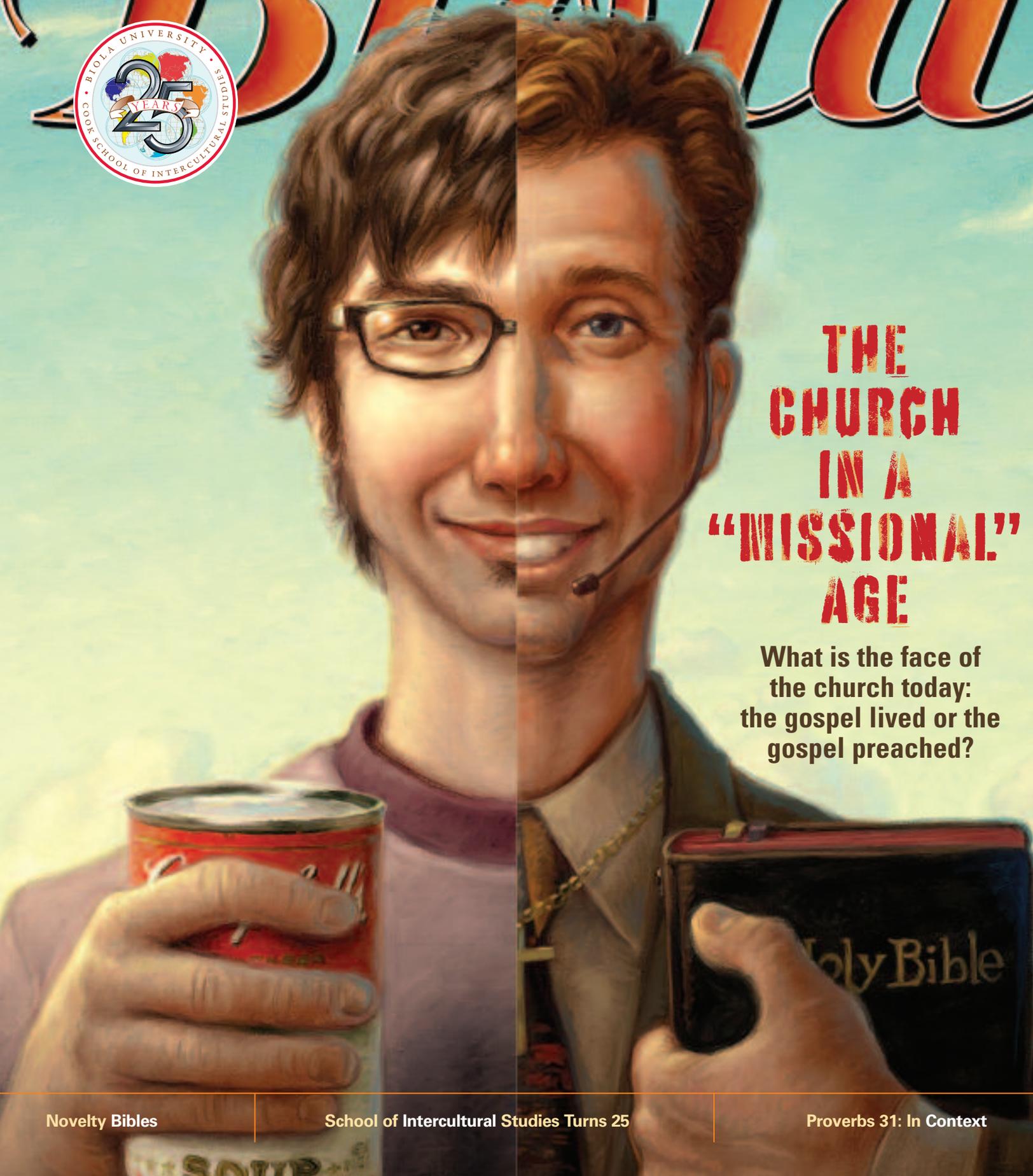


# Biola



## THE CHURCH IN A "MISSIONAL" AGE

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# Biola

## MISSIONAL 101

Take a crash course in all things “missional.” What does this increasingly popular Christian buzzword mean? And how is it affecting the way we think about the mission of the church? Biola professors, alumni, and experts weigh in.

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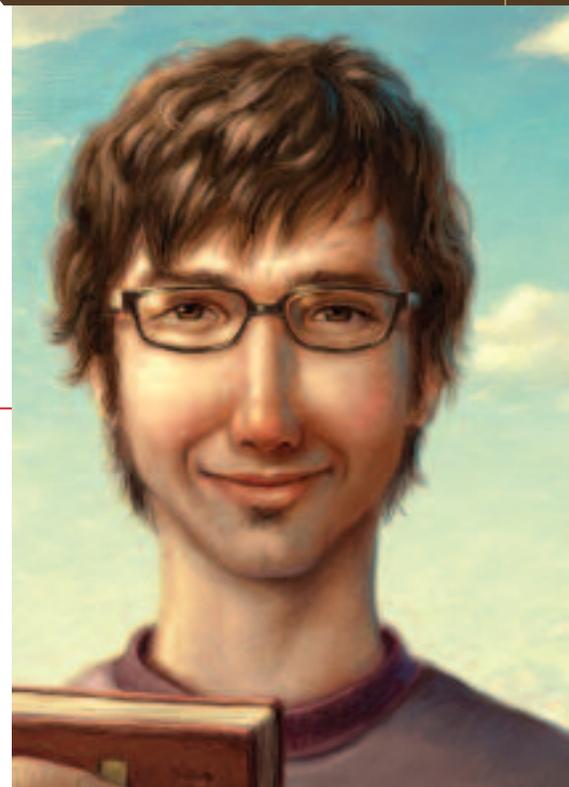
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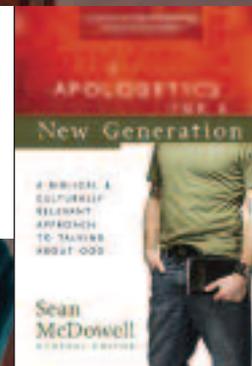
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## Mission-Minded

Spring has arrived, and with it, one of Biola's oldest and most celebrated traditions. Each year around this time, the university cancels classes for three days and turns the campus over to a hardworking team of students in the Student Missionary Union. The result is Missions Conference, a mid-semester break that allows the Biola community to attend student-organized chapels and seminars, interact with global missions organizations, fill up on international food and take tours of local mosques, synagogues and temples.

The goal of it all is to expand horizons — to intentionally confront students with the fact that there is a big, diverse world out there that desperately needs the Savior. As they focus in on the plight of people who are impoverished, starving and oppressed — both spiritually and physically — students are challenged to respond both here at home and across the nations.

The event, now in its 80th year, is just one of the ways that Biola seeks to instill in its students an understanding that whether they're studying to become pastors, businesspeople, filmmakers or musicians, each believer has a role to play in the God-given mission to "go ye therefore." Throughout their time here, students are encouraged to develop the conviction that God hasn't invited us merely to be professional churchgoers; he's called us to be passionate kingdom-growers.

With this issue's cover story, we examine a movement of Christian leaders who say the church has strayed too far from this mentality in recent decades — whether by seeking to become more consumer-friendly or by focusing too heavily on *proclamation* of the gospel without *demonstration* of the gospel. They argue that the church needs to return to its "missional" roots, and in a slew of recent books and conversations, they've been trying to define just what that means.

As leading missional proponent Ed Stetzer tells *Biola Magazine*, the movement is producing a shift "from church being defined by the preferences of its attendees to church being more focused on how we can be a sign and instrument of the kingdom of God in [the] community." (Find the entire interview with Stetzer online at [biola.edu/biolamag](http://biola.edu/biolamag).) We hope the cover story serves as a helpful introduction to the missional conversation.

This issue is also an opportunity to mark a pair of important anniversaries. In honor of the aforementioned 80th annual Missions Conference, we've included several glimpses into recent student and alumni trips abroad (see pages 6, 15 and 31) that help to illustrate what the conference is all about. We're also celebrating a key moment for the School of Intercultural Studies, which was formed out of Biola's missions department 25 years ago. As it moves forward this year with a new name (page 17) and a bold vision, it continues to embody Biola's commitment to the Great Commission, and to equip leaders for the cross-cultural, universal mission of the church.



Jason Newell ('02)  
Editor

Publisher Biola University  
President Barry H. Corey

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*Biola Magazine* is published quarterly by Biola University's Integrated Marketing Communications department and is sent to alumni, parents, supporters and friends of the University. Biola's mission is biblically centered education, scholarship and service — equipping men and women in mind and character to impact the world for the Lord Jesus Christ.

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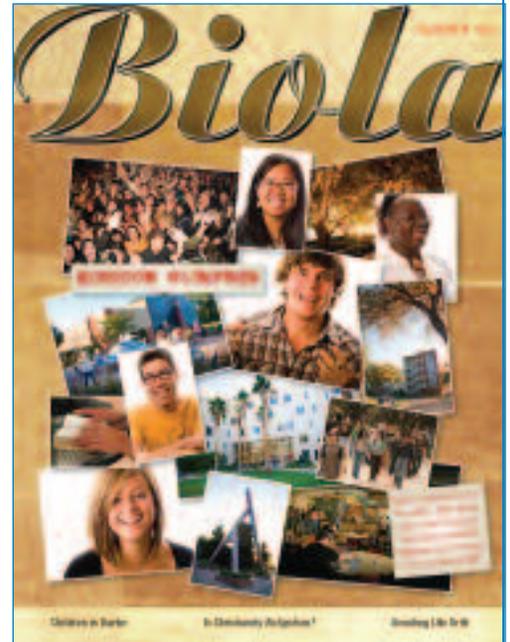
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# A Kingdom, Not a Fortress

I look forward to every issue of my *Biola Magazine* and am grateful for the articles that represent what Biola is today and the discourse in the Reader Mail. I especially appreciated "Kingdom Glimpses" (Winter 2009), where students are challenged to become "spiritual entrepreneurs," nurturing an already-present attitude of building a kingdom, not defending a fortress. I graduated from Biola many years ago, prepared to enter my career field, but not prepared in my personal or spiritual life to make this impact in the real world. Even though I was in a gospel team, got great grades and went on a mission trip, I mostly studied hard and ended up staying in my spiritual fortress. Fortunately, God dealt graciously and patiently with me in a lifelong transformation process, so that now I can truly say I, too, am living *for*, not *against* something and am motivated to live for Christ and his kingdom. It is true that the outward focus on Christ's mission can only come from an authentic, transformed community of believers. It is my hope that every student experiences this in their time at Biola.

Becky (Klint, '78) Townsend  
Fremont, Calif.



## Something Feels Different

When I received the latest *Biola Magazine* I was immediately struck, not by how it looked, but how it felt! When I took it to work a debate emerged: Why is Biola changing its magazine paper? One opinion was that Biola must have money to burn, so they're going with the fancy, expensive paper. Or maybe it's some kind of non-toxic "green" paper and Biola's trying to be environmentally friendly. Or maybe, since Biola got a new president, a new magazine editor, and a new year ... why not new paper too? And the final reason: Biola just ran out of the other paper and we got the tail end of the print run. So, if you would be so kind as to put an end to our curiosity and let me know what the real reason is? Much appreciated.

Jessica Curiel ('00, M.A. '04)  
Long Beach, Calif.

*Editor's Note: The unusual texture of the Winter 2009 issue inspired several similar inquiries. (Though none had as many creative theories.) Readers said the paper felt "waxy," "wet," "rubbery," "sticky," "smooth," "leathery" and "like it should be used for toddler books." To clear up the mystery: The paper was actually the same type we normally use, but we decided to experiment with a different coating during the printing process (at no additional cost) to give the magazine a softer feel. But after mixed reviews, everything is back to normal — as your fingers have probably noticed by now.*

## Keep up the 'Green' Work

I read the negative feedback on last year's green

issue ("The Greening of Evangelicals," Fall 2008) and was — as I have been many times — shocked that Christians have bought into the politicizing of what should be a Christian-backed movement. Call it what you will — green, eco-friendly, good stewardship — the bottom line is that as Christians we believe God gave us this *one* earth. Shouldn't we be leading the way to protect it and its resources in any way we can? Instead, too many who fall along the lines of the "conservative right" have bought into the idea that the green movement is a child of the "liberal left" and as such, shouldn't be touched. As a Christian, a semi-liberal and an environmental activist, it saddens me that something we should be taking care of, cultivating and working to renew can be so polarizing. I applaud Biola for being one of the few Christian organizations speaking out on behalf of the green movement. Keep it up; we need a lot more organizations to take up the cause — Christian or otherwise! — and help save one of God's greatest gifts to us.

Alexis James ('03)  
San Francisco, Calif.

Thank you for your willingness to tackle the controversial subject of creation care. Since I was a child, my father, a fundamentalist Christian, impressed upon me that God created the world, and loved it, and called it good. So it took me a while to understand why evangelicals would think caring for God's creation enough to recycle, use less energy, build "green" or encourage our representative to support policy aimed at addressing global warming was part of a New Age

agenda. Perhaps because evangelicals tend to focus on saving souls — on the redemptive work of Jesus that reconciled us to God, we forget that God gave those souls form through our physical world and physical bodies. God created an interdependent relationship between the earth and earth's creatures, and we need to nurture that as stewards of creation so that all souls, and all God's creation and creatures can flourish. Separating creation care from soul care is rendering apart something God never intended to be separated.

Lisa McMinn, Ph.D.  
Professor of Sociology  
George Fox University  
Newberg, Ore.

## Tell us what you think!

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Opinions should be a maximum of 200 words and include full name, city and state, and class year (if applicable). They may be edited for length and clarity.



## To The Ends of the Earth

**B**iola students and villagers of Nkalamula in the small African country of Malawi gather around a stream for an impromptu baptism service during a Biola Student Missionary Union trip last summer. The nine-person team spent a month in Malawi, sharing the gospel and showing the *Jesus* film to villages that had never seen a movie before. By the end, nearly 1,500 people had professed faith in Christ for the first time. On the day seen here — photographed by senior art student Shannon Leith ([www.shannonleith.com](http://www.shannonleith.com)) — 13 people chose to be baptized following a powerful five-hour church service.



# God, the Economy and Providence at a Phoenix Strip Mall



Neph Tule

**H**e was sitting at the table behind us at a Mexican fast food place in an Arizona strip mall. I wasn't particularly paying attention to him, or anyone else for that matter, as my family ordered our taco salads and burritos and — trays in hand — found a place to sit for a quick lunch during this past Thanksgiving weekend.

But when I got up from the table to refill my drink, I happened to glance at his shirt. Though the words were mostly hidden by his open jacket, I could make out the letters "LA UN." Something inside me wondered.

"What's your shirt say?" I asked this college-aged kid sitting across from a guy about my age. He spread his jacket to show me the rest of the LA UN letters.

There it was: BIOLA UNIVERSITY. My interest went up a few notches.

"Do you go to Biola?"

"No," he replied, "but I'm seriously thinking about it."

"No kidding, I work there!"

"You do?" he responded with complete surprise, adding that he came to lunch at that restaurant on that day with an older Christian

friend for the very purpose of processing whether he should transfer from his university in Arizona to enroll at Biola.

We had a great conversation in the Phoenix strip mall that day about Biola and his big decision — a conversation I can only define as providential. He felt the same way. I gave him my business card and told him to contact me for any reason.

Since that day, a few e-mails have been exchanged, and most recently he sent these thoughts my way:

*The Lord is faithful and will provide a way for me to attend Biola if that is where he is leading me, there is no question about that. Financially, my family struggles and the cost of Biola seems overwhelming. ... God is incredible and I can hear him loud and clear saying, 'I can do anything. The meeting between you and Barry Corey was no coincidence.'*

This story of someone wanting to attend Biola but facing the daunting costs of private college is not relegated to strip malls in Phoenix. Rather, it is an increasingly common story for students and parents everywhere.

During this economic downturn, higher education in private colleges and universities has caused many families to acknowledge the stark reality that times are tough. We've had a lot of conversations in this community as administrators, trustees, deans and directors during these recent months about our students and their families and plans to keep Biola a strong university for them. Emotionally, nothing has moved me more this year than students I have spoken with or heard about who want a Biola education, but whose families' new financial strains have altered those plans.

So what are we doing about it? As a community, we are focusing Biola on its continued strength as a university even through this recessionary time. Recently, I shared with our community some reflections about Biola's fiscal realities. In essence, this is what I said:

Biola is not experiencing a financial crisis. Our financial picture is solid, and our administration and Board of Trustees are working to keep it that way.

We have no indication at this point that our financial situation will change. At the same time we are positioning Biola for a number of budgetary scenarios given the broader economic strains in our country.

This is a time for caution, and to exercise the great biblical and Puritan virtue of prudence in what we do. Decisions we are making on belt-tightening are wise and not unlike how families are responding.

This season is a great reminder that we need to live with simplicity, and we always want to cut back on the things that will be missed the least. Nothing will be changed that is critical to our long-term success, and we are here for the long term.

For those students and families who face new financial challenges, I have commissioned a Student Economic Crisis Response Council ([www.biola.edu/economy](http://www.biola.edu/economy)) to provide ideas and resources for families whose financial situation has dramatically changed.

We will remain vigilant in our commitment to provide our students with continued high levels of educational quality.

As we forge ahead on our university priorities and strategic initiatives, we will focus even

more so on what we do well, exercising fiscal restraint and making wise decisions that will help us operate more effectively and prudently.

This next fiscal year our tuition increase percentage will be the lowest in eight years and the fourth-lowest in 25 years, and we will be pouring an additional nearly \$1 million into our student aid budget.

Unless we tackle the long-term issue of affordability, we will be denying a Biola education that so many students and parents desire as they consider what values are important in a university education.

For those of you reading the pages of *Biola Magazine*, I want to assure you that we are resolved through seasons like these to make wise decisions, to steward well the resources that God has entrusted to our care and to think innovatively about ways to make a Biola education affordable.

But as much as I want to look forward in wisdom, I want to look back in wonder ... the wonder of having just finished celebrating our 100th anniversary as a university, reflecting on how, for over a century, Biola's leaders have committed to being Christ-centered and trusting in God — come what may.

With God's help, we made it through one Depression and many recessions in our first century. We will make it through this recession now, emerging I believe on the other side as a stronger institution. This is the time when God's people demonstrate the ability to make wise and prayerful decisions and to trust him for that which is outside our grasp. You and I do this as followers of Christ. We will likewise do this as a university committed to biblical stewardship.

Our great God of century number one is our same great God of century number two. As a matter of fact, this is a season we will one day look back on as one of the great learning times of our faith.

When I had a heart-to-heart talk about the economy with students and our community during a recent chapel service, I reminded them that during tougher seasons the people of God learn to walk forward with assurance that these are the times the Lord shows up in faithful and even jaw-dropping ways.

## Emotionally, nothing has moved me more this year than students I have spoken with or heard about who want a Biola education, but whose families' new financial strains have altered those plans.

A few hours later that day my cell phone rang. As I stood on a quiet road behind Biola's cafeteria, the caller shared with me the news of a \$3 million commitment to our Talbot School of Theology building project. God is good. That moment "happened" to come the day we discussed in chapel that we should expect God to show up in "jaw-dropping" ways when we are facing tougher times.

He showed up. My jaw dropped.

I believe that this global economic recession can become our finest hour as we position Biola for long-term leadership as a Christ-centered university, as we refocus on the core areas of our strength and as we trust in a generous God for his help through challenging times.

During the depths of the Great Depression, Louis Talbot — then president of Biola — raised the sights of those he led who were facing foreclosure over an insurmountable debt on their building in downtown Los Angeles. He said:

*We are thankful to God that [this community] is anxious to do exploits for him who has done so much for us. The Son of God calls us to follow him in a great adventure. He says, 'Go forward.' Our reply shall be: 'Arise, let us be going.'*

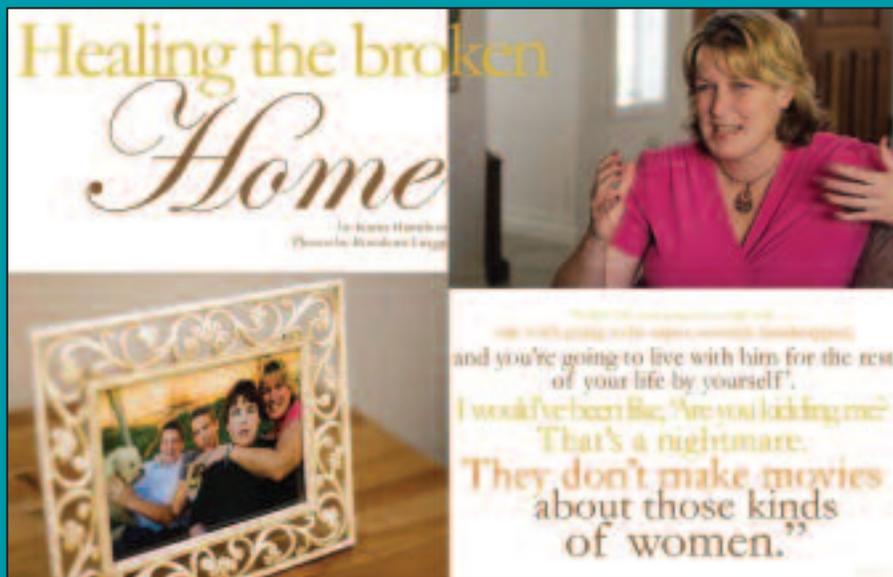
I join our forebears to say, "Let us arise and go forward." And as we do, may we, a bunch of sinners fallen short of God's glory and resurrected by his grace, see the faithfulness of the One who loves us and promises to supply all our needs according to his riches in glory.

### Barry H. Corey

*President of Biola University; visit his office online at [www.biola.edu/president](http://www.biola.edu/president) or on Facebook. And to learn more about how you can help a student in financial need, visit [www.biola.edu/economy](http://www.biola.edu/economy).*



# Student Magazine Wins Prestigious Awards



Karin Hamilton's feature story, "Healing the Broken Home," earned recognition in the Associated Collegiate Press' Story of the Year competition.

Less than three years since its debut, a magazine run by Biola students has captured one of the most prestigious honors in collegiate journalism.

*The Point*, published twice a year through Biola's journalism department, edged out magazines from across the nation this fall to win a coveted Pacemaker award — one of the highest honors a college publication can receive.

"It was really unexpected," said Elizabeth Choi ('08), who served as editor of the winning Fall 2007 and Spring 2008 issues. "It definitely gave us a lot of hope that just because you're a smaller university doesn't mean that you can't produce the same quality of work as much larger schools."

Given out annually by the Associated Collegiate Press (ACP), the Pacemaker recognizes magazines for their excellence in writing, photography and design. *The Point* was one of just nine magazines to receive the honor this year, out of 78 submissions.

Judges from *The New York Times Magazine* helped to select the finalists, which included publications from such schools as the University of Notre Dame, Harvard College and the California Institute of Technology.

In honoring *The Point*, judges noted that the magazine's contents "for the most part reflect the religious orientation of the school ... [T]he issues addressed are substantive, and the neat, tidy and somewhat modest images feel in keeping with the subject matter."

In addition to the award for the overall publication, Biola junior Karin Hamilton was also recognized with an individual award in the ACP's Story of the Year competition. Her lengthy profile of a Biola alumna's difficult journey through divorce and single motherhood won second place in the competition's feature story category.

Hamilton said she was in disbelief when she first learned the story had been nominated, and even more so when she received a barrage of text messages from friends at the awards ceremony letting her know she had won.

"I was just absolutely shocked that a story with such a blatantly Christian perspective could

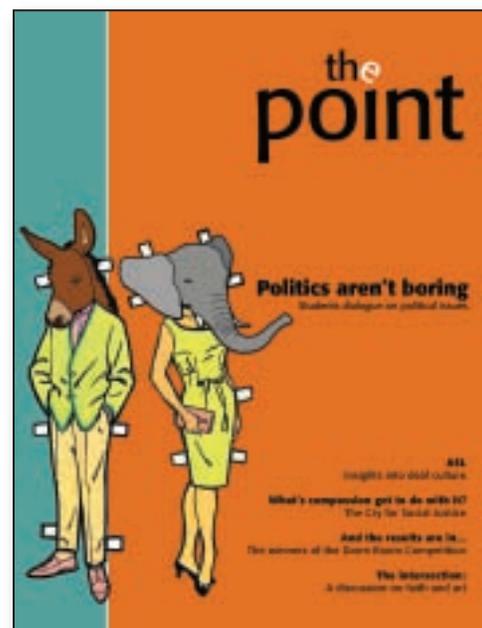
go that far — to be recognized by the Associated Collegiate Press," she said, adding that God's hand was evident throughout the long process of finding and crafting the story.

*The Point* debuted in the spring of 2006 and is produced each semester by a team of student editors and a magazine practicum class made up of students from Biola's journalism, art and English programs.

Journalism professor Tamara Welter, who serves as the magazine's faculty adviser, said the award is a testament to the students' passion to fulfill their God-given callings.

"They are driven to do good journalism," Welter said. "You see it when they come in to class: They're excited to do real journalism, not just class assignments."

Though still in its infancy, the magazine has already earned several honors. In February, it received a first-place honor from the California College Media Association — edging out several much larger private and public schools from across the state. It placed in the top three in the same competition in each of the prior two years. — Jason Newell



The Spring 2008 issue of *The Point* was part of the two-issue package that won a prestigious Pacemaker award.

**ONLINE EXTRA:** Read the latest issue of *The Point* at [www.biola.edu/journalism](http://www.biola.edu/journalism).

# Student's Feature Film Sees Wide Release in Indonesia



**H**enry Riady is a rising talent in the Indonesian film world. The writer-director works for a Jakarta-based production company, First Media Production House, which last summer shot a feature-length film in Indonesia, where it opened in theaters nationwide in early 2009. Riady organized the financing himself for the film, titled *10*, which he also wrote, directed and produced. He also assembled a cast of A-list Indonesian actors and a crew that included Oscar-nominees.

All of this before he even finished his second year at Biola.

"It was super ambitious for us to try it, but everything came together and it was clear that this was God's will," said Riady of the shoot, which took place over four weeks last July and August.

Though it is not overtly Christian, Riady said, *10* reflects values that Christians can be proud of. It tells two interlocking stories of a des-

titute mother in search of her daughter who has been sold on the black market, and an upper-class man whose son falls ill and needs a new kidney. Desperate to help his son, the father tries to buy a black-market donor off the street — the daughter from the first storyline.

The film deals with class issues and social problems — tackling very timely issues facing Indonesia today.

Riady has a burden for Indonesia and a vision for how he can impact the country for Christ through the medium of film.

"Indonesia has the largest Muslim population in the world, and if we are going to impact them with the truth, it must be through the media," he said. "In Indonesia there is a lot of media content that is unhealthy and misleading, especially to the lower classes that are uneducated. I want to use my talents in media to impact society for good, on a mass scale."



Riady, seated with hands on his knee, with the cast and crew of *10*, which was released in Indonesia earlier this year.

## CRASH COURSE

A glimpse inside an interesting class offered this semester at Biola

### COURSE TITLE

POSC/HIST 320:  
The American Presidency

### INSTRUCTOR

David Peters

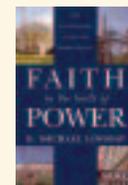
### DESCRIPTION

This upper-division course examines the historical development of the office of the presidency, including the formal and informal powers of the president in executive, legislative, judicial, military, diplomatic and political areas.



JPI Photo/Pablo Martinez Monreal/Pool

### REQUIRED TEXTBOOKS



*The Seven Laws of Presidential Leadership* by Charles Dunn  
*Faith in the Halls of Power: How Evangelicals Joined the American Elite* by Michael Lindsay

### SAMPLE ASSIGNMENTS

- Required field trips to the Nixon Library in Yorba Linda and the Reagan Library in Simi Valley, with write-ups summarizing the students' experiences.
- Book review of a chosen book about a U.S. president or presidential era, given as a 15-minute PowerPoint presentation to the class.

# Making a Splash

## Student Video Wins \$15K



Chris Masi, left, plays an amped-up energy-drink promoter in his winning video. Chris Hartwell plays a spokesperson for an eco-friendly car accessory.

**W**ith an idea in his head, a camera in his hand and a flood of Gatorade in his face, Biola senior Chris Masi set out last summer to make a video.

Now he's got cash in his pocket.

In December, Masi, a student in Biola's cinema and media arts program, took the top prize — a \$15,000 scholarship — in a national video-production competition sponsored by a Texas-based environmental technology firm. His humorous two-minute film about an overzealous energy-drink salesman and an eco-friendly car accessory beat out more than 100 entries in the "Blade Your Ride" contest, including finalists from Columbia, Stanford and George Washington universities.

Masi, who will graduate in May, said he couldn't help but find the video's success a little ironic; contrasted with some of his other student projects that have taken weeks or months of work with little or no financial payoff, the prize-winning video was filmed in just a couple of hours and edited over the course of a few days.

"It took me the least amount of time of any major project I've ever worked on," he said. "It just goes to show you that you really don't need a lot to make a good video. Just grab your friends, grab a camera, and make sure it's funny, compelling, meaningful."

For the contest, Austin-based Sabertec asked college students to create a video to promote the company's Blade product, a filter that

can reduce carbon emissions and improve fuel economy when attached to a car's tailpipe.

In his video, Masi plays an over-the-top energy-drink spokesperson offering a simple way to curb pollution and save money on gas: Drink "Quenchmaster the Thirst Slayer" so you can have the energy to "ride your awesome bike instead of driving your car." Co-star and fellow Biola senior Chris Hartwell then appears with a more reasonable solution, which, of course, is to buy a Blade.

In November, Masi's video was selected as one of four finalists — earning him \$5,000 and making him eligible for an additional \$10,000 grand prize, to be decided by a public online vote. After a month of voting, Masi was declared the winner in December.

"I was pretty excited," he said. "At first, I didn't tell anyone except for my girlfriend and my dad. I don't like to brag that much, so I just kind of celebrated internally."

He has since decided to split about \$2,500 of his winnings with two friends who assisted with the video, Hartwell and Biola alumnus Kyle Kubler. A portion of the winnings also paid for him to participate in an off-campus study program at the Sundance Film Festival in Utah over the winter. Following graduation this May, Masi said he hopes to transition into a career as a writer and producer for television.

—Jason Newell

## QUOTABLE

**"You may not always see the impact you have, and that's where the danger of discouragement comes about ... But mark my words: As you follow Jesus Christ in a humble and authentic way, you will be like salt, which makes people thirst for the truth about God, and you will be like light, which shines the compassion of God into the dark recesses of despair in the world."**

— Lee Strobel, apologist and bestselling author of *The Case For Christ*, speaking at Biola's undergraduate commencement ceremony on Dec. 19.



# Schwarzenegger Appoints '68 Alumnus to Secretary of Education Post



Glen Thomas with School of Education dean June Hetzel

**O**n Jan. 21, California Gov. Arnold Schwarzenegger announced the latest appointment to his cabinet, naming Biola alumnus Glen Thomas ('68) to the post of secretary of education. It is the first time a Biola graduate has ever been appointed to the governor's cabinet in California.

Thomas considers his appointment a "calling" and says he did not take the post for its honor or prestige.

"I'm here to help improve student achievement, to assist struggling schools, to improve the support and training we give our teachers, and to help grow our great institutions of higher learning," he said. "This mission is about our young people and the future of our state."

Thomas has more than 30 years experience in education, most recently serving eight years as executive director of the California County Superintendents Educational Services Association. In his new post, Thomas, 62, will advise the governor on education issues, from preschool through the university level.

When the appointment was announced, Schwarzenegger said that Thomas "shares my dedication to quality education for every student" and is "the right person to make sure California continues to uphold high academic standards during this challenging fiscal time."

June Hetzel, dean of Biola's School of Education, wasn't surprised to hear that Thomas was appointed to the post. Having worked with him to develop Biola's Emerging Leaders Institute (ELI) — which annually sends Biola education students to the capital for a week of hands-on learning — Hetzel said that Thomas is more than qualified for the job.

"He's very well connected in Sacramento. You can't walk down a hallway with him without people stopping to say hi or to shake his hand," she said. "He knows everyone up there and is so well respected. When I heard the news of his appointment, I thought, 'That just makes so much sense.'"

Thomas has maintained close relations with Biola through the years. In addition to his work with ELI, Thomas has also been a keynote speaker for the education alumni reunion during Founder's Week, and for many years was a close friend and colleague of former president Clyde Cook.

"I loved my time at Biola University and my education there was excellent," said Thomas, who added that the foundation he received at Biola was helpful when he went on to graduate school at Washington State (M.A.) and the University of Southern California (Ph.D.).

Biola Trustee Jerry Rueb ('69) and his wife, Sue ('69), have been close friends with Glen and his wife, Connie ('69), since they were all students at Biola together, and the four of them were together in the Ruebs' home a few days before Schwarzenegger's announcement was made, praying that God would open the door for this appointment.

"Glen has always had the capacity to connect with people. His affable personality and dry wit disarm you and help you feel comfortable being yourself," said Rueb, who thinks that Thomas is an ideal and timely choice for the post.

"Few times in California history have the challenges to education been more complex, but I trust Glen to find some practical solutions that bring people together to impact the classrooms in our state." — Brett McCracken

ONLINE EXTRA: Watch the celebration of the School of Education's official launch at [biola.edu/academics/education/celebrate](http://biola.edu/academics/education/celebrate).



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# For Volleyball Team, Best Season Yet



The women's volleyball team finished with a 31-4 record — the best in its 40-year history.

**B**iola's women's volleyball team enjoyed an extraordinary season last fall, reaching the NAIA Final Four for the second straight season, finishing third in the nation and placing second in the Golden State Athletic Conference.

Head coach Aaron Seltzer guided the Eagles to a 31-4 record, the best mark in the program's 40-year history. He was rewarded by being named the American Volleyball Association West Region and GSAC Coach of the Year.

During the season, Biola continually moved up in the national rankings, reaching as high as second. It was the highest the Eagles had ever reached in a regular season ranking.

Biola also placed second in GSAC play with a record of 17-3. It was the team's best conference finish since 2003 and just the fourth time the Eagles had finished in the top three of the NAIA's most challenging conference.

Their four losses on the season came to the two teams that played in the national championship game: Concordia and Fresno Pacific universities.

Two Biola players were named to the All-NAIA Championship Tournament team: senior outside hitters Jessica Buffum of San Jose, Calif., and Meghan Warkentin of Visalia, Calif. Warkentin also earned NAIA All-America First Team honors for the third straight season. She

was joined by senior middle blocker Kristen Peterson of Peoria, Ariz., who was named to the Third Team.

Warkentin, Buffum and Peterson were three of six seniors on the 2008 Biola squad. Christina Perkins of Murrieta, Calif., Maggie McGill of La Mesa, Calif., and Kelsey Mitchell of El Cajon, Calif., also played in their final season with the team.

Individually, a number of players reached personal milestones throughout the season. Mitchell became the 10th player in school history to record 1,000 kills, wrapping up her college career with 1,067 career kills. Warkentin also capped off an impressive college career with 353 kills in her senior season, giving her 1,508 in three seasons at Biola.

Junior libero Katie Stevens roared past the school record for digs in a career, finishing 2008 with 426 to give her 1,551 in just three years. She will return in 2009 to add to her total.

A large measure of the team's success this season came at home, where the Eagles posted a 10-1 record. The home-court advantage came thanks to boisterous crowds that packed Chase Gymnasium on a nightly basis. Biola's average home attendance was 511 and the Eagles played in front of crowds of more than 900 fans on four different occasions. The biggest crowd of the season was on senior night, when Biola defeated archrival Azusa Pacific University in a five-game thriller

in front of 1,159 fans.

The Eagles opened the season with an impressive 15-0 record, matching the second-best start in school history. After back-to-back losses to Concordia and Fresno Pacific, Biola rattled off nine-straight victories including exacting revenge in a five-set win over Concordia.

After ending the regular season at 27-3, Biola earned an at-large berth at the NAIA National Championships in Sioux City, Iowa. The Eagles had little trouble sweeping through pool play, defeating No. 14 Lewis-Clark State College in three sets and downing No. 11 Madonna University and No. 24 Lubbock Christian University in four.

Biola punched its ticket to the Final Four with a dominating sweep over No. 10 Northwestern College in the quarterfinals, but fell to No. 3 Concordia in their semifinal match. —Jeff Hoffman

## Cross-Country Team Races to Strong Finish

Biola's women's cross country team closed out another impressive season this year, finishing 12th in the nation at the 2008 NAIA Cross Country Championships in November.

It was the team's second-straight trip to the NAIA Championships and its second-straight top-15 finish. The Eagles placed 11th last year, though their team time this year was over one minute faster.

Leading the squad was junior Kristin Schmidt, who placed 32nd overall — in a field of more than 300 runners — with a time of 18:26. Right behind her was sophomore Katie Thede, who crossed the line in 18:49 for 51st place overall. Freshman Carissa Bowman was Biola's third finisher with a time of 18:58, good enough for 61st place. Fellow freshman Nychelle Fischetti crossed in 19:13 for 82nd while sophomore Sarah Brooks took home 129th with a time of 19:39.

Rounding out the group of seven for the Eagles were sophomore Kelsey Gasner and Erika Perez, who finished with times of 20:10 and 20:11, respectively.

ONLINE EXTRA: For the latest Biola Eagle news updates and schedules, visit [www.biola.edu/athletics](http://www.biola.edu/athletics).

# What God Taught Me in Rwanda



While in Rwanda over interterm, Phalan and her team taught English to schoolchildren, teachers and pastors.

**T**here is something completely exhilarating about being in an airport knowing you are about to embark on a new journey.

When I left for Rwanda this interterm, it was pitch black outside. As I went through security, it felt like we drowsy few were the only ones awake in the world. The sky began to brighten as we sat in the plane waiting to leave and I saw the outline of Los Angeles when the plane ascended into the deep blue sky.

I will never forget the tears I hastily hid as we climbed in altitude. It was a deep sense of responsibility, inadequacy in leadership and a pang of homesickness that kept them coming. "No matter what," I thought, "this is where I know God's plans have brought me; he will take care of it."

Around the middle of the 2008 spring semester, I knew that God was pulling me towards leading a mission trip, and I was reluctant to follow. I wanted to be left to finish up my last year at Biola without having to take on one more straw. I had friends to be with and relationships to look forward to that I couldn't wait

to make a priority.

However, as I walked past the informational meeting, a sense of certainty got hold of me and from that moment on, I was leading a trip. My co-leader, Steven Mendez, also had a desire to go back to Africa. So we decided on Rwanda. Neither of us had ever been there, but the Lord provided us with an incredible contact here, Faustin Ntamushobura, a native of Rwanda, who helped prepare us and our hearts to go.

Through countless hours of interviews and a lot of prayer, our team was chosen. The team was freshman Sarah Hernandez, sophomores Amanda White and McKenna Ast, and juniors Adam Beltran and Joey Espinoza — for a total of seven. Throughout the trip, it was evident that the Lord had specifically called out these students to be his hands and feet. Their hearts are some of the tenderest and most genuine I have ever encountered with daily examples of their selflessness.

When we arrived in Kigali's airport, a man named Jean Rudasumbwa met us with a wel-

coming smile and quickly became our close friend. We found out the depth of our relationship when a few team members became ill. He immediately prayed for them, called to check up and helped us get into contact with an American missionary family.

The people of Rwanda honestly displayed something that took me by surprise. Knowing the hatred that existed between people, culminating with the genocide in 1994, I expected a deep sense of bitterness and reluctance to trust. What I found astonished me. Their capacity to accept us demonstrated an amazing concept of love and reconciliation that we don't often find here in the States.

We taught English for about six hours each day to schoolchildren, teachers and pastors. Rwanda's national language recently changed to English and now all people are required to learn English or risk losing their jobs. Though this was not what we were told to prepare for, the Lord used our willingness to do whatever he wanted in a remarkable way.

I consider myself immensely blessed because I watched as my team saw children's faces light up with understanding after hours of trying to teach them verbs. I watched teachers become overjoyed when they correctly created a simple sentence. I saw pastors read the Word of God in English, anxious to tell their congregation of the truth they just realized.

These moments made my fears evaporate and made God bigger than ever in my heart. He took our unpreparedness and transformed it into something beautiful.

All he asked for was our trust.



*Elizabeth Phalan, a senior journalism student, spent three weeks in Rwanda this January with a team of six other students. Biola's Student Missionary Union sent out a total of eight student-led mission trips to foreign countries over the winter break.*

**WHAT'S YOUR STORY?** Submit your essay of 750 words or less to [biolamag@biola.edu](mailto:biolamag@biola.edu) and we may publish it in the next issue.

# The Whole World in its Plans *At its 25th anniversary, the School of Intercultural Studies' influence spans the globe*

**R**ebecca Emenaker had spent most of her life within 10 miles of Biola University when she became one of the first graduates to emerge from its brand new School of Intercultural Studies and World Missions in 1984.

Nearly a quarter-century later, after following her calling as a missionary to the plains of Oklahoma, the Dutch-speaking jungles of Suriname in South America and the big-city life of Moscow, Emenaker became a graduate of the school again last spring, earning her master's in intercultural studies.

The fact that it happened half a world away, at the school's newest outpost in Lithuania, was a sign of just how far both of them had come.

Now celebrating its 25th anniversary, the School of Intercultural Studies (SICS) has built up a strong reputation and a rich heritage of preparing men and women to work in cross-cultural settings around the world. Today, more than 1,600 alumni are serving in six continents and at least 50 countries across the globe — many of them working as missionaries, businesspeople, teachers, anthropologists or Bible translators.

And in an age when technology and immigration are "flattening" the world and bringing diverse cultures together more than ever, the school is playing an increasingly important role in equipping Christians to interact with and understand people from different backgrounds.

"Our world is so globalized now; you can't avoid it," said Emenaker, who is on a yearlong furlough with her husband from their work with Mission Aviation Fellowship. "Even if you stay in the U.S., you're constantly coming across other cultures."

Though officially a quarter-century old, the School of Intercultural Studies' history actually



The payments that Biola received for the Hunan Bible Institute led to the creation of the School of Intercultural Studies.

extends back more than nine decades and stretches to the other side of the world.

In 1916, Biola's founders established a school in China's Hunan Province to train men and women in the Bible. Within a decade, the Hunan Bible Institute — also known as "BIOLA in China" — had developed into a half-million-dollar, 10-acre campus that served as a launching pad for pastors and evangelists into China. But then came the Communist takeover of the country in 1949, and three years later, Biola was forced to completely withdraw from the property.

All expectations were that the school was permanently lost. So it came as a surprise — and a reminder of God's faithfulness — when the discovery of the old land title led to the Chinese government compensating Biola for the abandoned property in 1979 (albeit at 40 cents on the 1949 dollar).

For Clyde Cook — a former missionary to the Philippines who became Biola's president in 1982 — the decision about what to do with the money that remained when he took office was simple: It had been intended for missions, and to missions it

would go. He directed funding to expand and transform Biola's existing missions department into the School of Intercultural Studies and World Missions in the 1983–84 school year, with the goal of giving students the practical and academic training needed to make a cross-cultural impact for Christ.

Marvin K. Mayers, an anthropologist with Wycliffe Bible Translators' Summer Institute of Linguistics, took the helm as the school's first dean. Initially, two graduate programs were offered: master's degrees in intercultural studies and missions. Within a year, the school had expanded its program to include the Doctor of Missiology degree — the first of its kind in the nation. (It also dropped the second half of its name, reasoning that "world missions" fell into the broader category of "intercultural studies.")

From the start, Mayers desired for the school to be holistic, training professional missionaries for overseas work but also equipping students for a variety of occupations at home, said the school's current dean, Doug Pennoyer.

"That has continued to this day — we like to keep the Great Commission and the Great

## SICS Through the Years

### 1983–84

Biola establishes the School of Intercultural Studies and World Missions. Marvin Mayers is named the school's first dean.



### 1985

The school shortens its name to the School of Intercultural Studies. A Doctor of Missiology program is added — the first of its kind in the U.S.



### 1986

Mayers and professor Sherwood Lingenfelter publish *Ministering Cross-Culturally*. The book remains a key resource in the missiology field to this day and continues to generate \$5,000 to \$8,000 each year for student scholarships. "It's like the Energizer Bunny of missions publishing," current dean Doug Pennoyer said.

### 1989

Donald Douglas becomes the school's second dean.



### 1991

The TESOL (teaching English to speakers of other languages) program relocates from William Carey International University to Biola, marking a significant expansion for SICS.

Commandment in view,” he said. “We’re tethered to the mission of reaching the lost and the unreached no matter where they are. Some of our graduates are called to unreached peoples, and still others are working in areas needing evangelization.”

The school’s growth continued following the arrival of its second dean, Donald Douglas, in 1989. A master’s degree in TESOL debuted in 1991, followed by a master’s degree in applied linguistics in 1993. Additions in the years since include a Ph.D. in intercultural studies, an M.A. in linguistics and biblical languages, and just last year, an M.A. in anthropology. On the undergraduate side, students can major in either intercultural studies or anthropology, with emphases ranging in everything from archaeology to international development.

Since Pennoyer’s arrival in 1999, the school has also established a presence on two other continents; extension centers in Thailand and Lithuania allow foreign students to earn a master’s or doctorate from Biola without ever setting foot in La Mirada.

Meanwhile, the number of students has grown steadily. In the 1983–84 school year, the school had 12 total students in its graduate programs. This past year, it had nearly 200.

Heather Snavelly (M.A. ’02, M.A. ’06) is just one of hundreds of students currently working cross-culturally within the United States. In her position at a local university, Snavelly helps international students get a better grasp on the English language. In the process, she’s helping to further the Great Commission, she said.

“The Great Commission means to me that no matter where I’m at, whether it’s here in the United States or it’s in some other country, I am sharing

the gospel through my actions and through what I say,” she said, adding that the ability to understand other cultures is critical to that task. “When I was in the ICS program I really learned to look at things from other people’s perspectives. And that has really helped me as a teacher.”

As the school looks beyond its anniversary, a number of developments are in store. This summer, the school will begin publishing a semi-annual academic journal, the *Great Commission Research Journal*, featuring scholarly research related to missions, anthropology, linguistics and more. Also in the works is an online master’s degree in TESOL.

The school is also planning an expansion of its home, Marshburn Hall. With help from a \$225,000 donation from the Far East Broadcasting Co., the school will enclose its entrance portico to create a state-of-the-art “missions media resource room” named in honor of FEBC founder Bob Bowman and his wife, Elaine. (To donate to this project, visit [www.biola.edu/giving](http://www.biola.edu/giving).)

Meanwhile, in another sign of just how far it has come, the school is beginning to welcome some of its first second-generation students — including Emenaker’s daughter Hannah, who is now a junior in the intercultural studies program.

For Emenaker, who returns to Suriname later this year, witnessing the school’s expansion over the past 25 years has been exciting — and a reflection of God’s faithfulness to his global mission in the world.

“God’s plan from the beginning has always been to reach all the people of the earth,” she said. “It’s always been a cross-cultural ministry ... and it’s important for us to not be stuck in our own world.” — *Jason Newell*



## School To Bear the Cook Name

To mark its 25th anniversary, the School of Intercultural Studies is being renamed in honor of its founder: former Biola president Clyde Cook, and his wife, Anna Belle.

In January, Biola’s Board of Trustees unanimously approved changing the school’s name to the Clyde and Anna Belle Cook School of Intercultural Studies. For short, it will be known as the Cook School of Intercultural Studies.

Clyde Cook, Biola’s president from 1982 to 2007, was a beloved and respected figure both at Biola and throughout Christian higher education. As a fourth-generation missionary and longtime leader of Biola’s missions department, he believed Biola had an important role to play in equipping men and women for cross-cultural ministry. One of his first major acts as president was to establish the School of Intercultural Studies and World Missions.

Cook passed away in April of 2008, less than a year after retiring. To read more about Cook, visit his memorial site online at [clydecook.biola.edu](http://clydecook.biola.edu).

View the school’s renaming ceremony at [www.biola.edu](http://www.biola.edu).

### 1993

SIL, a language development organization affiliated with Wycliffe Bible Translators, establishes a program at Biola. The partnership led to the development of a master’s program in applied linguistics, preparing students to work in Bible translation, language development and more.

### 1999

Doug Pennoyer becomes the school’s third dean.



### 2000

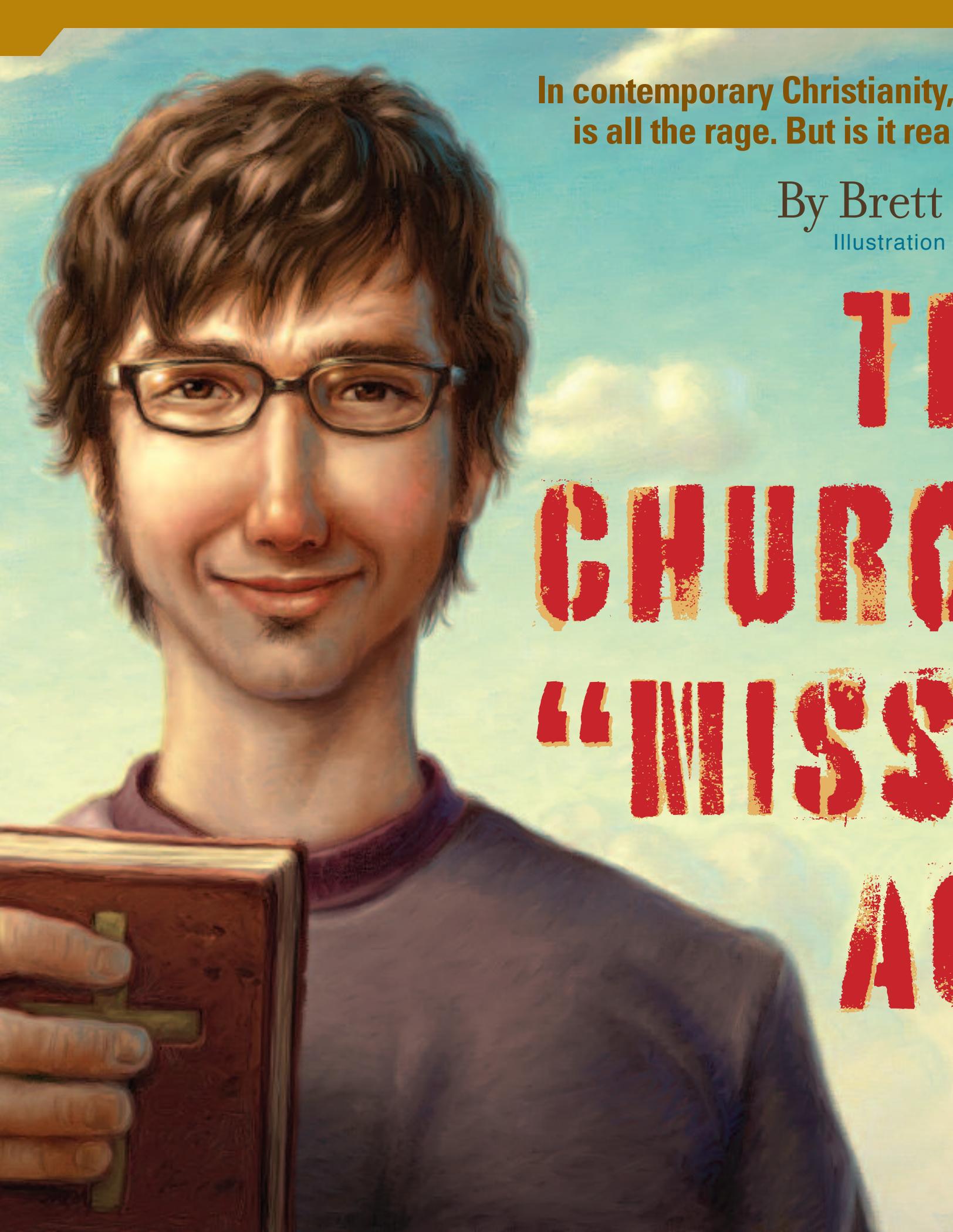
The school opens an extension center in Chiang Mai, Thailand.

### 2003

The school opens a second extension center in Klaipeda, Lithuania. Both it and the Thailand center offer an M.A. in intercultural studies and a doctorate in missiology to students unable to study in the U.S.

### 2008–09

The school marks its 25th anniversary with a new name, new programs and an expanded facility on the horizon.



In contemporary Christianity,  
is all the rage. But is it rea

By Brett  
Illustration

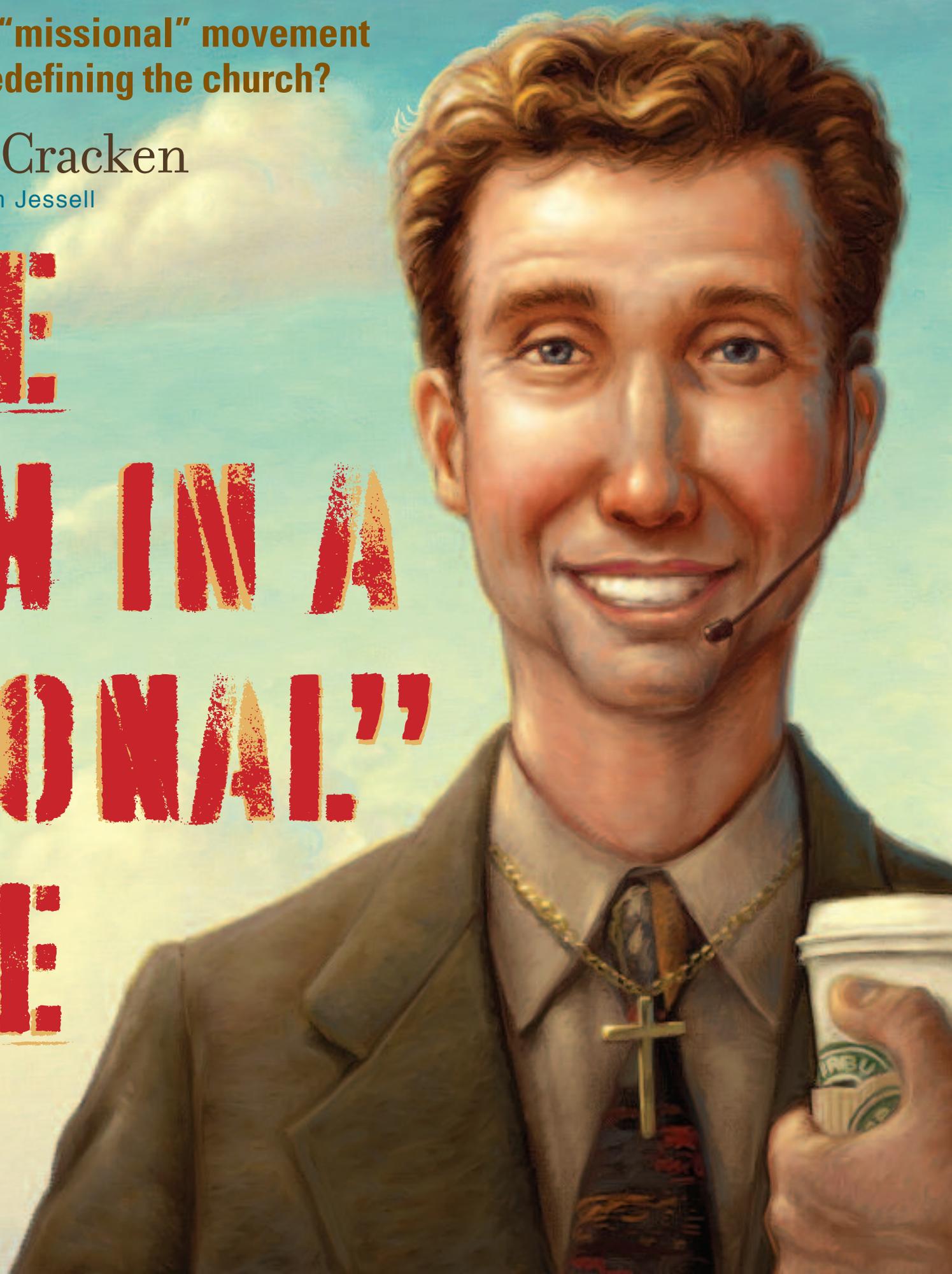
# THE CHURCH "MISS AC

the "missional" movement  
redefining the church?

McCracken

by Tim Jessell

THE  
CHURCH IN A  
"MISSIONAL"  
CONTEXT



The late '90s had “postmodern.” The first part of the 21st century introduced us to “emerging.” • But over the last few years, there has been no bigger buzzword in Christianity than “missional.” • It's a word that has exploded into the popular vernacular of preachers, theologians and seminary professors. It has graced the covers of almost every major Christian publication. It has spawned books, seminars, conferences and endless blog debates. • A growing number of congregations now describe themselves as “missional churches.” And proponents of the idea believe you and your church would do well to do the same. • **But what does it mean?**

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Definitions of the word are as diverse as the spectrum of churches brandishing it as a label. The ambiguity of “missional” has been compounded by its utter ubiquity. The term sometimes seems like an umbrella for anyone who is pro-social justice, active in urban church-planting or domestic missions, or skeptical of megachurches (though many megachurches now consider themselves missional, too).

Most who discuss the idea agree that “missional” is some kind of important moment in contemporary church history — even if the average Christian on the street likely has little idea what missional is and why it's such a big deal.

So ... why is it such a big deal?

## **Missional 101: The Church Does Not Exist For Itself**

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**M**ost definitions of what it means to be “missional” start with the basic premise that the church is not primarily about us, but about God's mission in the world.

Originating from the Latin phrase *missio dei* — which means “the sending of God” — “missional” conceives of the church as a primarily

*movement*-oriented body that was not created for itself, but for the glorification of God through the spreading of his gospel to others. Our God is a God who sends. He sent Jesus to earth, who said in John 20:21 that “as the Father has sent Me, I also send you.” As followers of Christ, we exist in this sending tradition.

This, of course, is not a new idea — and that's the point. Proponents of the missional movement say they seek a return to the mission-mindedness of the early church, which has been gradually lost as churches have become more inward-focused and “missions” has become a separate category altogether. Being missional is about bringing the church and mission back together. Missions isn't just one of many programs or purposes of church. It is the core, overarching, motivating logic for all that we do. A church exists neither for itself nor its parishioners, but for the kingdom and mission of God.

So what does this mean for the church today? Statistics from a recent *Leadership* journal survey of nearly 700 evangelical pastors indicate that it means quite a lot. The research uncovered several trends and shifts over the past 10 years that fit into what might broadly be labeled “missional thinking”: More pastors now believe that the gospel is advanced by demonstration and not just proclamation, and more pastors say that the goal of evangelism is to grow “the” church rather than to grow “my” church.

Rather than a megachurch mindset of building bigger churches and attracting larger crowds, evangelical pastors are increasingly focused on making and sending out disciples, establishing partnerships with other churches to advance the gospel in a more cooperative, flexible, mobile manner.

## Missional 201: Missional in Historical Context

Common usage of the term “missional” can be dated to the release of the book *Missional Church* in 1998, written by Darrell Guder of the Gospel and Our Culture Network. The term, Guder has noted, was intended to stimulate a theological conversation about the fundamental nature of the church — as being missionary by its very nature.

In his contribution to the 2005 book, *The Community Of The Word: Toward An Evangelical Ecclesiology*, Guder describes missional in this way: “Rather than seeing mission as, at best, one of the necessary prongs of the church’s calling, and at worst as a misguided adventure, it must be seen as the fundamental, the essential, the centering understanding of the church’s purpose and action.”

But why now? Why is the missional movement gaining momentum at this point in history, and what is it reacting against?

Gary McIntosh, a church growth expert and professor of Christian ministry at Talbot School of Theology, believes that the missional movement is a reaction of younger Christians against various trends in recent church history.

“Every generation has to in some ways rebel against the generation before them, in effort to create their own identity, their new ways of looking at things,” said McIntosh. “The missional movement is a way for the young generation to identify themselves against the excesses of the baby boomers’ church.”

The missional movement comes out of the desire to rebuild the credibility of the church by engaging and serving the culture, McIntosh believes. It’s about looking at the church with a broader “kingdom” lens, as informed by diversity, tolerance and global awareness.

This broader lens turns “missions” into a more all-encompassing idea that informs every activity of the Christian life, situated not primarily in parachurch organizations but in churches themselves and every individual Christian life.

Tom Steffen, professor of intercultural studies at Biola and director of the Doctor of Missiology program, sees missional as representing the fourth era of modern missions, following the coastlands era (1792–1865), pioneered by William Carey; the inland era (1865–1935), pioneered by Hudson Taylor, and the unreached people group era (1935–present), pioneered by Donald McGavran.

“The first three eras were very youth-oriented, with young people getting in to it for the long term, for their career” said Steffen. “But when you get to the fourth era, missions includes everybody — from youth to retirees — and it’s everything — whether you’re in business, medicine, teaching, community development, etc. It’s everything now.”

# Reading List



For further exploration of the missional movement, check out these essential books.

*The Open Secret: An Introduction to the Theology of Mission* by Leslie Newbigin (Eerdmans, 1995)



*Missional Church: A Vision for the Sending of the Church in North America* edited by Darrell Guder (Eerdmans, 1998)



*The Shaping of Things to Come: Innovation and Mission for the 21st Century Church* by Alan Hirsch and Michael Frost (Hendrickson, 2003)



*The Radical Reformation: Reaching Out without Selling Out* by Mark Driscoll (Zondervan, 2004)



*The Great Giveaway: Reclaiming the Mission of the Church from Big Business, Parachurch Organizations, Psychotherapy, Consumer Capitalism, and Other Modern Maladies* by David Fitch (Baker Books, 2005)



## Missional 301: Missional in Practice

**T**hough it may be correct to say that the missional mindset broadens our category of missions into nearly “everything,” it would be a disservice to the term to not point out that, in practice, the missional movement has some very specific practices and traceable characteristics.

One of the distinguishing features of a missional church, for example, is a general orientation towards “going out” rather than “bringing in.” More and more churches are conceiving of themselves not as inert, stationary objects for people to come to for a “church experience,” but as mobile, adaptable missionaries committed to going out and meeting the community and culture where they’re at.

“We want to change the mindset from expecting people in the community to just come and check us out to the realization that we must go out and be the church in the community,” said Jay Williams (M.Div. ’86), pastor of care and concern at First Evangelical Free Church of Fullerton, Calif. “Sometimes before we get the message out, we have to build relationships and credibility. Good deeds create good will so that we can spread the good news.”

For Williams’ church, this new emphasis recently parlayed into the establishment of a church plant in south Fullerton, where partnerships and service opportunities with the community can be more easily established.

Church-planting in general has seen resurgence in recent years,

## What Makes a Church Missional?

Missional churches are perhaps best understood in relation to “attractional” or “seeker-sensitive” type churches. Keep in mind that these lists of qualities represent the extremes of each position; many churches have attributes from both lists.

### MISSIONAL

- “Go out” mentality
- Typically smaller churches
- Often in urban settings
- Small budgets, few paid staff
- Thinking holistically
- More organic, bottom up
- Priesthood of all believers
- Emphasis on action/demonstration
- Everything is mission-oriented
- Goal to grow “the” church
- Younger congregations

### ATTRACTIONAL / SEEKER

- “Come in” mentality
- Frequently large or mega-sized
- Often in suburbs
- Large budgets, many paid staff
- Emphasis on disparate programs
- More corporate, top down
- Clear demarcation between pastors/laity
- Emphasis on words/proclamation
- Missions one among many programs
- Goal to grow “my” church
- Older, baby-boomer congregations

thanks in part to the missional idea. Church-planting networks such as Acts 29 and NewThing are springing up, as more and more Christians are seeking to extend the (not necessarily *their*) church's reach in as many places as possible.

Feeling the call of church-planting, Talbot graduates Thien Doan (M.Div. '02) and Tom Demorest (M.A. '05) planted City Lights Church in downtown Long Beach, Calif., in the fall of 2006, with help from Acts 29. The church, which meets at the Cesar Chavez Community Center, exists not to rescue the community of Long Beach, but to be a part of it, insists Doan.

"Every single week, we tell people that the reason we are here is to participate in the transformation of our city," said Doan. "It's not about us. We feel that we are missionaries — all of us — and that the causes of the city are our causes as well. Our goal is to make a difference in our city."

This sentiment is a missional trademark — the notion of really engaging with and serving the local community — and it looks different from church to church.

Tim Theule (M.Div. '96), senior pastor of Grace Church in San Luis Obispo, has made it a goal of his 78-year-old congregation to serve the community and live the gospel as much as they proclaim it. The church, located in downtown San Luis Obispo, has opened its facilities up to Chamber of Commerce meetings, city music festivals, even annual firefighters' awards banquets. The church's worship center and gym (which they call a "community center") are constantly being used by people in the community for meetings and events. All of it, says Theule, is motivated by the idea that the church and its resources are not primarily for the church itself. They're for the community.

This is not to say that the message is being lost. While these pastors are putting more of an emphasis on serving the community, they're also still concerned about bringing in converts and transforming souls.

Dave Detwiler (M.Div. '89, Th.M. '97), teaching pastor at Branch Creek Community Church in Harleysville, Pa., describes his church (of more than 3,000 members) in both seeker-friendly and missional language.

"We are looking to go out, but also still bring people in. We believe in both," said Detwiler, whose church contains a food pantry to meet local homeless needs and sends out groups every Monday night to work with a homeless ministry in Philadelphia.

This emphasis on the community and civic partnership hints at another core value of missional churches: cooperation.

Being missional is about seeing the church for the global, diverse, interconnected thing that it is. Its emphasis on church planting, networking, partnerships and communal action stands in contrast to the "my church is bigger than yours" mentality of competition and proprietary individualism. In the missional age, the thinking is, "We're all in this together."

## Reading List Continued

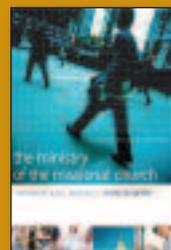
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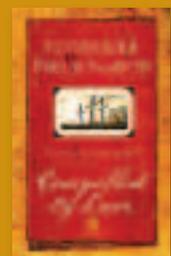
*Breaking the Missional Code* by Ed Stetzer (B&H Academic, 2006)



*The Forgotten Ways: Reactivating the Missional Church* by Alan Hirsch (Brazos, 2007)



*The Ministry of the Missional Church: A Community Led by the Spirit* by Craig Van Gelder (Baker Books, 2007)



*Compelled by Love: The Most Excellent Way to Missional Living* by Ed Stetzer and Philip Nation (New Hope, 2008)



*Church Unique: How Missional Leaders Cast Vision, Capture Culture, and Create Movement* by Will Mancini (Jossey-Bass, 2008)



*ReJesus: A Wild Messiah for a Missional Church* by Alan Hirsch and Michael Frost (Hendrickson, 2008)

## Missional 401: The Church, the Kingdom

**B**eing missional is a way of living, but it's also a way of conceiving of the church and the kingdom of God. In short: The missional movement asserts that the church is and always has been an apostolic action first and an institution second, serving its function by extending itself in motion between the kingdom and the world.

The sense in which the kingdom is present now is in the Holy Spirit's action through the church in the world, notes Mark Saucy, professor of theology at Talbot.

"The Spirit does a work in an individual and corporately. And in the process of that, the image of Christ has kingdom, earthly, physical ramifications," said Saucy. "He is making us into what Adam was supposed to be. Adam had a mandate to rule and subdue the earth, to have a horizontal focus. As the Spirit renews that within us, we should have impact socially and culturally, not just in our vertical relationship with God."

It is the Holy Spirit working through us as Christians — as the church — that bridges the gap between the kingdom and the world. This is the mission of the church — *missional* at its most basic level: the present extension and embodiment of those "powers of the age to come" that Hebrews 6:5 speaks of. The kingdom is not a palace for the pleasure of Christians alone; it is a force of transformation and renewal *for* the world.

People often read John 18:36 as saying that Jesus said "my kingdom is not of this world," but as the influential British theologian N.T. Wright pointed out in a recent *Christianity Today* interview, what Jesus actually said

is "My kingdom is not *from* this world."

"That's *ek tou kosmoutoutou*," said Wright. "It's quite clear in the text that Jesus' kingdom doesn't start with this world. It isn't a worldly kingdom, but it is for this world. It's from somewhere else, but it's for this world."

This idea that we are to be *for* the world undergirds the core of the missional movement, spawning a newfound passion for social justice, community service and earth-based mission-mindedness.

But this is also the chief source of the missional movement's controversy.

## Missional 501: Some Reservations

**T**hough more and more churches and Christian leaders are getting on board with the missional movement, many still express reservations about whether "missional" will inhibit or deemphasize evangelism and the proclamation of the gospel in its push towards service and *demonstration* of the gospel.

A recent article in *Leadership* titled "Missional Misgivings" by Dan Kimball, an early proponent of the missional movement, expresses some of these reservations. In the article, Kimball wonders whether missional churches are actually seeing any increase in people coming to Christ, and whether it is ultimately better to be part of a Christ-centered megachurch where souls are being saved rather than a no-growth church that is doing a lot of good things in the community.

It all comes down to a fundamental debate — about the relative importance of evangelism versus social justice — that has divided the church since the fundamentalist-modernist split in the 1920s when the "soul" gospel became divorced from the "social" gospel.

It's a debate that looms large in missions today — whether the soul should always be prioritized over the social, or whether certain contexts require that primacy be given to addressing social issues first and evangelism second.

Though most missional leaders argue that evangelism and social justice issues should be equally important for the church, several Biola professors interviewed for this article expressed concern that the balance is frequently a tenuous one.

"My fear is that even if you try to maintain a balance, it is so easy to forget about the redemption of individuals through Jesus Christ," said McIntosh. "It's always easier to paint someone's house than to talk to them about Jesus. I think (being) missional is a good thing — we certainly need to engage our communities and cultures. But in the long run, I fear that we will do a lot of good things but not talk as much about Jesus."

Mick Boersma, professor of Christian ministry and leadership and director of field education and placement for Talbot, echoed this sentiment.



He pointed out that the church has always been called to both purposes, even if they might seem in tension.

"You can go out and do a lot of good things, but that won't save someone's soul," he said. "It's both/and, and it always has been. It's like walking a high wire. Though it takes a lot of energy and concentration, and the tendency will be to fall to one side or the other, we still have to stay on the wire."

For younger generations of Christians, the "evangelism versus social gospel" dichotomy is not that much of a dichotomy at all, says Murray Decker, associate professor of intercultural studies at Biola. Decker suggests that the question this generation asks is "Why do we have to choose between 'Do we win 'em' or 'Do we feed 'em'?" For them, it's natural that the church must be about both.

These issues were directly addressed at the 2008 American Society for Church Growth conference, held at Biola on Nov. 13–15. The conference — themed "Balancing the Great Commission with Great Compassion" — featured speakers such as Ed Stetzer, president of LifeWay research [visit [www.biola.edu/biolamag](http://www.biola.edu/biolamag) to read the transcript from an exclusive *Biola Magazine* interview with Stetzer]. In his talk, Stetzer made the point that many younger evangelicals who are currently proponents of social justice are unaware that their predecessors' quest for the social gospel ultimately led them to abandon the proclaimed gospel.

"The world will praise you when you speak of justice, but they will condemn and resist you when you speak of Jesus," said Stetzer. "And so eventually it becomes easier just to speak of justice to receive the world's praise. There will always be the stumbling block of the cross."

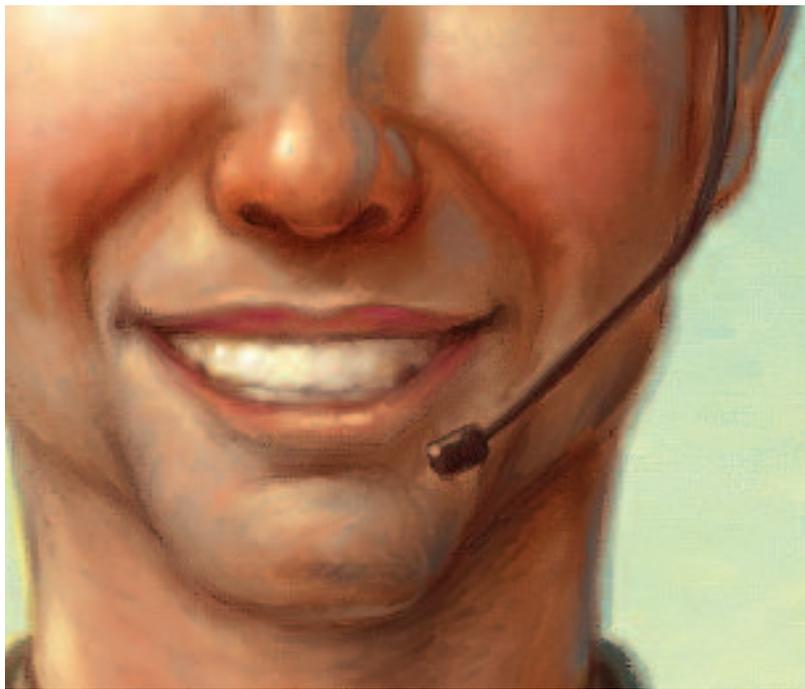
In addition to these concerns, the other major reservation about the missional movement is that it does harm to our concept of "missionary" as a distinctive vocational role in the church.

With the missional view, everyone becomes a missionary, said Steffen. "But when everyone is a missionary, no one is a missionary."

This is Decker's one reservation about the missional approach. He believes that "missional" might erode the fervor towards the vital cross-cultural outreach that still needs to be done.

"There are over 2 billion people who have never heard the name of Jesus, and they will not be reached without major new initiatives to cross a geographic and cultural barrier," he said.

"The gospel will not get to these places by osmosis. Someone has to go. My fear is that when everybody is a missionary — whether you work at Starbucks or in a lab — we lose the idea of missionary as being a specific task that needs to be done. I'm glad that we are being more missionally engaged in our communities, but the task of missions is something qualitatively different; and more than that, there's got to be a priority to it."



## Missional's Legacy: A Lasting Impact?

So, will the missional movement have a lasting impact? Or is it just a flavor-of-the-week buzzword, like "postmodern" or "emerging"? Will the next buzzword be "post-missional"?

Gary McIntosh sees missional as a word that has resonance now but perhaps will not in future generations.

"Every generation is going to redefine things to fit them, their understanding of the world," he said. "To people under 40, the term missional sounds like theirs. But the next generation might see missional as having baggage and will want to come up with a new term."

Either way, it is clear that, for now, the missional moment is an important one for the church. It's about getting back to our core purpose in history, which is mission-focused in the first place, noted Saucy. The church is called to fellowship and worship, but everything must be in the service of mission, said Saucy.

Whether we call it "missional" or "mission" or some other term, the idea is the same: Christians are not meant to be lifeless defenders of some stationary faith.

We are on a mission, sent forth, active harbingers of a gospel that cannot help but be sent out and spread for the transformation of the world. *Biola*

**ONLINE EXTRA: Visit [www.biola.edu/biolamag](http://www.biola.edu/biolamag) for an exclusive interview with Ed Stetzer, a leading expert on the missional movement.**

# Are Novelty Bibles a Good Thing?



The Bible Illuminated is filled with thought-provoking — and sometimes disturbing images, as seen in the opening spread for the book of Revelation.

**T**hese days, there are about as many versions and translations of the Bible as there are flavors of ice cream at the supermarket. Whoever you are and whatever your preference, there's a Bible for you.

In recent years there has been a spate of novelty Bibles directed toward increasingly specific niches — Bibles for tweens, retirees, Democrats, artists, athletes, apologists and so on ... Gone are the days of simple leather-bound or zippered Bibles, where the flashiest component might be your gold-embossed name on the cover. Today, Bibles are looking more and more like magazines.

Recently, *Biola Magazine* sat down with Benjamin Shin, associate professor of Bible exposition at Talbot School of Theology, to talk about the pros and cons of these novelty Bibles. We asked Shin about three Bibles in particular, all released in 2008: *The Green Bible* (Harper One), *The Bible Illuminated* (Illuminated World) and *Revolve* (Thomas Nelson).

## The Green Bible

**Ben, what were your thoughts as you looked through *The Green Bible*?**

Well, I thought it was an interesting concept. The fact that the Bible itself is made out of material that is environmentally friendly shows that the

content and the way that it is presented match. I thought it was a unique approach to highlight in green all the "earth centered" Scriptures, and the essays in the foreword by the various scholars like N.T. Wright and Desmond Tutu were interesting.

**What do you think of the idea of having topical essays like these at the beginning of a Bible?**

I think it's helpful and is an approach that many Bibles use. So, for example, the recent *ESV Study Bible* is super thick because there are so many sermon notes and essays and commentaries within it. These things serve the purpose of helping readers become well versed (no pun intended) in a particular area, so I think it's helpful.

**Does turning the Bible into a topical or thematic proof text do it harm?**

I certainly think that some of the proof texts can be stretches. In one of the essays at the beginning of *The Green Bible*, for example, one of the authors argues that in the Genesis account, she had seen that every aspect of the creation was equally valid and good. Well, from the text that is not the case. It says that man, on the sixth day, is *very* good. She obviously had an agenda in her essay and was using verses to support it. This can be dangerous.

**Looking at the verses that are highlighted in green, it seems like it is anything that has to do with nature, animals, food, weather, trees or anything outdoors. Do you have a sense as to the criteria they are using to classify a verse as "green"?**

Well in one sense it is definitely exhaustive. Whether or not it is directly applicable is another question. But I think their intention is to be exhaustive as opposed to textually accurate. Their point is just to say that Christians should be concerned about the earth, and this is why: Look at the frequency of creation language throughout the Old and New Testaments.

**One of the verses they put in green is Philippians 1:21: "To live is Christ and to die is gain." How is this "green"?**

I think it's talking about the temporality or mortality of earth, and that it's OK—that this is part of the natural cycle. But you have to read into that a little bit.

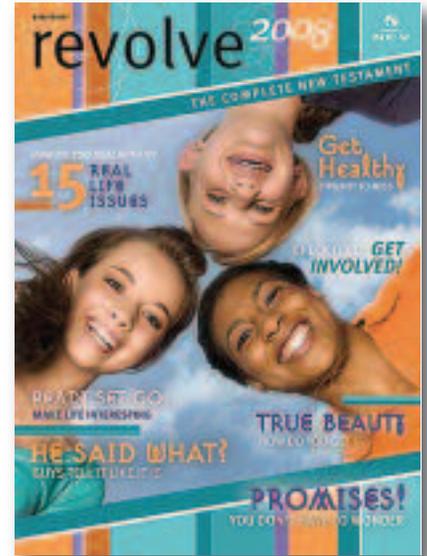
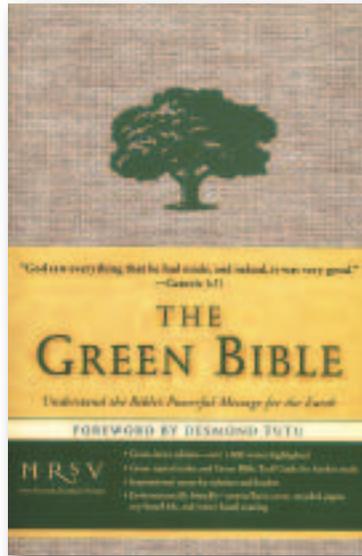
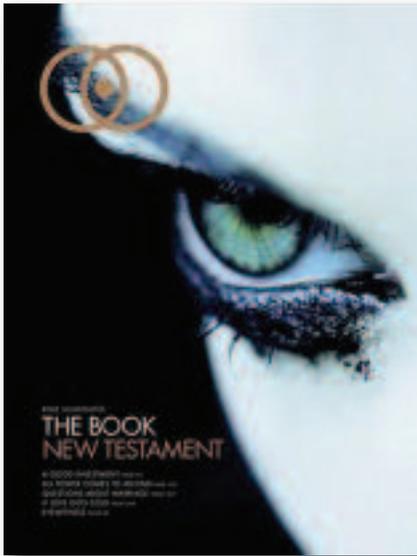
**Do you think that is a sound reading?**

No, because it's not the author's intent. That's the problem with some of these topical Bibles. You have to read it with a grain of salt, because they have an agenda and are trying to use every verse that is even slightly or tangentially related to their topic in order to advance their agenda. With any Bible, you should consult with other translations or commentaries to make sure that the reading is sound and capturing the author's intent.

## The Bible Illuminated

**This was initially published in Sweden, a highly secular country where annual Bible sales are usually around 60,000. The Bible Illuminated has already sold 30,000 copies since it was released in Sweden last year. Is it a worthy endeavor if it at least sparks new interest in the Bible?**

Considering the source and the audience, yes, because Europe has been so dead lately. What jumped out at me was that this Bible didn't have a Western face to it. There are quite a few images of Africans and Asians and not a lot of Westerners, aside from familiar celebrities like Bono and Angelina Jolie. For the person who is more visual



or artsy, it certainly appeals to them. It's definitely a unique Bible.

**What do you think of some of the images and the overall style of it?**

Some of it is rather graphic — like the images of apocalypse in Revelation and the man on fire. The cover also struck me as having a dark, evil feel to it. It reminded me of Brandon Lee's character in *The Crow*. And then the back cover feels like some sort of specter or grim reaper or something. Maybe it's a European thing.

**Do you think it has to do with the desire to re-brand Christianity as edgy and hip?**

Certainly, which is probably also the intent of *The Green Bible*. In mission and in translation there's this concept of form and function. Function never changes, but the form can. It's like in music. We used to listen to hymns in church, but now we have everything from rock to rap. The message has remained the same, but the form has changed.

**Does the form ever influence the content?**

It can. I wasn't comfortable when I saw the Dalai Lama in this Bible, for example. I don't know what purpose that serves. But if the intent is pragmatic — to get a wider audience to read this — then it might be effective.

**Revolve**

**This is just one in the Thomas Nelson "BibleZine" series, which also includes magazine-style Bibles for teen guys, young kids, 20-something women, "today's modern guys" and "the vibrant urban crowd," among others. Do you think it's OK to sell the Bible**

**according to such rigidly demarcated market niches?**

It's OK in that it will probably reach people who wouldn't necessarily pick up a Bible initially. It may be a little bit behind the times in that kids these days are more on the Internet and don't really read, but if they were to read something, they'd probably choose this over a traditional leather-bound. It's written in the New Century Version translation, which is geared toward third-grade level reading, so it's fairly simple. But the look of it is interesting and appealing.

**What do you think about all the sidebars and magazine-style advice columns throughout the book?**

Well it's good in that it emphasizes certain themes that are relevant, but in some cases I think that the answers they give — like in the "Blab" sections — are too opinion-based rather than biblically based. Sometimes the answers come across too strongly as well — making it sound like Gospel truth when it's just some guy's opinion.

**What about the notion that the Bible as magazine — which is something that we typically just have lying around in bathrooms and on coffee tables — diminishes the level of respect or reverence we have toward Scripture?**

It makes me think of Muslims, who revere the Koran so much that they would never put it on the ground, for example. In some ways we as Protestant Christians don't revere the Scriptures in that way. But it all goes back to form. What about the Bible on the Internet? There's a lot of bad stuff on the Internet, so does it diminish the status of Scripture that it appears in such a form? Should we not have it on there for that reason? I'd rather have a Bible that reaches an audience in a

way that is appealing to them rather than not reaching them at all. Paul talks in 1 Corinthians 9:21–23 about becoming all things to all people, in order to save some. So there's this whole idea in missions that some times you have to reach out to them in their culture, without compromising the message.

**So, at the end of the day, if these novelty Bibles reach new audiences that might not otherwise read the Bible, you'd say they are a good thing?**

I would say yes, because I think the translations that they chose were overall pretty good and got the gist of it. As I read the prefaces and the reviews, it was clear that these Bibles were trying to reach certain groups that normally wouldn't read the Bible. I would say I favorably endorse *The Green Bible* and *Revolve*, and my verdict is still out on the *Bible Illuminated*.

**For people who are trying to evaluate the merits of a certain translation or a certain Bible, are there resources they should consult?**

There's a really good, quick read by Leland Ryken called *Bible Translation Differences* that I would recommend. Also, Philip Comfort has a book called *Essential Guide to Bible Versions* that is much more thorough and complete, delving into specific scriptural passages that vary within translations, and it's fairly recent.



*Benjamin C. Shin (M.Div. '93, Th.M. '96) teaches hermeneutics at Biola's seminary, Talbot School of Theology. He currently serves as the English Ministry pastor at L.A. Open Door Church.*

## Unexpected Grace During Office Hours



“Silvia Martinez,” a pastel on paper portrait by Jessica Jorgensen (’08)

One of the defining characteristics of Biola’s art department is the strong sense of community that exists among many of our art majors and professors. With the nature of studio art instruction, we get to know one another pretty well.

After leaving Biola, many of our graduates stay in contact, and in the process our roles gradually change. We are no longer their professors; we become their friends. They join us in an extended community of Christian artists where there is fellowship and encouragement — sharing our lives, our hopes, our fears, and the joys and the sorrows that are a part of life. Sometimes I forget just how much of a blessing this can be.

During the academic year, my days are very full. My time is usually split between a myriad of administrative duties, classroom teaching, committee meetings and impromptu advising sessions. There often just doesn’t seem to be enough time during the day to accomplish all of the necessary things. And occasionally there are days when everything just seems to be going wrong. That’s usually when I find myself surprised by God’s providence.

Several months ago I was in the midst of a day that could only be described as chaotic. Besides the usual classes and appointments, there had been an unending line of students queuing up outside my

office for mid-semester advising, as well as a series of unplanned interruptions, each requiring immediate attention. I was feeling overworked and somewhat discouraged. The afternoon was almost over and I still had not been able to tackle most of the items on my “to do” list.

I quickly reviewed the rest of my appointment schedule and noticed that a recent graduate of our visual arts program had made a late afternoon appointment to see me. Usually I would have been delighted to spend 45 minutes or so chatting with Jonathan (not his real name) but I still had a pile of student work to grade, e-mails that needed attention and a few tasks that had to be completed before heading home. I would have really liked to reschedule Jonathan’s appointment, but it was too late.

When Jonathan entered my office he immediately began to tell me what was going on in his life. Like many new grads, he was experiencing some of the shifts and adjustments that come with moving from an academic world to one filled with finances, full-time employment and the restructuring of social life.

We talked for a while about these issues and then moved to matters of church and faith. Jonathan has always been unusually sensitive spiritually and soon he was sharing about his recent devotions from the book of Isaiah. While

we conversed, I noticed that my spirit was gradually being uplifted. The discouragement and disgruntlement of the day were being replaced by a sense of peace and contentment.

Reflecting on my changed state of mind, I somewhat lost track of what Jonathan was saying, and then he caught my attention by quoting Isaiah 50:4: “The Lord my God has given me the tongue of disciples, that I may know how to sustain the weary one with a word.” Jonathan continued, “Loren, I believe that the Lord is speaking to me, that God is telling me that I am to speak words of encouragement to those who are worn-down and weary.” Even as he was speaking I realized that Jonathan was God’s provision that afternoon for me at the end of a hectic day. I was being encouraged and filled with renewed sense of purpose.

After Jonathan and I prayed together and he left my office, I was reminded of one of my favorite passages of Scripture, the healing of the blind man in Mark 8. Jesus touches the blind man’s eyes and then asks him what he sees. The man’s response is, “I see men but they look like trees walking around.” Then Jesus touches the man’s eyes a second time and his vision is completely restored. The man sees clearly.

I take great comfort in knowing that, in a like manner, the Lord Jesus Christ, the giver of life, doesn’t just touch our lives once, but continues to touch us over and over in new and unexpected ways. Whether through timely office encounters or the healing of blind eyes, Christ is constantly stepping into our lives, bringing us hope, healing and restoration.

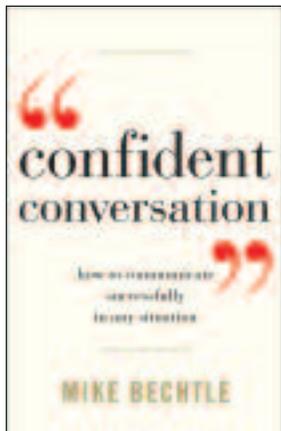
Jonathan’s time in my office that afternoon was one of those unexpected visitations, a gift from the Father of Light, brightening my day and reminding me that “the favor of the Lord” rests upon each of his children and that he has good and perfect gifts to give us each and every day — even the bad and chaotic days, and even when we least expect it.

### Loren Baker (’71)



*Professor of art; chair of Biola’s art department. Baker holds a Master of Fine Arts from Otis Art Institute.*

## Books By Biolans

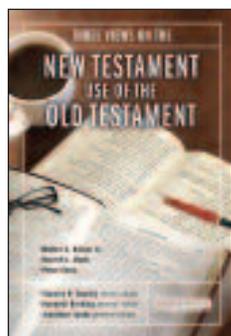
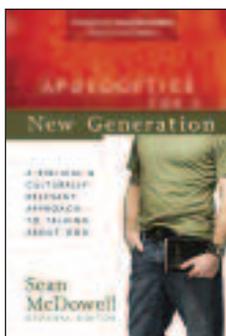


**Confident Conversation: How to Communicate Successfully in Any Situation**, Mike Bechtle (M.A. '76), Revell, August 2008; Communication is an art, and anyone — whether shy or outgoing — can improve his or her conversational skills. In *Confident Conversation*, Mike Bechtle offers a straightforward guide to making good conversation that works for any personality type. He highlights the art of give and take, stresses the importance of listening and gives confidence to those who hesitate to strike up a conversation. He shows readers that they don't have to have a

stockpile of great stories to tell in order to make good conversation. Instead, he encourages an “explorer” mindset and gives readers the tools they need to talk to anyone, anytime, anywhere.

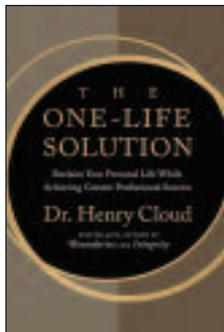
**Apologetics for a New Generation: A Biblical and Culturally Relevant Approach to Talking About God**, edited by Sean McDowell ('98), foreword by David Kinnaman ('96), Harvest House, March 2009; Many teenagers leave home for college but don't take their faith with them.

Popular writer and speaker Sean McDowell offers a solution for this problem: a new way of approaching faith that addresses the questions the emerging generation is asking and that incorporates a radically humble and relational approach. An impressive list of contributors includes Dan Kimball, Brian Godawa and Josh McDowell.



**Three Views on the New Testament Use of the Old Testament**, co-edited by Kenneth Berding (M.A. '96, associate professor of New Testament) and Jonathan Lunde (associate professor of biblical and theological studies), Zondervan, November 2008; To read the New Testament is to meet the Old Testament at every turn. But exactly how do Old Testament texts relate to their New Testament references and allusions? Moreover, what fruitful interpretive methods do New Testament texts demonstrate? Leading biblical

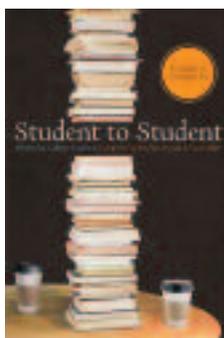
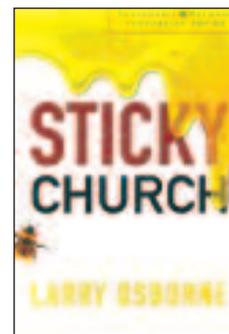
scholars Walter Kaiser, Darrell Bock and Peter Enns each present their answers to questions surrounding the use of the Old Testament in the New Testament. Contributors address elements such as divine and human authorial intent, the context of Old Testament references and theological grounds for an interpretive method.



**The One-Life Solution: Reclaim Your Personal Life While Achieving Greater Professional Success**, Henry Cloud (Ph.D. '88), Collins Business, August 2008; In *The One-Life Solution*, Cloud, a consultant, bestselling author and clinical psychologist, examines the workplace. He demonstrates how our failure to maintain a unified life with good boundaries at the office not only blurs the line between the professional and the personal, but leaves us less equipped to deal with the problems of today's workplace:

stress, heavy workload and a blistering pace. From conducting an audit of your time, to developing a policy of who you are and what you stand for, to learning how to overcome a paralyzing inability to say no, Cloud provides invaluable strategies and scripts for moving toward a more unified, coherent sense of self and a life that fully encompasses work, family and spirituality.

**Sticky Church**, Larry Osborne ('74, M.A. '78, D.Min. '86), Zondervan, October 2008; In *Sticky Church*, author and pastor Larry Osborne makes the case that closing the back door of your church is even more important than opening the front door wider. He offers a time-tested strategy for doing so: sermon-based small groups that dig deeper into the weekend message and tightly velcro members to the ministry. It's a strategy that enabled Osborne's congregation to grow from a handful of people to one of the larger churches in the nation — without any marketing or special programming. *Sticky Church* tells the inspiring story of North Coast Church's phenomenal growth and offers practical tips for launching your own sermon-based small group ministry.

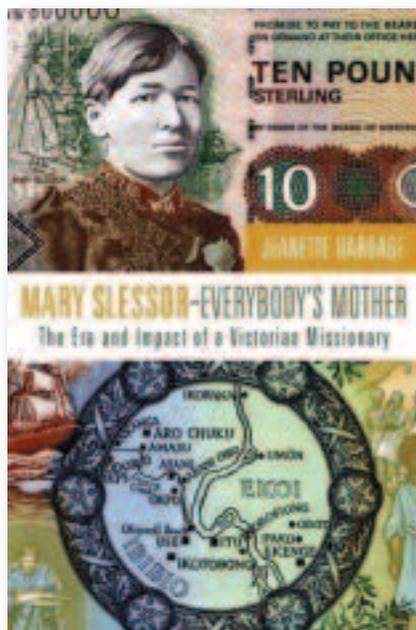


**Student to Student**, co-edited by Paul Buchanan ('81, associate professor of English) and Paula Miller (professor of English), Regal, April 2008; New college students face a world of adjustments as they take on the challenge of campus life, and one of the biggest tests is learning to thrive in the midst of monumental life change. *Student to Student* is a collection of reflections written by students, for students, that takes an honest look at the most common pitfalls and opportunities that life on campus affords. Readers will instantly identify with the authentic voices of students finding their way through the maze of college life while growing their relationships with God.

“In Print” features books by Biola alumni and faculty. Send submissions to: Biola Magazine, 13800 Biola Ave., La Mirada, CA 90639. Self-published books must have a back cover endorsement from a known name in the book's field.

## News & Notes

**Jim** ('47) and **Julie** ('48) **McNutt** celebrated their 60th wedding anniversary on Nov. 20, 2008, in Escondido, Calif. The couple met at the downtown Los Angeles campus of Biola, and after graduation they married and moved to El Centro, where Jim pastored a church. Before marrying, they chose a special thought from the Psalms to help show them the way: "For this God is our God for ever and ever. He will be our guide even unto death." In 1950 they sailed to Brazil on a WWII freighter to begin a ministry there. After 15 years they returned to Escondido and Jim taught graphic arts at Palomar College. He ended his 11-year tenure there after designing and moving into a larger facility. The McNutts returned to southern Brazil in 1979 where Jim worked in publications and taught at several seminaries until he resigned his missionary post in 1996 and the couple returned to their home in Escondido to begin retirement. Julie worked as a medical assistant in both the United States and Brazil, following in the footsteps of her three older brothers who are doctors. She homeschooled their five children (Jerry, Joya, Janet, Jean and Jamie) in Brazil to supplement their studies in a Brazilian school. In addition to their five children, the McNutts have 11 grandchildren and seven great grandchildren.



York-Morales Wedding

**Jeanette Hardage** ('48) recently authored the book *Mary Slessor — Everybody's Mother: The Era and Impact of a Victorian Missionary*, published by Wipf and Stock. The book examines the era and influence of Mary Slessor, who spent 38 years serving as a Presbyterian missionary in Calabar, Nigeria. It explores the public and private lives of Slessor, making use of materials not found elsewhere, including Slessor's own writings and those of others of her era, reminiscences of her adopted Nigerian son and assessments from contemporary sources. Though she shunned the limelight and wondered why anyone would want to know about her, Slessor's fame continues, especially in Nigeria and Scotland. Hardage is a writer living in Charleston, S.C.

**Linda Wisdom** ('71) retired on Oct. 31, 2008, after 34 years of service with Ameritribes. Linda began her ministry on the Navajo Reservation as a government schoolteacher in 1971 and joined the mission three years later. In 2000, she moved to Tucson, Ariz., to become director of the Ameritribes Communications Department. In retirement, Linda will be part of a Tarahumara literacy project for native people in northern Mexico, doing computer work from her home in Bishop, Calif.

**Glen Volkhardt** ('77), of Colorado Springs, Colo., was recently appointed CEO of the Phoenix-based Paraclete Mission Group, Inc.

He had previously worked for 29 years with HCJB Global, of Colorado Springs. Paraclete takes its name from the Greek word for "advocate," or one that comes alongside to help. For 20 years it has been committed to using the come-alongside model to enhance kingdom effectiveness in the global missions community. Paraclete associates are all senior missionaries who serve as consultants and servants to mission agencies, churches and Christian organizations worldwide.

**David C. Brougham** ('84), of San Marino, Calif., was appointed superior court judge by Gov. Arnold Schwarzenegger on Nov. 5, 2008. Brougham, a Democrat, fills the vacancy created by the conversion of a court commissioner position on April 2, 2008. Brougham has served as a deputy district attorney with the Los Angeles County district attorney's office since 1988. In addition to earning his B.A. at Biola, Brougham earned a juris doctorate degree from Pepperdine University School of Law.

**Mark** (M.Div. '90, Th.M. '98) and **Lisa** (Smith, '89) **DeNeui** recently relocated to France, near the German/Swiss border, after Mark finished four years of study for his Ph.D. in Scotland. Mark is currently teaching New Testament and theology in French-speaking Bible schools in Europe.

Continued on page 32

# Alumni Files

## To India and Back



Biola alumni Mike Winter, Julie and Rick Bee, Ken Schemmer and Alisha Iverson take a break for tea and a Biola song with their Indian partners at the Good Shepherd School of Chitoor in Andhra Pradesh, India.

I've had a number of calls and e-mails from alumni reflecting on the last Alumni Files column ("Big Changes," Winter 2009) and our announcement of the new structure for the alumni department — which now includes the Biola Fund, President's Circle and Parent Relations. Thank you for your notes of affirmation on the job of service that the department provides. And thank you also for your concerns that this new structure will somehow keep us from the level of service and ministry to alumni that you have come to expect because we will now be "so focused on fundraising!" I hear your concerns.

Let me assure you that our focus on service will not change. Why, you ask? Because service is at the very core of why we exist, and that calling comes right out of Scripture.

Over the January break, my wife, Julie, and I led a medical team of 14, including five Biola alumni, to India to work with the Dalit — the untouchable community recently depicted in the movie *Slumdog Millionaire*. We saw again first-

hand the slums of India and were blessed to serve men, women and children who would otherwise have no medical or dental treatment. In six days of visiting camps we served 2,000 people, gave away more than 450 pairs of reading glasses, pulled almost 100 bad teeth and saw 196 first-time decisions for Christ, primarily among the Hindu and Muslim communities. God worked in an amazing way during the camps.

This was the fourth trip to India for Julie and me, and it gets more difficult on our bodies and body clocks every time we go. Each time we return, we say, "This has got to be our last trip." The flight is long at 20 hours, beds are hard (if you have a bed), food is questionable, sanitary conditions are deplorable and dangerous, and health risks include typhoid, malaria, polio, leprosy (yes, these all remain in India), insect bites, skin infections and any number of parasites! Sounds like fun, right?

So why go?

Because we are called to service! Galatians

**"In six days of visiting camps we served 2,000 people, gave away more than 450 pairs of reading glasses, pulled almost 100 bad teeth and saw 196 first-time decisions for Christ, primarily among the Hindu and Muslim communities."**

5:13–14 is a wonderful challenge to each of us to serve others. It states, "For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. For the whole Law is fulfilled in one word, in the statement, 'You shall love your neighbor as yourself.'"

How do I know the alumni office is not going to change in our new role? Because we are called to serve. And we look forward to serving you as Biola alumni!

So, let's make this personal for a minute. What about your responsibility? Were you served by Biola when you were a student? Did your spiritual walk grow by the ministry of the faculty? Did Biola provide for you a place of safety and freedom to make your faith your own? Were you professionally prepared to succeed in the marketplace, class room, studio or hospital?

Maybe it's time for you to serve Biola! Enough said!

**Rick Bee**  
( '79, M.A. '90, Ph.D. '01)

Senior Director of Alumni Relations



E-mail us at [alumni@biola.edu](mailto:alumni@biola.edu) or call (562) 903-4728.

# 50 Years Later, Golden Eagle Couple Looks Back on Biola Wedding



**NOW AND THEN:** Robert and Marla Bushyeager were the first couple married at Biola's La Mirada campus.

**W**hen Robert Bushyeager ('61) moved to Los Angeles from Arizona to attend school at the downtown campus of the Bible Institute of Los Angeles, he knew he had to get a job. One day as he was perusing books at the old Biola Book Room, a cute, personable, 19-year-old blond employee caught his eye.

Robert decided to get a job in the store's shipping department.

"Marla was working upstairs selling books, and I was down in shipping, and I couldn't figure out why she kept bringing books down while I was working," remembers Robert.

Eventually Robert asked her out, and the two went on their first date to a skating party at the Moonlight Rollerway in Pasadena. That was April 1957. By Valentine's Day of the next year, the couple was engaged, and on Jan. 24, 1959, they were married at the just-opened Sutherland Hall on Biola's new La Mirada campus.

It was the first of hundreds of weddings that would be performed on the La Mirada campus. The Bushyeagers' ceremony, officiated by Dr. Sam Sutherland himself, took place nine months before the first classes were even offered. At that time, there were only a handful of buildings completed.

Fifty years is a long time, but Robert and Marla remember fondly their time at both the

downtown and La Mirada campuses. Back then, notes Robert, the cost of attending Biola — including room and board at the downtown towers — was \$375 a semester. You could still ride the "Red Car" streetcars from Los Angeles to Long Beach, or have an all-you-can-eat dinner at the famous Clifton's Cafeteria for \$1. These were the experiences of Biola students in the late 50s — and for the Bushyeagers it was the backdrop to the beginning of a lifelong romance.

After getting married and leaving Biola, the Bushyeagers settled in nearby Whittier, had two children and became active in East Whittier Baptist Church. Robert worked for Northrop Grumman and Marla taught at Escalona Elementary School in La Mirada. Both are now retired, living in Yucaipa, Calif., and enjoying their six grandchildren.

Today, their Biola legacy continues. Their son Mark graduated from Biola in 1984, and his son Matthew is thinking about attending Biola as a freshman in the fall.

Like many couples who first met at Biola, Robert and Marla Bushyeager have deep affection for the school.

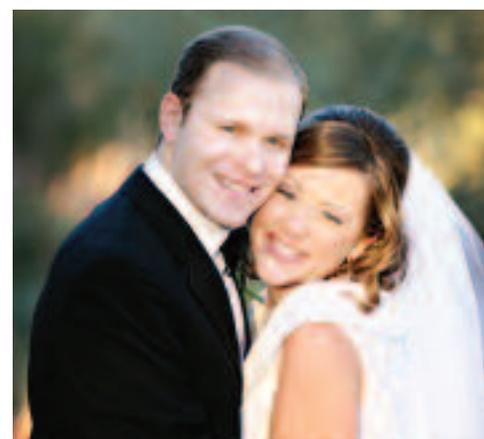
"I love Biola," said Robert, who attended the alumni Homecoming Weekend this February with Marla. "And I love my wife — you know, I've never seen her mad. It's been a very good marriage, and we've been very blessed."

Their kids attend Black Forest Academy in Kandern, Germany.

**Clinton Chisholm** (M.A. '04) recently authored and self-published the book, *Revelations on Ras Tafari*, an examination of the truth claims of the Ras Tafari Movement, a topic Chisholm has researched since 1970. He and his wife Flora currently reside in St. Cloud, Fla. The book is available from [TheChisholmSource.com](http://TheChisholmSource.com).

## Marriages

Jason and **Michelle (Frey, '99) Fortin** were married on Jan. 20, 2008, in Fountain Hills, Ariz. Leslie Spencer Smith ('99) serenaded wedding guests with her amazing voice. The couple relocated from Portland, Maine, to Scottsdale, Ariz., just before the wedding. Michelle works in communications for the Alliance Defense Fund in Scottsdale and teaches journalism at Arizona State University. Jason works in development at Mayo Clinic Arizona. [jasonandmichelle2008@gmail.com](mailto:jasonandmichelle2008@gmail.com).



**Frey-Fortin Wedding**

**Andrew ('02) and Jodie (Milburn, '04) Martin** were married on Sept. 27, 2008, in Danville, Calif. Other Biolans in the wedding included Melissa Martin ('00), Mallie Brewer ('04), Bryan Weakley ('02), Nate Elbrecht ('04), Cody Hircok ('03), Nate Bishop ('04), Jamie Milburn ('01) and Garrett Anderson ('05). The couple lives in Danville, where Andrew is the pastor of student ministries at Rolling Hills Community Church, and Jodie works as a C.N.A. at John Muir Hospital while enrolled in Samuel Merritt College's accelerated nursing program.

**Bryan Weakley ('02) and Terra de Long** were married on May 31, 2008, in Anchorage, Ala. Biolans in the wedding included Shane Rinner ('94), Andrew Carlson ('02), Abiodun Medupin ('03) and Andrew Martin ('02). The couple honeymooned in Hawaii, and currently live in

**Continued on page 34**

# Where Are They Now?



## Working as an Elementary School Principal

**Glenn Smith** ('89) is in his third year as assistant principal of Rockford Christian Elementary in Rockford, Ill. He has worked in education ever since leaving Biola, where he played for four years on the soccer team. After receiving his M.S. in exercise physiology at the University of North Texas, Glenn was a P.E. teacher and coach for several years in Texas, before moving to Illinois to take the position of athletic director at Rockford Christian School. Meanwhile, he married his wife Sandy in 1995, and they had three children, Nathaniel, 8, Darcy, 7, and Luke, 5, who are all active in youth sports. When the assistant principal position opened up, Glenn took the job in part because his own kids were students at the school. "How many dads take their children to school each day, and then stay?" remarks Glenn. "How many dads get to speak at the rescue mission once a month, after their child's class sings 'Jesus Loves Me'? How many dads dress up like a turkey each year for the first-grade Thanksgiving feast?!" In their free time, the Smiths serve at their local church, travel and spend time with family in Texas, Michigan and Montana.

## Serving with the Peace Corps in Zambia

**Caitlin Clarkson** ('02) recently returned home to Colorado after spending 27 months in Zambia, Africa, with the Peace Corps. She worked as an "HIV/AIDS community mobilizer" in the rural village of Chifusa, working with local clinics, schools and community groups to educate people about the prevention and transmission of HIV. Her work included HIV testing, setting up support groups for people living with the virus, facilitating an income-generating activity workshop to teach villagers ways to better support themselves and

their families, and training volunteer health workers on subjects like malaria, TB, sanitation, nutrition and safe motherhood. Though proselytizing was not allowed, Caitlin is sure that her extensive interactions with people in the village resulted in some seeds being planted and others given encouragement to grow. For herself, Caitlin's time in Zambia was a source of spiritual renewal. "These past two years have been my most intimate with God because of the amount of dependence I had to have on him," she said. "I honestly have no idea



how people that do not have strength from God are able to do it." Caitlin recently started work at Compassion International in Colorado Springs, working in the church engagement department. Read more about Caitlin's Zambia experience here: [www.zambiak8.blogspot.com](http://www.zambiak8.blogspot.com).

## Serving as a Military Chaplain in Korea



Capt. **Brian Oh** (M.A. '96) is a battalion chaplain for the U.S. Army's 2nd Infantry Division, stationed in Uijongbu, South Korea, at Camp Red Cloud. As part of his job, Brian counsels soldiers and families and leads worship services at the camp. After graduating from Biola in 1996, Brian planted a local church ministry in La Crescenta, Calif., where he worked for seven years. He then felt the Lord calling him to become a military chaplain, so he and his family moved from Los Angeles to Fort Riley, Kan. He spent three years with 1st Infantry Division soldiers, and in 2007 was deployed to Afghanistan with the 70th Combat Engineer Battalion. About three months in, he fell ill and was medically evacuated to Walter Reed Army Hospital, where he underwent seven differ-

ent surgeries. Now on the mend, Brian is grateful that the Army granted his request to be stationed in his home country, Korea, which he left 15 years ago to come study at Biola. He and his wife, Kari — who left a prestigious job as accounting director for Paramount Pictures in Los Angeles to support Brian's chaplain ministry — have two daughters, Lauren and Megan, and a son, Ryan. Brian thanks Biola for the continued prayers of support. [holyhills@yahoo.com](mailto:holyhills@yahoo.com).

## Producing Plays in San Diego

**Nathan Peirson** ('77, '80) is currently the director of production for San Diego's Lamb's Players Theater, a faith-based performing arts organization featuring a company of actors, directors and designers who produce plays year-round, in and around San Diego. Lamb's Players has been around for 37 years, serves more than 100,000 patrons a year, and is San Diego's third-largest theater. After receiving two undergraduate degrees from Biola (psychology and art), Nathan married Evelyn Nellis ('79) and moved to San Diego to become, at that time, the photographer and assistant to the art director for Lamb's Players. The Peirsons have two children: son, Taran, 22, a singer/songwriter, performing under the name Taran Gray, and daughter Brenna, 19, currently a freshman at Biola, majoring in art. Evelyn is currently working in the local school system as a licensed speech and language pathology assistant. When he is not working at Lamb's Players, Nathan is involved with Bible Study Fellowship International in San Diego. [www.lambplayers.org](http://www.lambplayers.org).

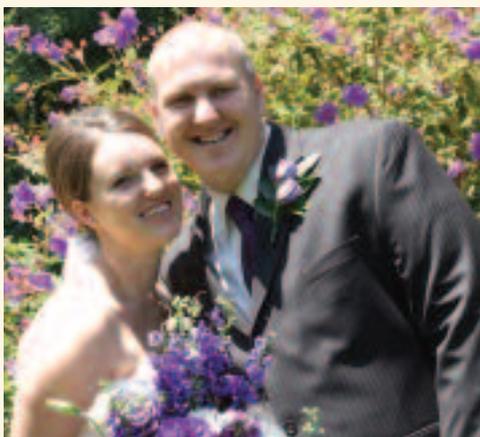


We surprised these alumni with a phone call or e-mail. Who knows, you may be the next alumnus to be featured in "Where Are They Now?"

Anchorage, where Bryan coaches basketball at the University of Alaska.

**Justin** ('03, M.A. '07) and **Camille Ristow** were married on July 29, 2007, in Corona, Calif. Biolans in the wedding party included Brian Ristow ('02) and Alex Brown ('09). The couple resides in Corona. Justin works at Olive Branch Community Church and recently moved from the position of youth pastor to small groups pastor and Camille is finishing her single subject credentialing for teaching mathematics.

**Melissa (Salios, '04)** and **Brian Douma** were married on July 24, 2008, in Issaquah, Wash. Fellow Biolan in the wedding party included Katie Stonich ('03). The couple lives in Bothell, Wash., where Brian works for Arcraft Printing Company and Melissa is a sixth-grade teacher.

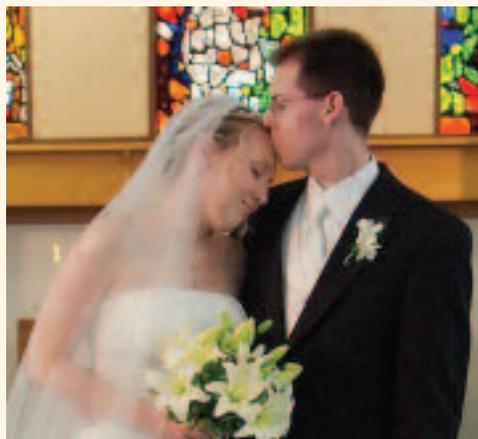


Payne-Granite Wedding

**Andrew Granite** ('05) married **Stephanie Payne** ('07) on Aug. 2, 2008, in Santa Barbara, Calif., in front of friends and family. The couple currently resides in Whittier, Calif., where Andrew teaches special education and Stephanie works in archaeology.

**Michael** ('07) and **Katie (Kathryn York, '07) Morales** were married on Aug. 16, 2008, at Biola's Calvary Chapel. Ryan Low, their beloved resident director and friend, officiated the wedding ceremony. Shannon Drach ('07) was the maid of honor and Daniel Aijian ('05) served as the best man. Other Biola alumni in the wedding included Rose (Ducommun, '07) Oates, Laura

Aijian ('07), Elise Wampler ('07), Patrick Schacht ('07), Christopher Williams ('06) and Timothy Beesinger ('07). Both are currently living and serving at Thousand Pines Christian Camp and Conference Center in Crestline, Calif., and plan on continuing graduate education, Lord-willing, in the fall of 2009.



Jones-Higgins Wedding

**Valerie (Jones, '07)** and **Nicholas Higgins** ('08) were married on June 8, 2008 in Tracy, Calif. The ceremony was officiated by the father of the groom, Don Higgins. Biola alumni in the wedding party included Nate Finrock ('07) as best man and Kelsie McPherson ('07) and Kristelle Ing ('05) as bridesmaids. The couple honeymooned in Pacific Grove, Calif., and have made their home in Tracy.

### Births

**Edward Bernard** ('79, M.A. '87) and wife, Sharon, are happy to announce the birth of their sixth son, Josiah Joel, on March 25, 2008. (Their first child, Daniel, died at birth 17 years ago.) Little Josiah joins siblings Hannah, 2, Paul, 7, Suzanne, 10, Jonathan, 11, Eric, 14, Greg, 16, and two Ukrainian sisters (who joined the family in 2004), Gabriela, 15, and Julia, 18. Ed is an educational specialist for a homeschool charter school and teaches community college ESL in the Los Angeles area. He'd love to hear from old friends. [esbernard@gmail.com](mailto:esbernard@gmail.com).

**Dan** ('91) and **Sarah Babb** are extremely proud to announce the arrival of Grant Richard, born on May 29. Grant is their second beautiful boy and has been laughing at his brother and parents

ever since he arrived. The Babbs are still enjoying life in Highlands Ranch, Colo. Dan is still with Target, where the workload stays the same, and Sarah's workload has doubled while staying at home with the boys.

Tim and **Amy (Larson, '98) Spence** are pleased to announce the birth of their fourth daughter, Olive Lorene, born on June 6, 2008. Olive joins her big sisters Brynn, 6, Danika, 4, and Jocelyn, 2. The couple lives in Camarillo, Calif., where Tim is a firefighter for the city of Oxnard and Amy is blessed to be a stay-at-home mom.

**Mark** ('98) and **Karen (Chow, '99) Del Rio** announce the birth of their daughter, Danica, born on April 27, 2008. Danica inherited her daddy's big hair and chubby cheeks. The Del Rios live in Van Nuys, Calif.

David and **Sarah (Adams, '99) Neely** are happy to announce the birth of Regan Bouton Neely. She was born July 23, 2008, weighing 6 pounds, 12 ounces, and measuring 19 1/2 inches long. She is such a joy! The Neelys live in Long Beach, Calif., where David is a professional photographer and Sarah is a self-employed fundraising consultant. [SarahNeely02@hotmail.com](mailto:SarahNeely02@hotmail.com).

**Andrew** ('99) and **Aimee (Hawkins, '99) Calderon** announce the birth of their second son, Aaron James, on Aug. 14, 2007. He was welcomed by his big brother, Caleb Andrew, who is now 4 years old. Andrew is an attorney in Tustin, Calif., and Aimee stays at home with the boys. The family lives in Orange, Calif.

Bryan Hondo and **Trisha (Hopper, '99) Wynn** are excited to introduce their first child, Caleb Gary. Caleb was born in Estes Park, Colo., on March 25, 2008. The Wynns are moving to the country of Slovenia in Eastern Europe to join the ministry of Josiah Venture in the spring of 2009. Their ministry will focus on training national youth leaders to make disciples who make disciples. [teamwynnslovenia@gmail.com](mailto:teamwynnslovenia@gmail.com).

**Nate** ('99) and **Raluca** ('99) **Ploog** are blessed with a new addition to their family, Luke

Continued on page 36

# Biolans Up Close

## Javier Toyos Leaves Gangs for God

Javier Toyos (’03) never thought he’d make it to Biola, let alone graduate. A street kid-turned-gang banger from Norwalk, Calif., Toyos’ life is a compelling example of Christ’s transforming power. He recently shared his story with *Biola Magazine*.

**I grew up in Norwalk, in a family of Cuban immigrants.** I was the first generation born here in the United States. My problems started at a young age. I would get into fights with kids because they tried to steal my bike, and it just escalated from there.

**I was affiliated with gangs from age 12 to 24,** though I was never formally initiated into any of them. I was arrested a few times and was on probation, but I never spent time in jail, by the grace of God.

**I got to a point where my life was just completely ruined.** I had several friends who were killed, and I always used to think that it was because I was a tough guy that I was still alive, but I later found out that the Lord had a hand over my life.

**One day when I was 24,** I was walking in a riverbed and I had a gun. There was a person who was in my way, and I was hearing thoughts in my head to kill this person. But for some reason, I didn’t. I shot the gun in the air and took off. A week later, at my grandparents’ 50th anniversary, my uncle — who is a pastor — starting telling me every detail of what happened to me that night in the riverbed. I felt like God was speaking through him in a vision.

**My uncle then said that part of his vision** was that I had two weeks. He didn’t say anything after that. So I got angry. *Two weeks?* What does that mean? A week went by, and I had a gut feeling that if I didn’t make a choice for the Lord, then I was going to get killed.

**I called my uncle to tell him my thoughts,** and he rushed over to my house. He started telling me about Jesus, and as he did, I was hearing conflicting thoughts in my head. The last thought that came into my mind was calm and peaceful, and it said, “If you don’t choose

me, I’m not going to protect you anymore.” At this point I started to curse, and then I just stood up, and with all my power I said “I’m gonna join God!” And I fell to my knees and started crying like a little kid. I felt evil leave me and the love of God come upon me.

**Since then, everything has changed.** I told my gang friends that I was serving God now and couldn’t do stuff with them anymore. Some of them were quiet, some laughed at me, and one of them put a line of cocaine on the coffee table and said, “This is for you; you’ll be back in six months.” And I said, “I’m never coming back here. I’m going to serve God.” And that’s how it’s been to this day.

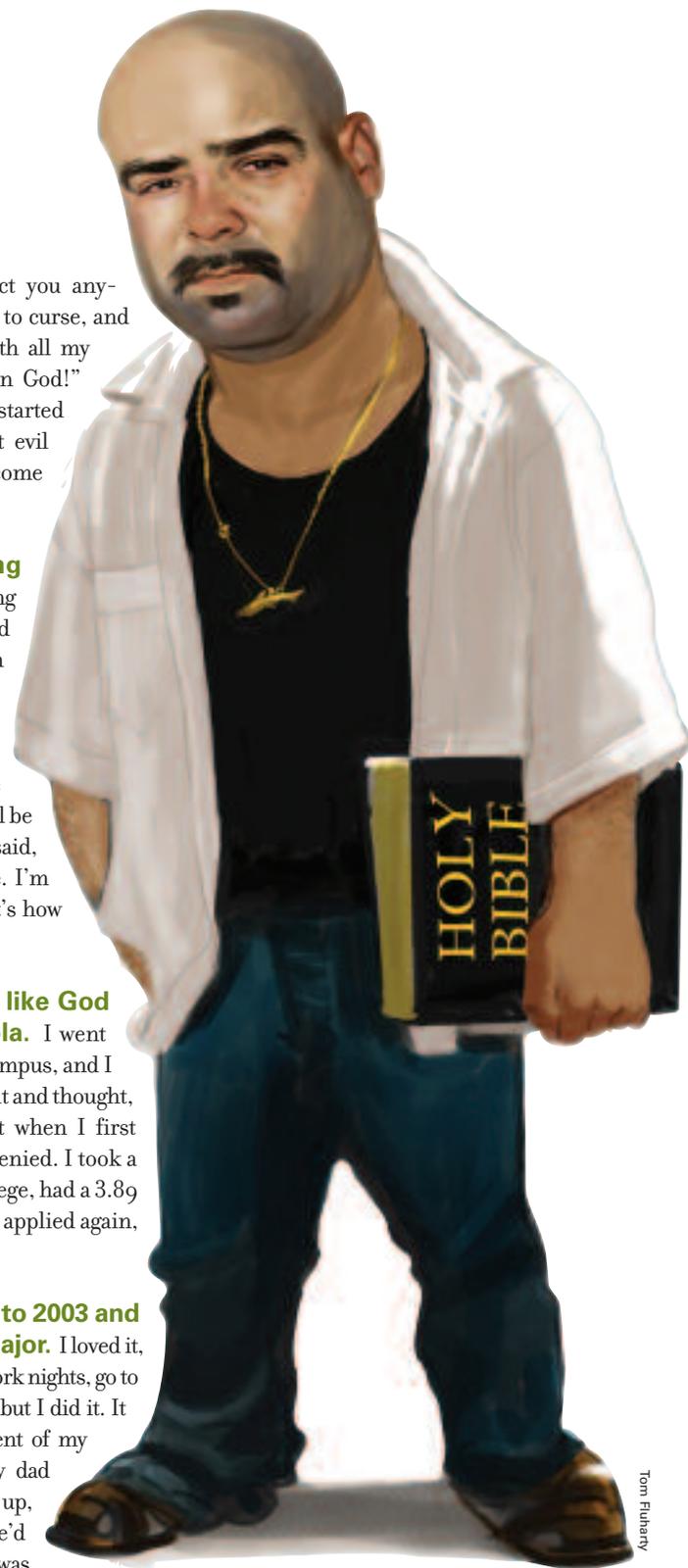
**Around this time, I felt like God was calling me to Biola.** I went one day and walked around campus, and I felt the power of the Holy Spirit and thought, “I’ve got to come here.” But when I first applied for admission I was denied. I took a year and went to Cerritos College, had a 3.89 GPA, and then came back and applied again, and was accepted.

**I was at Biola from 1999 to 2003 and was a biblical studies major.** I loved it, but it was hard work. I had to work nights, go to school, take care of my son ... but I did it. It was the biggest accomplishment of my life. The day I graduated, my dad came into my room, woke me up, and looked at me in a way that he’d never looked at me before. He was so proud.

**I’m a youth pastor right now** at Cerritos Crossroads Multinational Church of the Nazarene, which also goes by the Spanish name *Mas Que Vencedores* (“More Than Conquerors”).

**I try to teach kids to not make the same mistakes I did.** There’s one kid,

Jose, who likes to tag and write graffiti, and he started coming with his brother — who accepted the Lord. When that happened, Jose came up to me and was so happy and so excited. Little things like that are so meaningful — knowing that I am a positive influence on these kids. I never thought I’d be a positive influence on anybody.



Tom Fishery

Alexander, born on Nov. 13, 2007. Luke joins his big brother, Landon, 3. The Ploogs are living in Whittier, Calif., near Nate's office (DialMED Home Care), and Raluca is taking a break from working to stay home with the two boys.

**Calvin** ('00) and **Keri (Yacono, '00) Krug** are pleased to announce the birth of their third child, Brianna Marie, on Sept. 9, 2008. She brings such joy to the whole family, including her big sister, AJ, 5, and her big brother, Timmy, 4. The Krug family lives in Colorado Springs, Colo., where Calvin is a computer programmer for HP and Keri is a busy stay-at-home mom.

**Dan** ('00) and **Heidi (Hardeman, '02) Ploog**, and older brother Vander, are happy to announce the birth of Hudson Tine Ploog on Nov. 16, 2008.

Randy and **Heather (Seely, '00, '04) Simbro** are happy to announce the birth of their first child, Wyatt Dean Simbro, born on Aug. 29, 2008. The Simbros live in San Diego, where Heather is the children's pastor at Grace Point Church and Randy is an IT consultant.

**Aaron** ('96) and **Crystal** ('96) **Coldiron** are proud to announce the birth of their third son, Ethan Richard, on Dec. 2, 2007. He joins big brothers, Micah, 6, and Joel, 3. Aaron works in marketing at Microsoft while Crystal mainly stays at home and teaches part time. [crystal\\_coldiron@hotmail.com](mailto:crystal_coldiron@hotmail.com).

**Mike** ('02) and **Karen (Hammonds, '01) Cleary** are excited to announce the birth of Ethan Cleary, born Feb. 3, 2008. Karen is home with Ethan and coaching soccer at Santa Margarita Catholic High School while Mike is in sales with a manufacturer's

representative firm in Orange County, California.

**Jonathan** ('02) and **Jennifer (Ralston, '02) Epperson** welcomed their first child, Caden Jacob Epperson, on March 3, 2008. The Eppersons live in Irvine, Calif. Jon is a sales and marketing manager for KBC Networks in Lake Forest, and Jen works part time as the creative arts director for the children's and family ministry at Mariners Church.

Kevan and **Bethany (Holbrook, '02) Plumb** joyfully announce the birth of their daughter, Rebekah Jane. Bekah Jane was born Dec. 27, 2007, and was named after her Aunt Rebekah (Bethany's sister). She is welcomed with lots of hugs and kisses by her big brother, Ezekiel, 2. Bethany is a part-time copywriter for ECCU and a full-time mom. She loves being at home to care for her two precious gifts from God. Keep up with the family at [www.sweetplumbs.blogspot.com](http://www.sweetplumbs.blogspot.com).

Konrad and **Shannon (Aucutt, '02) Malkowski** welcomed the arrival of their first child, Karolina Maria, born Sept. 26, 2008. Konrad is a research fellow in the Scalable Scientific Computing Laboratory in the Penn State University Department of Computer Science Engineering, and Shannon works for the Penn State libraries. The Malkowskis live in State College, Pa. and are proud Penn State Nittany Lion football fans!

**Danny** ('04) and **Tiffany (Kliwer, '04) Champness** announce the birth of their son, Kaden Daniel, born on Sept. 1, 2008. Kaden joins his big sister, Karly, 2. They make their home in Bakersfield, Calif., where Danny is a police officer and Tiffany enjoys being a stay-at-home mom.

**Phillip** ('04, M.A. '08) and **Heather (Billau, '03) Ward** are pleased to announce the birth of their second child, Savannah Joy, born March 6, 2008. She joins her big brother, Elijah, 2. Phillip is a college-aged pastor and Heather works from home as a medical transcriptionist and a full-time mom.

**Andrew** ('05) and **Malea (Llamas, '04) Selby** are pleased to announce the birth of their

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Death announcements must be submitted by a family member or be  
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Photos must be at least 1 megabyte for digital photos.

Photo inclusion is based on space availability. Print photos will not be returned.

Your update will appear in the first available issue.

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# Baby Biolans



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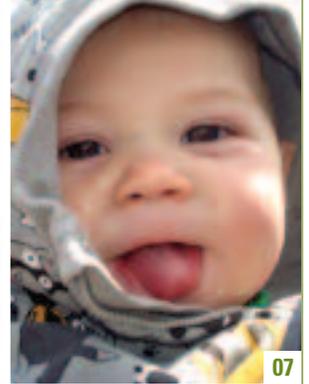
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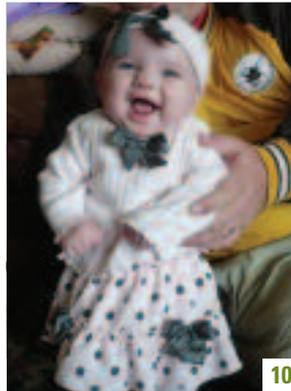
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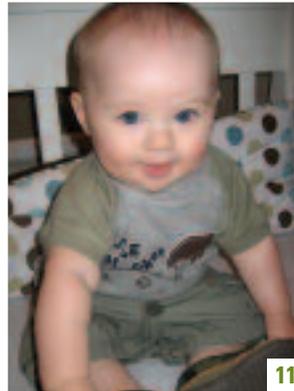
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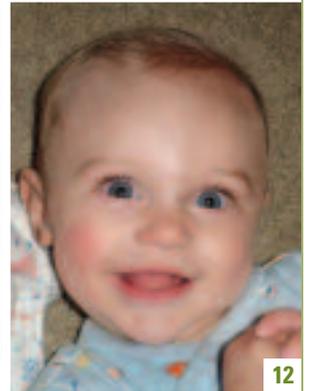
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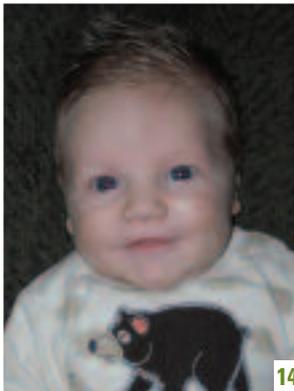
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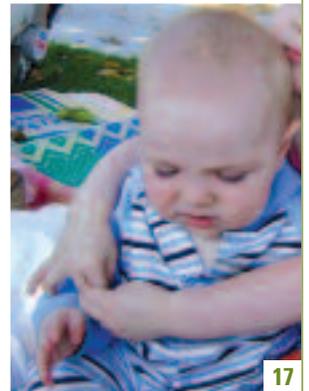
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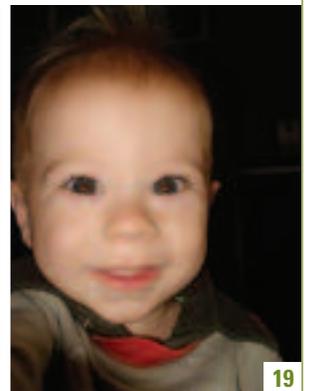
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- 01) Hudson Tine Ploog
- 02) Olive Lorene Spence
- 03) Aaron James Calderon
- 04) Brianna Marie Krug
- 05) Caden Jacob Epperson
- 06) Wyatt Dean Simbro
- 07) Caleb Gary Wynn
- 08) Rebekah Jane Plumb
- 09) Danica Del Rio
- 10) Elizabeth Faye Catania

- 11) Ethan Cleary
- 12) Grant Richard Babb
- 13) Regan Bouton Neely
- 14) Kaden Daniel Champness
- 15) Kate Ashton Pivec
- 16) James Peter Selby
- 17) Josiah Joel Bernard
- 18) Theo Van Hartingsveldt
- 19) Luke Alexander Ploog



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baby son, James Peter, on May 24, 2008. They currently live in Toronto as Andrew attends the University of Toronto pursuing an M.A. in historical theology. They can be reached by e-mail at [andrew.m.selby@gmail.com](mailto:andrew.m.selby@gmail.com) and [malea.selby@gmail.com](mailto:malea.selby@gmail.com).

**Adam** (M.Div. '08) and **Holly (Peters, '99, M.A. '05) Pivec** are delighted to announce the birth of Kate Ashton, born Nov. 4. She weighed 7 pounds, 5 ounces, and was 19 inches long. Adam graduated from Talbot in December with a Master of Divinity degree. He's the minister of education at Calvary Chapel La Habra. Holly stays home with Kate and runs [fulfilledprophecy.com](http://fulfilledprophecy.com) and Spirit of Error ([spiritoferror.wordpress.com](http://spiritoferror.wordpress.com)).

**Travis ('09) and Sarah (Vaught, '04) Catania** welcomed Elizabeth Faye on June 12, 2008. She weighed 3 pounds, 6 ounces, and was 15 1/2 inches long.

**Deaths**

**Dorothy Zuck ('53)**, of Dallas, Texas, went to be with the Lord on Sept. 27, 2008. She had Parkinson's disease for six years, and had several strokes during the summer that led to her death. In her fourth year at Biola, Dorothy was

president of King's Daughters, the organization of all the girls. She met her husband, Roy ('53) on student council at Biola. They were married for 54 years, and while Roy misses Dorothy terribly, he is grateful that their separation is only temporary.

**Tim D. Rogers ('70)** passed away in his home, surrounded by his beloved family during the early morning hours of Oct. 8, after a long and courageous two-year battle with cancer. He was 61. Tim is survived by his devoted wife of 36 years, Candy; son, Travis Rogers (and wife, Jill); daughters, Carmel Rogers and Rachel Balee (and husband, Steve); and four grandchildren, Caleb, Claire, Beau and Eli, who lovingly referred to Tim as "Papa." He will be greatly missed by his many family and friends who knew and loved him. For anyone wishing to make a contribution in Tim's memory, the family suggests donations be made to the Lakeside Bible Camp, P.O. Box 310, Clinton, WA 98236.

**Steve Wolgemuth ('81)** went home to be with the Lord on Oct. 9, 2008. He was 49. His courageous journey battling acute endocarditis is documented at [www.caringbridge.org/visit/stephenwolgemuth](http://www.caringbridge.org/visit/stephenwolgemuth). Born in Lynwood, Calif., to Ezra and

Evelyn Wolgemuth on Jan. 18, 1959, Steve grew up in a very musical and devout family in Whittier, Calif. Steve graduated from Whittier Christian High School in 1977, where he was the first drum major of the marching band. He received a music scholarship and attended Biola as a tuba major, where he played in the symphonic winds and met his wife, Debbie. They married on Dec. 13, 1980, at Calvary Baptist Church. Steve graduated from Biola with a B.A. in music in 1981. Steve and Debbie moved to the Inland Empire in 1988, where they were active in several churches and in the arts community over the past 20 years. They founded Riverside Youth Theatre in 2000, where Steve served as music director and arranger of the background music tracks and ran the sound system for each musical. His impact in the Inland Empire arts community will be greatly missed. Steve is survived by loving wife, Debbie; children, Aaron Ezra and Hannah Joyce Wolgemuth; mother, Evelyn Bronson; sister, Joyce, and husband, Brad Braley; stepsiblings, Terri Bronson, Tony Bronson and Karen and husband, Curtis Curtiss. In lieu of flowers, the family requests donations be made to [www.riversideyouththeatre.org](http://www.riversideyouththeatre.org) or CaringBridge. *Biola*

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# The God of Noble Character?

## *Proverbs 31:10-31 in Context*



Scala / Art Resource, NY

Young men have often used Proverbs 31 as a checklist for finding the perfect wife. (And Ruth, pictured here, is often described as someone who fits the bill.) But is this proverb really about an ideal woman?

**P**roverbs 31 is not just for mothers and wives. The poem to the “wife of noble character” is actually about wisdom itself. It is therefore equally applicable to both men and women.

The book of Proverbs is actually framed as a father’s instructions to his son about the pursuit of wisdom and the fear of the Lord (see Prov. 1–9). In the first half of the book, wisdom is presented to the son in the form of a young eligible woman who calls out for a mate (see Prov. 8), and she is contrasted with Lady Folly in Proverbs 9:13–18. The son has only two options — to seek out Lady Wisdom and live or to follow after Lady Folly and die.

The second half of the book concludes with this same metaphor — wisdom personified as a woman. But chapter 31 does not present wisdom as a young eligible maiden like in chapter 8. It rather presents her as the settled and mature wife of a man who has it all (see 31:11, 23).

Personification is not the only literary device that is employed in this poem. Many scholars have suggested that the poem is also chiasmatic, meaning that the segments in the first half correspond in reverse order to the segments in

the second half. When such interconnections are observed, a striking detail is revealed — that there is a central verse of the poem which stands alone: “Her husband is respected at the city gate, where he takes his seat among the elders of the land” (Prov. 31:23; cf., 12:4). Interestingly, this verse is not about the wife at all. It is a statement about wisdom’s husband, who is an honorable community leader. Here we see the ideal picture of a wise man!

Now there is one more literary device that deserves attention in this masterful poem. Proverbs 31:10–31 is an alphabetic acrostic, which means that the initial letters of each verse form the complete Hebrew alphabet. One of the effects that the alphabetic acrostic form can have upon readers is the impression of comprehensiveness, so that a given subject may be summarized from A to Z, so to speak.

So what is summarized here? It can only be wisdom itself. The book of Proverbs concludes with a poem that aims to review and illustrate the teachings of the whole book with a metaphor of the woman who was introduced in chapter 8. It is therefore no coincidence that both the “wife of

noble character” and wisdom itself are described as more valuable than rubies (Prov. 3:15; 8:11; 31:10). The wife of noble character is in fact wisdom itself.

In this poem one can see an example of wisdom — an illustration of life as it ought to be. There is fulfillment, prosperity, balance, justice, etc. This metaphor of a man who is married to an industrious wife is an ideal picture of the man who chose wisely by embracing Lady Wisdom.

I would suggest that this perfect picture of wisdom is ultimately a revelation of God himself. Proverbs 2:6 shows that God is the source of wisdom, and Proverbs 8:22–31 clearly teaches that wisdom preceded the creation of the world (see also Prov. 3:19–20; Job 28:23–27). Just as the Old Testament reveals God’s wisdom through personification, so the New Testament reveals God’s wisdom through the ultimate personification — the man Jesus Christ (see Matt. 11:19; 12:42; 1 Cor. 1:30; Col. 2:3). The point of the poem in Proverbs 31 is to reveal God’s nature by employing an appealing metaphor that beautifully epitomizes the breadth and depth of wisdom.

So we return again to the notion that Proverbs 31 does not merely reveal a model of the perfect wife. Actually, it reveals much more. It is a portrayal of God’s perfect wisdom in action. As such, it is something that all people — both men and women — must acquire. If God’s people are to become like God and acquire his characteristics (see Eph. 5:1), then they should be a people preoccupied with the pursuit of wisdom.

So where do we start? Wisdom literature repeatedly instructs us to begin with “the fear of the Lord” (Prov. 9:10; 15:33; Job 28:28; Eccl. 12:13). It is not surprising, therefore, that the book of Proverbs both opens (Prov 1:7) and closes — at the end of our poem (Prov. 31:30) — with the fear of the Lord.

### Kenneth C. Way

*Assistant professor of Bible exposition at Talbot School of Theology; Way holds a Ph.D. in the Hebrew Bible and Ancient Near East from Hebrew Union College.*



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