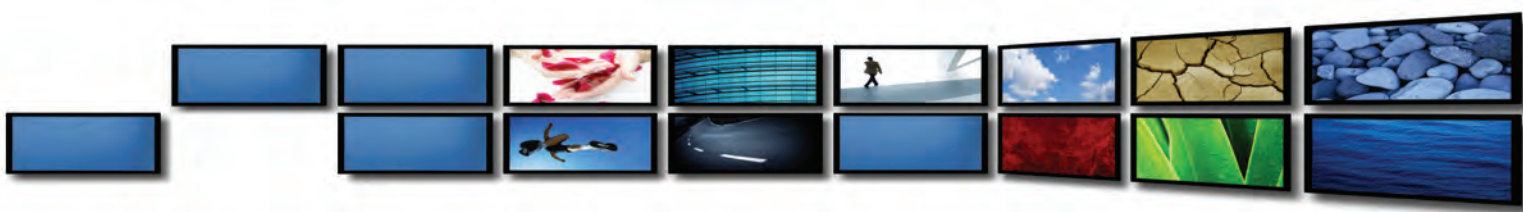
Paul left the open door God had given him because he was anxious instead of content. The result? "For when we came into Macedonia, this body of ours had no rest, but we were harassed at every turn—conflicts on the outside, fears within" (7:5, where Paul picks up from 2:13). No doubt that was a part of Paul's learning process. However, he finally "learned to be content whatever the circumstances."

Integrity is living on the outside what we are on the inside. (Hypocrisy is pretending to be on the outside what we are not on the inside.) But *spiritual* integrity requires growth. It is not sufficient to be authentic. Growth is a sign of the presence of the Holy Spirit. "If the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you" (Romans 8:11).

Through constant practice, our lives become increasingly inconsistent with our past, and increasingly more like Christ. That's inconsistent spiritual integrity. **DSM**

Dr. David Osborn is the Director of the Doctor of Ministry Program at Denver Seminary. He developed the biblically-based leadership paradigm that now guides the program. He has served as president of the Association for Doctor of Ministry Education in the U.S. and Canada and is currently the historian of the organization.

For discussion questions or additional thoughts on this and other articles in this issue, please visit our website at <http://www.denverseminary.edu/magazine>. For additional information about our Doctor of Ministry program, please visit our website at <http://www.denverseminary.edu/dmin>.



But many of us—or at least I, anyway—face the continuous seductions of busyness, distraction and restlessness and find it difficult to do this inner work. Henri Nouwen exhorts us: “What needs to be guarded is the life of the Spirit within us. Especially we who want to witness to the presence of God’s Spirit in the world need to tend the fire within with utmost care. It is not so strange that many ministers have become burnt-out cases, people who say many words and share many experiences, but in whom the fire of God has died and from whom not much more comes forth than their own boring, petty ideas and feelings.”

At crucial moments in my lifelong spiritual journey, I have to confess that an exposé of my inner space (like the furniture disassembling) would have found it vacuous. I’ve had to learn the hard way that this is simply unacceptable...and not a little dangerous.

Idea Two: The Upright Person

I believe that spiritual integrity is also about mirroring the nature of God in real-world living. I am thinking about a consistency of conduct marked with mercy, compassion, calling, character, generosity and service—again to name just a few markers.

Christlikeness is an appropriate word to couple with *uprightness*. It both interests and baffles me that I rarely hear anyone described as Christ-like (much less *upright*). Is this too high a bar? One often hears, when heroes are mentioned, about charisma, leadership and creativity. But only irregularly is it said of someone, “he/she seems a person sent from God.” Is this a lost idea in 21st century spirituality?

Fred Mitchell, 60 years ago a director of the old China Inland Mission, seems to have been such a person. Of him a poet wrote:

For me ‘twas not the truth you taught,
To you so clear, to me so dim,
But when you came just now, you brought,
A sense of Him.

I long—hopefully for the right reasons—for someone to say this of me. All other compliments (though appreciated) pale before this one.

Idea Three: Impact

I propose that spiritual integrity must be measured in terms of its *influence* upon others. People of spiritual integrity, maybe without even realizing it, provoke others to deal with the issue of continuous conversion.

As the Psalmist beautifully put it: “He put a new song in my mouth, a hymn of praise... Many will see and fear and put their trust in the Lord.” (Psalm 40:3) Without this song that is seen and heard, there is something less than spiritual integrity.

Rufus Jones was a Quaker philosopher who taught at Haverford College in the early 20th century. Of his life, one of his admirers, John Hoyland, said:

To a whole generation of us he was a prophet and a saint and a shining light. We loved him and we venerated him. He was the leader of our lives. His writing was secondary. It was his personality, his outgoing love, his humor, his geniality, his luminousness. The Holy Spirit was in him to his finger tips. He made each one of us feel worthwhile and that he saw something in us and loved us individually. He had an extraordinary gift for creative friendship.

Hoyland describes the kind of person with a song that I have in mind.

Spirituality that is integral is not merely to be observed or admired. It is heard and seen: it changes people. Paul writes to Timothy (and I am taking liberties with the Greek verb): *stamp yourself* upon people “in speech, in life, in love, in faith, and in purity.” (1 Timothy 4:12) When you get a chance, brood on Paul’s five categories. They are the places where spiritual integrity is most likely to make its mark.

In short: your (my) spirituality is of modest value until it begins to impact others: makes people think; generates higher aspirations; sets tougher standards; triggers correction; points in new directions. I hear a frustrated Paul pushing Timothy like a coach speaking to a sluggish athlete: “for crying out loud: get out there and challenge people to change.”

I have occasionally known a spiritual recession that was marked by a loss of interest in pointing people to Jesus. In each case it was a clear sign that I was flagging in the other two areas—the interior life and uprightness—also. You really can’t separate the three.

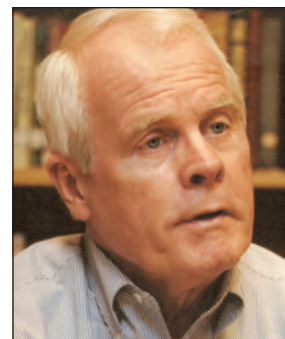
These are the thoughts that were incited by watching a TV program about furniture that wasn’t what it was reputed to be. Sleep did not come easily for me that night. I kept thinking about the wood-worker tearing tables apart and finding out the truth. And what of me? Veneer or the genuine article?

Are TV shows like that one good for you?

DSM

Gordon MacDonald is author of more than a dozen books including Ordering Your Private World, Renewing Your Spiritual Passion, and The Resilient Life. He is an alumnus of Denver Seminary (M.Div., '66) and a seminar speaker in Denver Seminary's Doctor of Ministry Program.

For discussion questions or additional thoughts on this and other articles in this issue, please visit our website at <http://www.denverseminary.edu/magazine>. You can also read about other Denver Seminary Alumni at <http://www.denverseminary.edu/alumni>.



Spiritual Steadfastness

**RUTS IN THE
BECOM
GROOVES OF**

E ROAD ME F GRACE



By Vernon Grounds, Ph.D.

Some years ago I came across an arresting idea that I gladly appropriated. In fact, I used it as a guiding principle in my own life as well as in the counseling I was privileged to do. *Ruts of routine can serve as grooves of grace.* I've forgotten who formulated that insightful truth, but I'm grateful to whomever it may have been. Yes, day after day we practice certain devotional habits like prayer and Bible reading. As we do this, it may seem at times as if we are simply moving along in a routine rut. Perhaps you know something of that struggle: the text of Scripture becomes overly familiar; our praise is offered almost unfeelingly in words we have used as far back as memory stretches. Nevertheless, we dutifully continue performing our devotions. But then, unpredictably, "heaven comes down and glory fills the soul." We experience God's illuminating Presence. Our minds are pervaded by understanding. Our hearts, to quote John Wesley, are "strangely warmed." Our souls are infused with strength and joy. The rut of routine has served as a groove of grace. We are motivated to persist in carrying on our devotional habits even through stretches of drought and dryness.

I don't know specifically if such experiences have taken place in the lives of those

fellow-Christians whom we regard as spiritual exemplars, but what impresses us as we learn about the saints biographically is their steadfastness through all the challenging vicissitudes they underwent. They did not allow changing circumstances to *govern* their spiritual constancy. Circumstances of course did *affect* their emotions, but they did not *control* the God-relationship of those saints. So if I were

Ruts of routine can serve as grooves of grace... We are motivated to persist in carrying on our devotional habits even through stretches of drought and dryness.

asked to identify their dominant spiritual characteristic, I think my choice of traits would be steadfastness. Not that they never passed through what has been called the "dark night of the soul." To use familiar imagery, they were not perpetually on the mountain top. No indeed! They were familiar with gloomy valleys, yet even in the deepest, most cloud-shrouded ravine they kept clinging to God by dint of tenacious devotion. Ruts of routine served for them as grooves of grace. That's why it's crucially important to make ourselves practice what is called habituation. That's a rather austere psychological term, but habituation is really an indispensable ingredient in the development of spiritual steadfastness.

In this area of our lives, as in the whole gamut of all things spiritual, Jesus is our Exemplar. Often He declared that His controlling purpose was to do His Father's will.

Consider passages like these: “‘My food,’ said Jesus, ‘is to do the will of him who sent me and to finish his work’” (John 4:34). “By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me” (John 5:30). “Father, if you are willing, take this cup from me; yet not my will, but yours be done” (Luke 22:42). “Therefore, when Christ came into the world, he said: ‘Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased. Then I said, ‘Here I am—it is written about me in the scroll—I have come to do your will, O God’” (Hebrews 10:5-7). Another instructive passage which highlights our Lord’s trait of steadfastness is found in Luke 9:51-53: “As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. And he sent messengers on ahead, who went into a Samaritan village to get things ready for him; but the people there did not welcome him, because he was heading for Jerusalem.” Motivated by obedience to His Father, our Savior moved on unflinchingly towards the dénouement of Calvary, fully aware of what lay before Him: excruciating agony of body and, measurelessly worse, the experience of abandonment by His Father: “My God, my God, why hast Thou forsaken me?” (Matthew 27:46, KJV). And we are called upon as followers of the steadfast Christ to take up the cross and follow in His footsteps.

In my own stumbling discipleship, I have been challenged and encouraged by the example of Dietrich Bonhoeffer. He was a young German theologian who bore courageous witness against the infamous Nazi dictatorship. Since under Hitler all evangelical seminaries had been closed down, he organized a training school for young pastors at Finkenwalde. There he directed a program of Christian life and service which is spelled out in two of his books that are spiritual classics, *Life Together* and *The Cost of Discipleship*. Though a pacifist, he decided after a hard struggle with his conscience to join a conspiracy to kill *Der Fuehrer*. Better that one man should die than that the futile slaughter of World War II continue. That conspiracy which included some of



Dietrich Bonhoeffer

Germany’s top-flight leaders was sadly bungled. Bonhoeffer was arrested, imprisoned and condemned to die. So at the age of 39, that gifted servant of Jesus Christ was executed by hanging. His books, however, especially his devotional and ethical writings, continue to impact a wide readership. I for one, and countless of my fellow Christians, gratefully acknowledge our indebtedness to this modern martyr.

My assignment has been to discuss spiritual integrity, and I have been thankful for the opportunity to interrogate my own soul. But the more I have reflected on this matter, the more convinced I have become that what I ought to do is share the insights of a brother who towers high as a really outstanding example of discipleship. It seems to me that I can best be of edifying help if I share excerpts from Bonhoeffer’s classics on the spiritual life. Here then, is a passage from *Life Together*:

Often the difference between an experienced Christian and the novice become clearly apparent. It may be taken as a rule for the right reading of the Scriptures that the reader should never identify himself with the person who is speaking in the Bible. It is not I that am angered, but God; it is not I giving consolation, but God; it is not I admonishing, but God admonishing in the Scriptures... it will make all the difference between right and wrong reading of Scriptures, if I do not identify myself with God but quite simply serve Him.

Here is a second excerpt from Bonhoeffer, and this from *The Cost of Discipleship*:

The path of discipleship is narrow, and it is fatally easy to miss one’s way and stray from the path, even after years of discipleship. And it is hard to find. On either side of the narrow path deep chasms yawn... The way is unutterably hard, and at every moment we are in danger of straying from it... But, if we behold Jesus Christ going on before step by step, we shall not go astray.

Still another book, *Celebration of Discipline*, is very helpful in deepening our God-relationship. Written by a contemporary, Richard Foster, it provides specific direction for growth and grace. Foster also provides stimulating guidance through his organization *Renovaré*, and through his conferences and personal teaching.

But what I have mentioned is simply the tip of a vast mountain of resources which will facilitate working out the lesson in spiritual arithmetic which Peter assigns to us in his second letter, chapter 1, verses 5-7: “Add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love.”

The cultivation of these Christ-like characteristics will enable us to obey Paul’s directive in 1 Corinthians 15:58: “Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.” **DSM**

Dr. Vernon Grounds is the beloved Chancellor of Denver Seminary. He has served in some capacity at the Seminary since 1951, holding the titles of Dean, President and Chancellor. He is author and co-author of several books, magazine articles, and encyclopedia entries and is a regular contributor of devotionals to Our Daily Bread.

For discussion questions or additional thoughts on this and other articles in this issue, please visit our website at <http://www.denverseminary.edu/magazine>.

Deck Chairs & COURAGE

By John Buechner



John Buechner (right) and family

In my opinion, one of the greatest theologians of the 20th century was Charlie Brown. In one of his comic strips, former cartoonist Charles Schultz has Charlie Brown and Linus discussing the meaning of life. Linus says:

“Charlie Brown, life is like a deck chair. Some people put their deck chair at the front of the boat so they can be always looking forward into the future, wondering what will come their way in the days ahead. Some people put their deck chair at the back of the boat, forever looking into the past, evaluating triumphs and challenges of their lives. And some people put their deck chair right in the middle of the boat, living life fully in the present, taking each day as it comes, minute by minute. Yes, life is like a deck chair.”

Charlie Brown is silent for a moment, and then says:

“I can’t even get mine *unfolded*.”

It is easy to relate to Charlie Brown as we look at our own “deck chairs” and fearfully wonder how we should approach the Christian life and the development of our integrity and values. Should we focus on our future in ministry? Should we focus on present needs and pressing ministry activities? Should we spend time reflecting on the past and where God has led us? I am pretty sure the answer to all of these questions is, “Yes!” Moreover, it seems that my values and priorities as a Christian are continually being challenged on a regular basis – I had better explore the whole ship, rather than “unfold” my perspective in any one location. God keeps surprising me with different perspectives on what I am about.

For example, years ago I vowed to myself (and openly to others) that I would *never* become a pastor, and based on my experiences as a church youth director, I was completely finished with ministries that focused on kids. So I find it completely fascinating that I am currently studying to become a pastor, and that God has placed an enormous calling on my heart for ministry to orphaned children!

It makes no sense... I have never been an orphan. I have never been to an orphanage. I have never even been on an overseas mission trip! How interesting that God continues to draw my attention to the 143 million children worldwide currently living as orphans and the many ministries that are attempting to rescue them. How remarkable that God continues to press my heart to develop an orphan ministry and to strengthen the response of the Church to this injustice. How amazing that I am actually developing a good dose of courage to use all of my gifts and skills in an area that never once remotely crossed my radar.

Erwin McManus noted that one of the characteristics of Christians who boldly step into the divine moments God has prepared for them is that “they know that they don’t know.” They face the same decisions and questions that others face, but they seem to live in the dimension of uncertainty in such a way that it doesn’t paralyze them as they approach God’s plan. They don’t know what lies ahead, but they respond. They take God’s wonderful gifts of courage and grace and then step into life with Christ as He intended.

Enrolling in Denver Seminary was a courageous step for me to take. It’s spiritually challenging, it’s an expensive undertaking for a family, and it’s academically difficult. What is rewarding is to look back on that decision now and how it seems like such a “baby step” of courage compared to the steps that are developing on the horizon. My focus and values are continually adjusted by God’s hand, and although I am not sure where He will officially “unfold” my deck chair, I am pretty sure that I am at least on the right ship. **DSM**

John Buechner is an M.Div. Leadership student at Denver Seminary whose calling so far includes the development of an international orphan ministry. John and his family live in Westminster, Colo.

If you’d like to read more student stories, please visit our website at <http://www.denverseminary.edu/current-students>.

Equipping Leaders for Spiritual Integrity

by DJ Turner
Director of Communications



Timothy was a young pastor who faced many problems common to local churches. There were questions about the right way to worship, quarrels about who should be in charge and who should be making decisions, gossiping, selfishness, lack of care for the marginalized in his congregation, impurity, greed, envy, suspicious paranoia, and friction, just to name a few. While Timothy's church was growing and many good things were happening, it had its share of problems, too.

But young Timothy had something that many pastors and leaders lack—someone with experience to help him work through those problems, to offer him encouragement and sound advice, to push him on to godliness and spiritual integrity, and most importantly, to pray for him. Timothy had Paul.

The relationship that Paul had with Timothy was more than just that of professional mentor. Paul encouraged Timothy to pursue godliness (1 Timothy 1:18-19, 4:7-8, 4:12, 4:15-16, 6:11 and 2 Timothy 1:13-14, 2:22), gave him practical counsel on handling problems in his church (1 Timothy chapters 2, 3, 5), offered sage advice about his personal life (1 Timothy 4:12-14, 5:22-23, 6:20 and 2 Timothy 2:23, 4:2), and committed to praying for him (2 Timothy 1:3). The relationship that Paul and Timothy shared went deeper than professional courtesies. It was a life-changing and life-giving exchange for both of them.

“My time as a mentor at Denver [Seminary] has been a joy and a privilege, and very humbling. These young women have so much to offer in their service to our Lord. They have challenged me in my own faith walk. My prayer is that they have somehow benefited from their time with me.”

- A Mentor

Here at Denver Seminary, we believe that every *Timothy* should have a *Paul*. That's why our training and mentoring program is more than just some trend in theological education—it is woven into the fabric of who we are and how we equip leaders. Our mission is to equip leaders to think biblically, live faithfully and lead wisely for a lifetime, and mentoring is an integral part of that mission. How can we

teach someone to live faithfully or lead wisely without giving them the opportunity to see it lived out in the lives of our faculty and mentors or without allowing them to share in the experiences of people who actually lead?

The *relationship* part of the equation is crucial, so our students seek their own mentors. Denver Seminary in turn spends time with those mentors, training them and giving

them the resources they need to be an effective *Paul* in the life of their *Timothy*.

Not every leader has had someone invest in their lives the way that Paul did for Timothy, but at Denver Seminary, we are following God's leading to ensure that the next generation of leaders will.



“This semester my [training and mentoring learning] contract was particularly helpful. It became more of a lens through which I began to view all of my life rather than a task to incorporate throughout my week.”

- A Student



If you'd like to know more about our training and mentoring program, we invite you to visit our website at <http://www.denverseminary.edu/mentors>. And if you'd like to help, you can do so much by committing to pray for Denver Seminary mentors and the students in their care.

Denver Seminary's FINANCIAL INTEGRITY

Because integrity in handling your financial gifts is so important to God (2 Corinthians 8:20), it is also important to us. For this reason, we submit our financial processes to the oversight of the Evangelical Council for Financial Accountability (ECFA). Thanks for giving!



Dr. Bruce Shelley Honored Endowed scholarship fund formed in his name

On September 4, 2007, Dr. Bruce Shelley was honored during convocation services for his 50 years of service to Denver Seminary. From 1957-1994 Dr. Shelley served as professor of Church History. From 1994 to present he has served as one of our senior professors. His wife Mary and children Marshall, David and Karen were present to celebrate and take part in the announcement that an endowed scholarship fund has been formed in his name.

The purpose of the Bruce L. Shelley Endowed Scholarship Fund is to provide aid for continuing students who demonstrate academic excellence in the area of Christian Thought and exhibit potential for teaching in a Christian higher education setting. Over the course of this academic year, we will be inviting our alumni and friends to give to this fund to honor this beloved professor who has made an impact on so many lives.

For more information on this fund, please visit our website at <http://www.denverseminary.edu/friends/shelley>.

Below, left to right: Shelley family—Marshall, David, Bruce, Mary, and Karen. Right: Dr. Scott Wenig offers a prayer of thanksgiving for Dr. Shelley's ministry.



ESTATE PLANNING

Leaving a gift through your will that provides financial support for Denver Seminary students is simple. Here is sample text that you can use: "Denver Seminary is to receive 15%. This bequest is unrestricted, and the board of trustees or other governing body may use and expend the same for the benefit of Denver Seminary in any manner it deems appropriate."

"But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this grace of giving."

2 Corinthians 8:7

SCHOLARSHIP LUNCHEON

Join us on campus for our inaugural scholarship luncheon, and meet students who benefit from your generous support. Your giving helps make their education affordable. Share lunch together, hear their stories, learn why they chose Denver Seminary and their ministry plans after graduation.

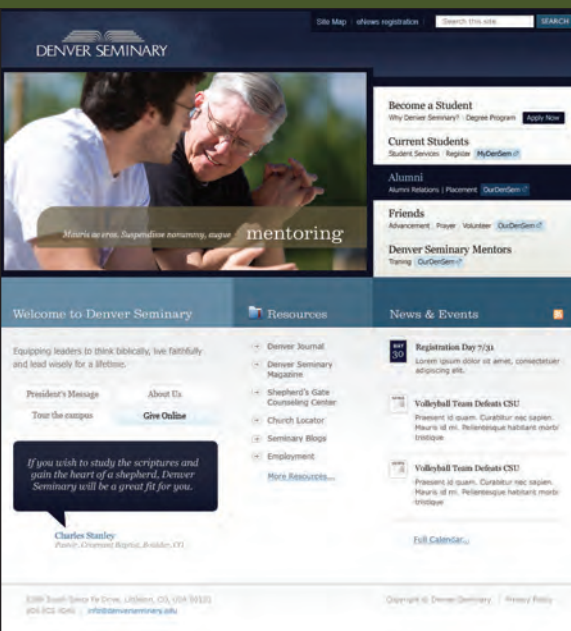
Whether you support the Seminary Fund, which helps each of our students, or a specific scholar-

**October 31, Noon
Executive Board Room**

ship fund at Denver Seminary, please plan to attend. With the rising cost of education, scholarships are a major factor in recruiting and retaining the best and brightest students. Our hope is to graduate leaders into ministry with as little debt as possible or no debt at all. Your giving helps make their preparation possible. We hope you can join us!



RSVP to Melanie Eagar by Oct. 24 at melanie.eagar@denverseminary.edu or 303-762-6949.



Putting the “Book” back in BOOKSTORE

If you're looking for books, check out Denver Seminary's bookstore. We offer 15 percent off the list price on most books, and if you bring this magazine into the store with you, we'll give you an extra 5 percent off! Either visit us on the Seminary campus or call us at 303-762-6885 today!



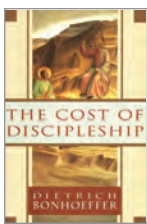
resources
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FALL 2007

Denver Seminary is pleased to announce the launch of its brand new website! We've listened to the suggestions that came from many of you and have redesigned our website to make things easier to find. We've even added new online community features to make your experience on our site more enjoyable. Check out our new website today: <http://www.denverseminary.edu>.

Here's just a sampling of what's new with Denver Seminary online:

- Improved navigation so that you can easily find what you're looking for
- Denver Seminary Magazine extras, including letters to the editor, expanded content, group discussion questions, and more
- Improved layout and searching capabilities for the Denver Journal
- Community Boards*
- Online Alumni Directory* (if you're a Denver Seminary alumnus or alumna, go online to update your information or find old friends)
- Alumni Message Boards* to share stories, offer encouragement and provide resources to fellow alumni
- Complete faculty information (including travel) listed on the website

* Indicates features that require a website account



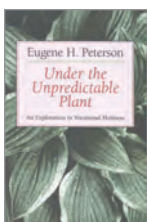
The Cost of Discipleship Dietrich Bonhoeffer

The Cost of Discipleship compels the reader to face himself and God in any situation. Bonhoeffer speaks of “Cheap Grace”: preaching forgiveness without requiring repentance, baptism without church discipline, communion without confession. “Cheap Grace” is grace without discipleship. “Costly Grace” is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock.



Life Together Dietrich Bonhoeffer

In *Life Together* we learn of Bonhoeffer's experience within Christian community. This story of a unique fellowship in an underground seminary during the Nazi years reads like one of Paul's letters. It gives practical advice on how life together in Christ can be sustained in families and groups.



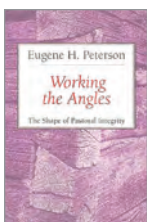
Under the Predictable Plant: An Exploration in Vocational Holiness Eugene Peterson (William B. Eerdmans Publishing Company, 1992)

Is your pastoral work becoming more like a job than a calling? In this engaging book, Peterson draws from his own pastoral experiences and the story of Jonah to help you recover your “vocational holiness.” You'll learn how to become a spiritual director instead of a program director, to be more creative in your ministry and to recapture the joy of serving the Lord.



Who You Are When No One's Looking Bill Hybels (InterVarsity, 1987)

What are we like when nobody's around to see our actions? Hybels points out that personal integrity counts most when it might not seem to matter! Discussing consistency in courage, discipline, vision, endurance and love, he shows us that—with God's guidance and help—we can reflect clearly the character of Christ without wavering.



Working the Angles: The Shape of Pastoral Integrity Eugene Peterson (Wm. B. Eerdmans Publishing Company, 1987)

With characteristic insight and wit, Peterson reminds us that the success of our ministry does not rest on either methodology or administering programs but on our ability to listen. Thus, he encourages us to return to the regular practice of listening to God in prayer, listening to the revelation of Scripture and listening to the stories of our neighbors.



Dr. Vernon Grounds

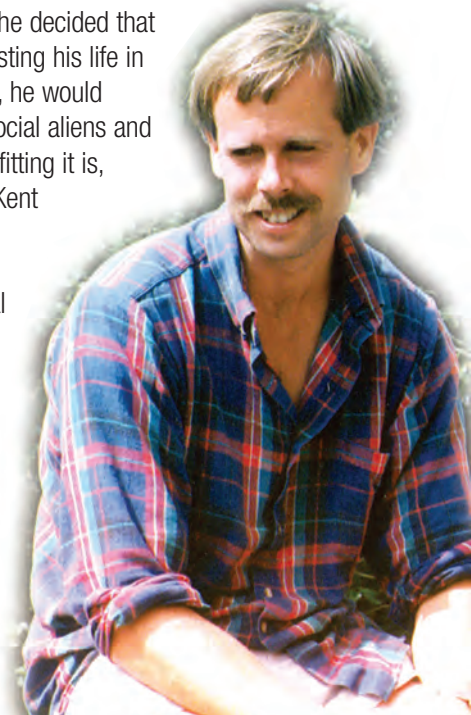
by Dr. Vernon Grounds

Kent Mathews was born May 3, 1956, the son of Randy and Alice Mathews, and was killed in an accident on May 13, 1994. He was the third of four children in the Mathews family. Educated under the French System in Paris, he graduated from the American school. Endeavoring to determine how best he could serve Christ, he worked on the staff of Deer Valley Ranch for the next seven years. He then attended Sterling College, transferred to the University of Colorado, and graduated from there with his B.A. degree. He attended Denver Seminary and received his M.A. degree in our Counseling program in 1985.

Kent's great desire was to serve with severely limited and handicapped people. Endeavoring to ascertain how he could best do this, he spent time in monasteries in Snowmass, Colo. and in Jerusalem. He found at L'Arche in France an opportunity to carry on his ministry of concern for individuals with special needs. Throughout his pilgrimage, his heart was filled with a passion for social justice.

I remember vividly the hours Kent and I spent together in fellowship and discussion. He read widely and developed many relationships with individuals who shared his own burden and vision. I recall with gratitude his gentle spirit, a sort of iron fist in a velvet glove. Though he was filled with kindness and grace, his heart burned at the poverty and oppression of human beings all over the world.

That was why he decided that instead of investing his life in any profession, he would work among social aliens and outcasts. How fitting it is, then, that the Kent Mathews Lectureship in Christian Social Ethics be established in order, year after year, for his vision and burden to be shared with oncoming generations of Seminary students.



Kent Mathews, 1956-1994

God's rainbow

By Alice Mathews, Ph.D.

In honor of the inaugural year of the Kent Mathews Lectureship in Christian Social Ethics, this issue of Denver Seminary Magazine focuses on the topic of Spiritual Integrity, which is an aspect of the broader topic of Christian Social Ethics. It seemed only fitting that we ask Kent's mother, Dr. Alice Mathews, to share briefly some of her insight regarding this particular topic.



Dr. Alice Mathews

When I was a child, I thought a rainbow was the most beautiful and elusive thing I had ever seen. I had no idea of the physics involved as droplets of rain bent sunlight, separating out the colors of the spectrum. I knew only that mysteriously, at the end of a storm, for a moment the sky would hold that arc of color. Only as an adult did I understand that light, appearing clear and transparent, actually contains an entire spectrum of color—colors that can be seen only through a prism like a diamond.

When we look at the Christian life through the prism of our Lord's teachings, we discover that it, too, contains an entire spectrum of color. Jesus calls us to be lights in a dark world (Matthew 5:14-16); lights with primary colors like a rainbow.

One color is the clear teaching in Scripture about how we are to behave (e.g., the Ten Commandments). While we believe that followers of Christ are not called to be "legalists," we cannot do less than our Master who said, "Do not think that I have come to abolish the Law or the Prophets...but to fulfill them" (Matthew 5:17). One color that we refract is in behavior above reproach. We honor God and others around us by our honest and truthful dealings with them.

But when we examine Jesus' teachings about the law, a second color begins to refract: we are not merely to avoid murdering someone (Matthew 5:21), but we are to check our anger and make reconciliation with an enemy our goal (Matthew 5:22-26). The command not to kill expands to an inward discipline reflecting godly character.

Then as we take steps to build positive relationships, we refract a third primary color in concrete action. Jesus elaborates this in Matthew 25:42-43, the parable about sheep and goats. Who are the goats? They are those to whom He said, "I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me." The third color our lives should refract, if we are followers of Christ, is shown by our compassion for those in need.

When we refract all three primary colors, we are God's rainbow to the world.

Dr. Alice Mathews is a recently retired professor at Gordon-Conwell Theological Seminary. Prior to her tenure at Gordon-Conwell, she served more than a decade at Denver Seminary. She is widely known for her participation in the daily Bible teaching radio program Discover the World and is the author of books of Bible studies for women. She and her husband, Randy, recently established the Kent Mathews Lectureship in Christian Social Ethics in honor of their son who was an alumnus of Denver Seminary and a good friend of Dr. Vernon Grounds. The annual lectureship is a part of the Vernon Grounds Institute of Public Ethics. Please plan to attend during chapel Oct.29 and 30, 2007.

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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

- 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, visit our website at www.denverseminary.edu/friends/womens-forum.

LEADERSHIP LUNCH

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

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 www.denverseminary.edu/friends/leadership-lunches or 303-762-6949.

Common Ground Chapel Schedule

- Oct. 1-2 Rev. Robert Gelinaz
- Oct. 8-9 Mrs. Carolyn Williford
- Oct. 15-16 Student Council
- Oct. 22-23 President Craig Williford
- Oct. 29-30 Mathews Lectureship in Christian Social Ethics
- Nov. 5-6 Former Lt. Gov. Jane Norton
- Nov. 12-13 Dr. Richard Bauckham
- Nov. 26 Prayer of Thanksgiving
- Nov. 27 International Student Chapel
- Dec. 3-4 Praise and Worship

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



HOW TO MULTIPLY YOUR MINISTRY : THE ME TO WE SEMINAR

Friday, October 19, 2007
9:00 a.m. to 4:00 p.m. with lunch

Join Rick Rusaw (author of *The Externally Focused Church*) and Alan Nelson (Exec. Editor of *Rev! Magazine*) for a practical, concentrated, interactive seminar on how to move from a pastor-centric ministry to an empowering one that unleashes your congregation's potential. Nearly every pastor in America is wondering one of two things: "How can I get my congregation unstuck?" and "How can I take it to the next level?" Research shows that in healthy churches, over 90 percent of people are actively involved in serving but in unhealthy ones, only around 11 percent are.

Content includes:

- * Implementing an empowering value
- * Developing "to do" and "not to do" lists
- * Pastoral paradigm shift based on the Bible
- * Best practice ideas from around the country
- * How to change your church without killing it

\$59 per participant, plus \$49 per additional member from the same congregation, designed for you to bring a team of people for a more powerful impact.

Special rate: \$39 for Denver Seminary students



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