Making It Matter.

Four professors talk with four students about making the most of a Biola education.
Within the walls of this building, students will be trained and equipped in mind and character as they prepare for ministry throughout the world.

The new Talbot School of Theology building will provide more than 30,000 square feet of offices and classrooms. It will be a pulpit for Biola University. From this pulpit it will be known that Biola begins our second century with a core commitment to biblical fidelity while remaining relevant within our culture.

Talbot in many ways helps anchor Biola University theologically, equipping each undergraduate student with 30 units of biblical studies. The completion of this building will serve an important role in keeping the university on track in its steadfast commitment to biblically centered education.

Would you consider supporting the spiritual and theological development of our students through an investment in this project?

Please visit www.biola.edu/giving or call 562.903.4714.
MAKING IT MATTER

It’s one of the top reasons students give for choosing Biola: They want their college years — and their futures — to matter for the cause of Christ. Here, four professors and four students pair up to talk about how they’re being prepared to do just that.
Education That Matters

The next time you’re at the ice cream shop feeling stumped about which of the 31 flavors to order, consider this: There are nearly 3,000 four-year colleges and universities in the United States. Three thousand — each offering a different location, a different team of professors, a different academic climate, a different future. With so many options and so many possible outcomes, how is any high school student supposed to decide which school is the right one for them?

Here at Biola University, we like to ask new students how they made their decision. What attracted them to Biola? Which factors were the most important to them as they prayerfully considered where to spend their college years? Interestingly enough, the responses tend to contain a couple of recurring themes.

For one, today’s students say they choose Biola because they’re looking for a premier academic experience that also has a personal touch; they want a rigorous education that a nationally ranked university like Biola provides, and they also value personal friendship and guidance from professors who genuinely care about them and their futures.

But these students also choose Biola because they want their education and careers to mean something in the scope of eternity; they want to learn to think biblically, to grow spiritually and to be prepared to make an impact for God’s kingdom — wherever and however he has called them to serve.

With this issue’s cover story, we introduce you to four students and four faculty members who help to demonstrate what this Biola experience is all about. Each of the students featured here have benefited from personal interaction with their professors, and together, they have sought to create a college experience that truly matters. For the article, we sat each pair down and asked them simply to talk about life, faith and education. The conversations stretched far beyond what we’re able to present in this space, but these excerpts offer a small glimpse into the kind of thing that happens here at Biola every day.

The story is also our chance to give you a visual introduction to the university’s new marketing efforts to recruit future students. The designs you see here utilize some of the same features — including elaborate construction paper models of campus landmarks — that you’ll find in mailers, websites, advertisements and billboards over the coming years. It’s a one-of-a-kind visual approach, designed by some of my talented colleagues here in Metzger Hall, and you can see more of it by checking out Biola’s undergraduate admissions website at www.biola.edu/undergrad.

And, of course, if you know anyone who is trying to narrow down their 3,000 options, feel free to send them there as well.
The Way We Worship

Praise God that someone is paying attention to the worship music (“Weightier Worship,” Fall 2010). There seems to be some confusion as to the difference between entertainment and worship. The accompaniment has drowned out the singing. I need music that warms my heart and prepares me for the pastor’s message he has spent a week or more studying for. I first heard the hymns from my mother at 4 to 5 years old. At 79 I still remember them. I deeply regret that we are not leaving our young people the legacy of hymns full of encouragement, power and doctrine in every verse. Thanks so much.

Doug and Dorothy Pearce ('54)
Torrance, Calif.

What spoiled me forever for contemporary evangelical “worship” music was the year I spent in Chorale, which I joined mainly so that I could go on what was, if I recall correctly, its first-ever Europe tour. My view is that what distinguishes the type of challenging, gorgeous literature we sang then from the dreck that I hear on the TV and radio preacher channels these days is that, e.g., J.S. Bach praised the Creator by expecting the very best of him—his own genius and creativity (this matchless piece of music is the opening chorus of his B minor Mass). At least the more than 800 year-old oratorios depicting scenes from my Lord’s life, listened to compelling organ music composed by both past and contemporary masters, hear Scripture and join in prayers of unrivaled sublimity and spirituality. An aid to my worship is the Book of Common Prayer, the mother of all “worship” services. The prayers in this book are not written to cater to the first-weekend-of-Easter crowd which people are accurately being taught about God. … I realize that some songs are more rich in words than others are more emotions based. I am also aware of the potential of emotions to become everything, especially in the newer songs, and I agree that this should not be the case. I think a blend of emotion, intellect and sound theology is healthy. We should definitely intellectually know God for who he truly is.

It should come as no surprise that only 21.4 percent of Christian students surveyed consider themselves “secure and engaged” spiritually (“Spirituality at a Crossroads,” Fall 2010) when the “worship” services they attend consist of a “five-piece band with electric guitars, singing U2-sounding songs about God’s love” (“Weightier Worship,” Fall 2010). They are being spiritually malnourished. … For 47 years I have been an Episcopalian. I participate in services in a sanctuary, not an auditorium. In front of me is not a theatrical stage with hand instruments and amps but an altar with a cross and the elements, bread and wine, which I and my brothers and sisters in Christ will partake of in Holy Communion … a weekly (or more frequent) occasion. I sit surrounded by worship inspiring stained-glass windows depicting scenes from my Lord’s life, listen to compelling organ music composed by both past and contemporary masters, hear Scripture and join in prayers of unrivaled sublimity and spirituality. An aid to my worship is the Book of Common Prayer, the mother of all “worship” services. Amen to Dan Radmacher who says, with regard to worship, “I really want him to pierce our hearts with the truth of who he is.” A five-piece band and trendy rhythms and lyrics is far less than our God and we deserve.

Donald W. Brown ('56), Ph.D.
Courtland, Calif.

Although I grew up in a church which sang mostly hymns (Presbyterian churches mostly), and although I appreciate the deep lyrics and rich theology in many songs, I must be honest in admitting that I personally enjoy singing modern songs as well and do not want to discourage the epidemic of modern worship. I don’t see it as wrong for a church to be at least a little bit seeker friendly and to associate with the culture in a way as long as it does not contradict the Bible. There are many churches for example that have very modern worship, yet very biblical sermons in which people are accurately being taught about God. … I realize that some songs are more rich in words while others are more emotions based. I am also aware of the potential of emotions to become everything, especially in the newer songs, and I agree that this should not be the case. I think a blend of emotion, intellect and sound theology is healthy. We should definitely intellectually know God for who he truly is.

Peter Kaddis
Via the website

It would be helpful to have a survey for high school and college age students to help determine what impacts students’ spiritual growth. While the assessment may speak more effectively to college age students, I believe it is a fair description for high school age students as well.

Tell us what you think!

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biolamag@biola.edu

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Reader Mail
Biola Magazine
13800 Biola Avenue
La Mirada, CA, 90639

WEBSITE
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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.

Nick Sweeney
Via the website

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.

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Explosion in the Sky

A cloud of confetti rains down on students at Biola’s annual Midnight Madness event on Nov. 7, an explosive pep rally to kick off the basketball season. This year, a record crowd of nearly 3,000 current and prospective students packed into Chase Gymnasium for a night of entertainment, three-point shooting contests and school spirit. At the close of the evening, students rushed onto the court in celebration — good practice for the many big wins to come throughout the season.
Four Extraordinary Lives, One Great God

This October, Paula and I traveled to Cape Town, South Africa, to participate in the Third Lausanne Congress on World Evangelization, and from there went on to Kenya to meet with leaders in government and education as well as Biola alumni. I want to tell you about four extraordinary people that I met while in Africa — men and women whose gifts and circumstances God has used in unique ways to make an impact for his kingdom.

The first is a high school-aged North Korean girl who, on stage before thousands at the Lausanne Congress, told her story of growing up in North Korea. She and her father and pregnant mother escaped to China when she was nearly 10. In China, her mother contracted leukemia and died. She and her father went back to North Korea, where her father began to tell the story of Jesus to anyone who would listen, despite his involvement in government work. Tensions arose and they left for China once more, but her father couldn’t hold back his love for Christ. He left his daughter in China, returned once more to North Korea and was arrested.

His arrest was a number of years ago, and this young Korean girl said she could only assume that he had been executed. She remained stoic as she told these stories of family loss, but couldn’t contain herself as she shared about the darkness that the people in North Korea are living in and about her love for those who killed her father. To me, this young girl, whose pastor is a Talbot School of Theology graduate, provided the most profound moment of the days that we were there in Cape Town. (You can watch the video of her speech in the online version of this column at www.biola.edu/biolamag.)

The second person is a missionary named Libby Little. She was a speaker at Biola’s Missions Conference in 2009 and, in Cape Town, told her remarkable story about how she began to write about the convictions and God-centered values that were instilled in him during his time at Biola. He wrote about justice, integrity, honesty and truth in a country that was ruled by corruption, cheating, dishonesty and abuse of power. Bedan was sent to prison twice because he spoke up for the truth. He stands as an example that we are supposed to be voices of redemption to the broken parts of this world.

The fourth person I want to tell you about is Peter — a young boy orphaned by AIDS, abandoned by his extended family, and brought into the wonderful, loving environment of By Grace Home right outside of Nairobi, Kenya. By Grace was started by Stephen Mbogo, one of our Ph.D students, and his family. It’s a place that Biola has invested in, sending teams to work with the children and to help build a school for them. Peter has every reason to be bitter, but instead he demonstrates the love of Christ daily and spoke encouragement into my life during my visit to Kenya. He stood before his friends in the orphanage yard and declared his love for Biola, thanking this community for its contribution in building him a place to grow up where he is loved.

These four stories of ordinary people doing extraordinary work are examples of the voices of redemption that our world needs. At Biola, our simple calling is to educate this generation to be a bunch of well-prepared, well-rounded risk takers for the future, ready to grasp and be grasped by the world’s challenges and sufferings.

What is your role in bringing the sweet aroma of Christ to the suffering of this world?

Barry H. Corey

President of Biola University; visit his office online at www.biola.edu/president, on Facebook at www.facebook.com/barrycorey and on Twitter at twitter.com/presidentcorey.
Get to Know
David Nyström, Biola’s new provost

After a yearlong nationwide search, Biola has a new provost and senior vice president. David Nyström, a respected scholar with an extensive record in Christian higher education, took the high-profile position in August and was formally installed at a ceremony in November. (You can watch it at www.biola.edu/biolamag.)

As the second-ranking member of Biola’s administration, it’s Nyström’s job to lead the university’s faculty and to continue to expand and strengthen Biola’s academic reach in the years ahead.

“It involves everything from making sure that microscopic attention to detail takes place, all the way to strategic thinking 20 years out,” he says. “In some ways I’m the chief articulator of Biola’s mission to the faculty and the chief articulator of faculty concerns to the administration and the board. … I’m sort of the explainer of each side to the other.”

Before coming to Biola, Nyström served for five years as vice president for academic affairs at William Jessup University and 12 years as chair of biblical and theological studies at North Park Theological Seminary. He has also taught at Fuller Theological Seminary, where he received his M.Div., and the University of California at Davis, where he received his B.A. and Ph.D.

Here’s your chance to get to know him.

Language Lover: He can read six different languages. When it comes to speaking, he can get by in all the Scandinavian languages — all in a deep, booming bass.

First Dream Job: He originally wanted to follow in the footsteps of his turkey-farming uncle. (He’s pictured on the farm as a boy.) But while studying agricultural sciences at UC Davis, he didn’t mesh with the required chemistry classes, so he switched to history.

From the Shelf: In addition to writing the NIV Application Commentary volume on James, he coauthored the McGraw-Hill textbook The History of Christianity with his brother, Bradley.

He Gets Around: He’s spent most of his life in California, but called Chicago home for 12 years. He also spent nearly a year teaching in Sweden — where he was surprised to find how much of the European view of America is based on reruns of Friends and Jerry Springer.

Top Hobbies: He grew up loving the outdoors and used to be an avid backpacker and mountain climber. “Right now my hobby is unpacking books.”

Swedish Meatballs or Chicago-Style Pizza? Meatballs. “But Chicago pizza is pretty good. We ate it like once a week for the first two years we lived there, and then we couldn’t take it for a while.”

Prayer Request: “I would appreciate prayers for wisdom and patience and — for all of us — a recognition that we serve God. That’s where our primary loyalty lies. Amidst all of the competing claims for attention, this needs to remain the signal vision.”

History Buff: An expert on Roman and Christian history, he cites Augustine as his favorite figure in Christian history: “He created a way of thinking about the Christian faith and being Christian in the world that still pertains today. That’s a pretty monumental achievement.”
Dead Sea, Living Word
Great Isaiah Scroll exhibit showcases Bible’s history

Normally, getting a glimpse of the Great Isaiah Scroll—one of the most important archaeological finds of the past century—would require a plane ride all the way to Jerusalem. But over the past semester, it’s been as easy as a short stroll across Biola’s campus.

Since September, Biola has been exhibiting an exact replica of the famed scroll in the university’s Calvary Chapel, allowing students and community members alike to get a free up-close look at one of the oldest and most celebrated existing records of God’s Word.

The 24-foot-long scroll, which features the entire book of Isaiah written in ancient Hebrew script, has offered visitors the opportunity to gain new appreciation for the Bible that we have today, said Biola professor George Giacumakis, who helped to coordinate the display.

"It gives them a glimpse into the history of the text," said Giacumakis, who also serves as director of the Museum of Biblical and Sacred Writings in Irvine, Calif. "It shows the importance of the biblical text and also its historicity. Here, we can go back and look at a text that goes back to at least the 2nd century B.C."

The Great Isaiah Scroll, one of more than 900 documents that make up the Dead Sea Scrolls, is significant in that it is the only complete book of the Bible surviving among the Dead Sea Scrolls. It is also the oldest known copy of Isaiah in existence today, dating back to about 120 years before the coming of Christ.

The replica was created by London-based Facsimile Editions, which placed images from the original onto 17 parchment panels—complete with stains, tears and deteriorated edges—then hand-stitched them together. The copy was recently purchased by Legacy Church of Orange County, whose senior pastor, Scott Moffatt, an adjunct history professor at Biola, worked with Giacumakis to arrange for it to be displayed at the university.

Since its discovery in a cave near Qumran in 1947, the original scroll has darkened and become more difficult to read, Giacumakis said. But because the replica is based on photographs taken shortly after the scroll’s discovery, it’s actually much more legible—making it especially useful for educational purposes, he said.

"It’s far better than what the original looks like now," he said. "It’s so authentic."

The presence of the scroll on campus has been useful for several of Biola’s Bible and theology classes, Giacumakis said. Hebrew students, for example, have been able to study the handwritten text as ancient students of Scripture did—a dramatic difference from text that is printed neatly in textbooks. In addition, Giacumakis has been teaching a history class on the Dead Sea Scrolls and their significance.

For student John Dunne (‘08, M.A. ’10), the scroll has led him to a greater appreciation for the integrity of the Bible, he said. The scroll is roughly 1,000 years older than any other existing Hebrew copy of Isaiah, and yet the text is overwhelmingly identical—demonstrating that it has been accurately preserved and handed down through the centuries.

"It has been incredible to see the preservation of God’s Word," said Dunne, who is working on his second master’s degree from Biola’s Talbot School of Theology. "The Great Isaiah Scroll … helps demonstrate the overall reliability of the transmission of the Old Testament."

Dunne said that getting a chance to study the Dead Sea Scrolls more closely this semester has had a major impact on his aspirations for future academic work.

"I completely altered my original thesis proposal for Ph.D. programs," he said. "Studying the Dead Sea Scrolls has been so fascinating to me that I would love to enter a program of extended research dealing specifically with the scrolls, likely through a comparison of concepts and terminology from the Pauline epistles."

Although the exhibit at Biola was scheduled to end in December, Giacumakis said the scroll will continue to be on display in the future through the Museum of Biblical and Sacred Writings. Additional information can be found at www.sacredwritings.org. —Jason Newell
For high school students, using an iPod in class is good way to end up in the principal’s office. But for teacher Aaron Sams, it was a good way to earn the attention of the president.

Yes, that president.

In June, the White House awarded Sams (’99, M.A. ’04) its prestigious Presidential Award for Excellence in Mathematics and Science Teaching to honor his innovative use of technology in the classroom — including iPod-friendly videos designed to help his students learn more effectively.

The award is considered the highest recognition a kindergarten through 12th-grade mathematics or science teacher may receive for outstanding teaching in the United States. It was given to just 103 teachers nationwide this year.

“It’s been a humbling experience,” said Sams, who teaches chemistry at Woodland Park High School in Colorado. “I didn’t set out when I became a teacher to win teaching awards. I just wanted to do my job, do it well, do it to please the Lord, and this is where it took me.”

Three years ago, Sams committed to prerecording every lesson he taught. He began collaborating with his colleague Jonathan Bergmann to create video lectures — complete with demonstrations, photos and notes — that students could stream on a computer or load onto an iPod and take with them wherever they go.

As a result, Sams can use class time to work with the students one-on-one through areas they are struggling with and perform lab demonstrations with smaller groups of students, ensuring a better understanding of the material. With a library of chemistry videos, students can move through the videos at their own pace at home, receiving help along the way from Sams in class.

“Students can take these anywhere, even on a bus to a soccer game,” said Sams. “They can get their chemistry lesson and they essentially have a pause button for their teacher. They can pause, write down questions and come prepared.”

In addition to his feats in the classroom, Sams also served as chairman on a state committee throughout the year of 2009 to rewrite Colorado’s state academic standards.

He’s also been working with other teachers who want to follow his approach, especially in foreign language classes. He and Bergmann have led training workshops and set up a website to explain the benefits and how-tos of creating video lectures. The duo is currently in the process of writing a book about their teaching method that is currently slated to be released in late 2011.

“I think a student learning at their own pace and not moving on until they’ve demonstrated mastery of the content isn’t a new model of education,” said Sams. “However, new technology has made it more of a reality. If a kid has to show mastery of the content, the kid’s going to be more successful.”

– Jenna Bartlo
An Apologetics Lucha Libre
Professors tag team against Richard Dawkins in Mexican debate

"It was the most unusual venue I’ve ever debated in," said Craig in his newsletter recap.

Hosted by Mexican journalist Andreas Roemer, the morning debate was held in front of a live crowd of 3,000 and was televised later that night to an estimated 2 million viewers who tuned in, appropriately, directly after the conclusion of a major televised boxing match between Manny Pacquiao and Antonio Margarito.

In the theistic corner, Craig, Geivett and Wolpe collectively argued that if God exists, then the universe has a purpose, but if God doesn’t exist, then the universe is purposeless. Though their participation in the event had only been confirmed about four weeks prior to the event, the theist team was able to develop a strategy over e-mail during the weeks prior to the debate.

“I stressed that we needed to present a united front, and that whatever differences existed between us should be kept to ourselves,” said Geivett of his side’s debate strategy. “I think it shows. I think you can tell in the debate that we really function as a tag team, in harmony with one another.”

The presence of Dawkins “in the ring” with Craig was noteworthy. Dawkins, author of The God Delusion and one of the world’s foremost “new atheists,” had previously vowed never to debate Craig. (Craig regularly engages in high-profile debates, including one with prominent atheist Christopher Hitchens at Biola in April 2009).

In his recap of the event, Craig described his first meeting with Dawkins as “pretty chilly,” noting that when he told Dawkins he was surprised to see him on the panel, given his stated refusal to debate him, Dawkins said, “I don’t consider this to be a debate with you. The Mexicans invited me to participate, and I accepted.”

Then, when Craig told him, “Well, I hope we have a good discussion,” Dawkins responded, “I very much doubt it,” and walked away.

Though the Mexican showdown might not have been the Craig-Dawkins barnburner some have hoped for, it offered an interesting glimpse at what a future one-on-one debate with Dawkins might look like, said Geivett, who extended his own debate invitation to Dawkins recently on his blog.

The elaborate stage design for the debate included jumbo screens and a regulation boxing ring with a podium in the center where debaters alternated throwing intellectual punches in short segments of allotted time. Prior to the debate, the theme from “Rocky” played over the PA system.

Watching the full Mexican debate online at www.biola.edu/biolamag.

Quotable

"The digital age has taught us that our presence doesn’t matter, but there is a very powerful truth — and that is that God became flesh, a body. The Word became flesh and lived among us, and all of us got bodies too. And there’s a reason for that. There’s something about God’s presence and our presence that affects the world. My hope for all of us is that we may become conscious of the power of that presence, and that we may become God’s presence in a world of absence.”

Shane Hipps, author of Flickering Pixels: How Technology Shapes Your Faith and teaching pastor at Mars Hill Bible Church, speaking to students on “Digital Formation” during chapel on Sept. 22.
The Buildup to the Building
Anticipation grows for new theology facility

As a new building for Biola’s Talbot School of Theology begins to go up, students and professors are starting to count down.

Anticipation has been mounting since construction began in May for the opening of the university’s latest building project — the first phase of a new “campus within a campus” for Talbot — which will help to meet a growing demand for space when it’s completed later this year.

The facility will add 34 offices, eight classrooms and several large meeting spaces, all of which will alleviate overcrowding brought on by record numbers of students studying at Biola. (Enrollment swelled to more than 6,000 students for the first time in university history this fall.) The building will also serve as a central home for Talbot, which currently has classes and faculty offices scattered across Biola’s campus.

What do the changes mean for individual students and professors? Several of them recently shared their thoughts about what they’re most looking forward to when the building opens this fall.

The new Talbot building project will add eight classrooms, several large meeting rooms and 34 faculty offices to help alleviate crowding on campus.

“Healthy community is one of the ways that God holds us in relationship to himself. God has blessed Talbot with a history of good community among the faculty, which we so desire to maintain. With many new additions to our faculty who are scattered all over the campus it has become very difficult to maintain and build community. The new Talbot building will allow this to happen in a significant way when we can rub shoulders with each other on a day-to-day basis.” — Judy TenElshof, Professor of Spirituality and Marriage & Family

“I began teaching at Talbot when there were less than 50 students. Today our facilities are maxed out with over 1,200 students. The new building comes at a much needed time for our students and faculty.” — Robert Saucy, Distinguished Professor of Systematic Theology

“I am looking forward to having a central hub for the Talbot family. Right now everyone is so scattered all over the campus that we miss out on rubbing shoulders with our fellow classmates and professors in the unique casual manner that ignites in-depth spiritual conversations. This is an essential aspect of what being part of the Talbot family is all about.” — Josh Carroll, Talbot Associated Students President

“I believe this building will greatly enhance the learning culture that Biola wants to create. I expect having our faculty together in one place will increase collaborative research, deepen relationship, sharpen classroom instruction, provide encouragement and improve the already exceptional collegiality at Talbot. My prayer is that God will be honored by what happens in the hallways of this building.” — Erik Thoennes, Associate Professor of Biblical and Theological Studies

“Over the years Talbot has grown exponentially. While the growth in student enrollment is a clear blessing from God, it has definitely decreased the physical space conducive for learning. Faculty and students alike face so many obstacles on a daily basis at our current facility. Talbot needs to provide more classroom and learning space for the growing student body. Although learning does not solely depend on the availability and size of classrooms, creating a proper learning space, coupled with high quality teaching, will have a profound effect on students’ learning and spiritual development.” — Jonathan H. Kim, Associate Professor of Christian Education

HOW YOU CAN HELP
The new Talbot building is currently under construction, but the project still needs about $2.2 million to cover all costs. To make a gift, call (562) 903-4714 or visit biola.edu/giving.
For graduates of Biola nostalgic for great chapel addresses, provocative lectures and intellectually stimulating classroom teaching, a new technology is making it possible to reconnect with campus and catch up on the things you’ve missed.

It’s called iTunes U, and this fall Biola launched its own page, “All Access 24:7.” You can find it at www.biola.edu/itunesu.

The iTunes U platform allows universities to make resources available to wide audiences for free, greatly expanding the reach of on-campus and in-class ideas to impact people far beyond campus borders. Anyone with a computer and iTunes can access Biola’s material — whether a pastor in Peru, a student in Indonesia or a stay-at-home mom in La Mirada.

iTunes U will play an important role in Biola’s ongoing efforts to effectively utilize new media. Biola’s iTunes U site features audio and visual resources like chapels, lectures, video interviews, events and conference footage — all free, searchable and available to any iTunes user.

Six Videos to Check Out Now
To get a flavor for what you might find on Biola’s iTunes U site, check out this sampling of free videos at www.biola.edu/itunesu.

1. "World Changers” In this chapel address, Biola trustee and Memphis pastor Bryan Loritts shares out of Genesis 12:1–3 about his passion and prayer for Biola to be a gospel-centered community that embodies the notion that “the Good News brings together strangers.”

2. "Ethics at the Edge of Life” This collection of videos includes more than 12 hours of lectures from a weekend apologetics conference on bioethics, featuring the expertise of two Christian experts in bioethics, Scott Rae and Scott Klusendorf.

3. “Creation: Males and Females” In this lecture from his Theology 1 class, professor Erik Thoennes talks about what it means to be made in God’s image for both male and females. Why did God create gender?

4. "Science and Religion: Where the Conflict Really Lies” In this significant philosophy lecture held at Biola on Oct. 6, renowned Christian philosopher Alvin Plantinga spoke and answered audience questions on the topic of science and religion.

5. "The Joy of Suffering” As part of the October 2009 Torrey Conference, pastor/author Francis Chan gave this stirring chapel address inspired by Philippians 3:8-11. Chan talks about the inevitability of trials and suffering in the Christian life, and how we can grow through them.

6. "What is Communication? What is Theory?” In this hour-long lecture from Tim Muehlhoff’s Communication Theory class, Muehlhoff talks Lost, hockey, the word “asinine” and the complexity of human communication.
A Servant to the End
Jim Mohler (’79, M.A. ’84, Ph.D. ’96) leaves a legacy for students

T
here is one story Biola ambassador Atila Lotfi always shares when leading prospective students on tours — the time his professor washed his feet.

He remembers taking professor Jim Mohler’s Biblical Interpretation and Spiritual Formation class as a freshman. He walked into class one day to discover bowls of water and an invitation to have his feet washed. Now a senior business major, Lotfi still feels the impact of Mohler’s humility on his life.

Mohler performed this act of servitude in his class every semester at Biola, and it stood out in the minds of his former students. Mohler lived his life with humility. Even when circumstances kept him in a wheelchair, he continued to wash his students’ feet.

Mohler was diagnosed with three glioblastoma multiforme tumors in February 2009. After a 20-month long battle with brain cancer, he passed away on Nov. 5, leaving a wife and two children.

“Dr. Mohler will be remembered as a professor who cared more about pouring himself into the lives of his students and his colleagues than into his own reputation,” President Barry H. Corey said.

Mohler graduated from Biola’s Talbot School of Theology in 1996 with a Ph.D. in Christian education, following an earlier Bachelor of Music from Biola in 1979 and an M.A. in Christian education from Talbot in 1986. After serving 10 years at Trinity College in Illinois, he was invited back to Talbot in 2006 to serve as chair of the biblical and theological studies department.

Senior Brad West, a biblical studies major, recalled a similar foot-washing experience with Mohler. He said he was touched that the head of the Bible department, a man with a Ph.D. and a position of high authority, would wash his feet.

West said Mohler impacted his life because Mohler “wanted to show he was there to serve us, and not just teach us, make money and leave.”

Despite the worsening cancer, Mohler continued his ministry and fought to keep his skills and abilities sharp for as long as he could. Ultimately, his mobility and strength weakened. Passions that had become staples of his identity were limited.

One of those passions was magic tricks. While his joy of performing them never faded, his ability to perform certain tricks dwindled.

Miriam Mohler, his wife of 30 years, recalled how he took great joy in entertaining people. He liked to perform magic tricks while waiting in line at Disneyland more than he enjoyed visiting the attractions, she said.

His other passions were ministry and mission trips. He helped put on week-long camps for missionary children in other countries who had no regular youth group to attend. Some of these trips were located in Venezuela, Eastern Europe, Spain and Mexico.

While those skills began to require more effort over time, Mohler refused to let cancer control his life. He did not want his cancer to define him, Miriam said.

“He wanted to be one of the ones that could overcome it even though the prognosis was pretty dire,” she said. “He just was not going to let it beat him. He was going to do all he could for as long as he could.”

He began learning Hebrew and Greek, and strove even more intensely to be a lifetime learner.

Dennis Dirks, dean of Talbot and one of Mohler’s colleagues, recalled his contagious enthusiasm, even in the face of difficult situations.

“Jim was never of a mind to slow down,” Dirks said. “When he discovered what he had, he knew there were some limitations — but he wanted to do whatever he could to keep that calling, to fulfill that calling he knew God had placed on his life.”

Dirks shared monthly lunches with Mohler over the span of two and a half years. Over lunch, they would discuss family and the university — conversations Dirks said he considered rich.

Aside from entertainment, Mohler enjoyed helping others strengthen their relationships with Christ. His wife compared him to the Barnabas found in Scripture because he was always willing to help others succeed.

“I think that the thing he liked the most was making sure everybody else was successful and closer to God,” she said.

Professor Jonathan Lunde, a friend of Mohler’s for 15 years, recalled Mohler’s constant joy, humility and passion for leading people into a deeper walk with Christ.

“It was all about relationship because he understood that ministry happens in a context of relationships,” Lunde said.

Although he was only able to serve at Biola for four years, his memory lives on through the lives he touched during his ministry as an educator with a heart for service.

“He was really humbled when he was invited to be on the staff, to just be included with these incredibly gifted and intelligent and godly men, just be considered a colleague,” Miriam said. “It meant a lot to him to be able to be a part of a community that he’d been a part of for so long as a student.”

-Amy Seed

An extended version of this article originally appeared in Biola’s student newspaper, The Chimes.
Biola’s women’s cross country team has come a long way over the past five years—and not just because they’ve collectively run thousands of miles during that time.

After finishing unranked merely five years ago, the team has quickly built a reputation as one of the nation’s best. In November, the team finished the season ranked second in the National Association of Intercollegiate Athletics for the second year in a row, as well as first in the Golden State Athletic Conference.

For the seniors on the team—Katie Thede, Kelsey Gasner and Sarah Brooks—it’s been exciting to see the program turn around during their years at Biola. The women have helped to create both a winning team of runners and a close-knit group of friends.

“I don’t think we ever would have imagined running our personal best times over and over or finishing second in the nation two years in a row,” said Thede. “Emotionally we have learned how to work together as friends and teammates and that has taken us a long way.”

When Zimmerman came to Biola in 2006, he immediately began recruiting. Gasner, Thede and Brooks were some of his first recruits. Coming onto an unranked team, they had a reputation to build both at Biola and in the running world.

“We have had to overcome being the unknown team at big meets with Division I schools,” said Gasner. “That reputation includes not only running well, but also being set apart by having good attitudes, running fairly and loving each other well.”

Part of the women’s success as a team stems from the fact that they’re not just focused on athletic achievements, but on the health of their academic and spiritual lives, too, Thede said.

“We’re leaving a team that is built on more than just how we finish and is more about character and using the talents God has given us to glorify him, and we are being blessed for it,” said Thede.

Zimmerman’s coaching style, which focuses on excellence in both running and in character, has helped build a program that has its priorities right, said Brooks.

“His runners first find their identity in Christ,” she said, “and then they run fast.”

—Jenna Bartlo
The Reward for Serving God

The Dalits are a forgotten people, and yet they have taught me one of the most valuable lessons in my Christian faith.

They are called the “untouchables” and “outcasts.” Some know them as “slumdogs” from the 2008 Oscar winner Slumdog Millionaire. But officially, they are known as the “Dalits,” and there are 250 million of them living in India. (Compare this to the 300 million Americans in the United States!)

The Dalits are victims in the largest modern-day slave trade in the world today. Daily, Dalits are raped, murdered, sold and discriminated against. Within the unjust religion and caste system of Hinduism, Dalits are considered to be worth so little as humans that they are considered to live “outside” of the four-layered caste system. Hinduism claims that Dalits are where they are because they committed grave acts against others and against the gods in their previous life. Dalits are so despised that there is little hope for them to gain any dignity, much less individual rights, safety, jobs and education. The system works against them, not because of politics (though politics do play a part) but because of false religion.

I serve as the college and young adult pastor at Friends Church in Yorba Linda. Over the past three years, our church has been gripped by the plight of the Dalits. We have responded to a clear call to help bring them freedom. To do this, we are building 200 Dalit educational centers in India over the course of the next 10 years, to equip and empower the future generations of Dalits.

When asked by our partnering missions organization what the biggest need was, national Dalit leaders replied, “Educate our children.” Thus far, we have built 27 schools, each educating children from preschool through high school with a robust Christian liberal arts education. The children who attend are predominantly Hindu or Muslim. Through the schools, the children are exposed to the gospel, study the Bible and are surrounded by Christian teachers who model Christ-like love and respect. Roughly 200 to 500 children attend each school, with many more on waiting lists.

The gospel is having a holistic effect on Indian culture. I had the opportunity to see it when I visited India this summer with my wife and a group from our church. We spent time in the slums where the Dalits live in tiny shacks made of trash, tires and mud. All around India, thousands of Dalits live in villages just like the ones we visited. Within these villages, there can be over 50,000 Dalits living in a one-mile radius. The smells, the poverty and the hopelessness in the slums were overwhelming.

We also visited the schools that are being built. These are places of hope. Children run and play, smile and enjoy a safe place to learn and grow up. We encouraged the teachers, played with the children and taught Bible lessons.

Finally, we visited the local Christian churches. As a pastor, these were my favorite times — we prayed for Dalit widows, who had been scarred by sex trafficking, we encouraged shame-filled Dalit men with God’s Word and fellowshipped over chai tea afterwards.

I was stirred by my time in India. I returned more focused and gospel-centered in my ministry. I learned something valuable that will forever define my Christian life. I learned that the reward for serving God is more of God. The reward of serving God is not a meaningful life, nor is it Christian celebrity-ism. The reward is not building Christian community or relationships (though community is a by-product of it). The reward for serving God is a great capacity to know and love God.

I learned this lesson through the joy-filled Christians who labor for the gospel in India’s educational centers and local churches. These brothers and sisters go beyond an American “work week.” They are no longer slaves to Hinduism, but slaves for Christ. Their reward is more of God. As they serve the cause of the gospel, their capacity for knowing Christ grows and deepens.

Since coming back, I have found that routine ministry tasks that once had been a chore and a barrier to “real ministry” have now become a doorway to enjoying more of Christ. Our church has continued in its partnership with the Dalits. We even finished filming a feature-length film this summer called Not Today (www.nottodaythemovie.org).

The Dalits might be known in India as “forgotten” but they are far from that to me. To me, they are beloved partners, fellow ambassadors and friends.

Aaron Orphaug (M.Div. ’08) serves as the college and young adult pastor at Friends Church in Yorba Linda. He graduated from Talbot in 2008 with a M.Div. in spiritual formation. He and his wife, Krista (’03, M.A. ’07), live in Orange, Calif. Aaron blogs at www.friendscollegeministry.blogspot.com.

WHAT’S YOUR STORY? Submit your essay of 750 words or less to biolamag@biola.edu and we may publish it in the next issue.
R.I.P.
BUBBS
1992-2010
We promise that we won’t forget her. But Google just works so much better.
The End of an Era

BY JASON NEWELL — ILLUSTRATION BY ALISON SEIFFER

Before there was Facebook, there was BUBBS.

It wasn’t nearly as glamorous, and it certainly won’t inspire any award-winning movies any time soon. But for an entire generation of students and alumni, BUBBS (the folksy acronym for “Biola University Bulletin Board System”) was a defining part of the Biola experience.

And now it’s gone — mostly, at least. In March, Biola will pull the final plug on the quirky e-mail/calendar/social networking system’s life support, completing a yearlong transition to a new set of tools powered by Google — a move that feels bittersweet for many Biolans.

“Looking forward, BUBBS just wasn’t sustainable,” said Steve Earle, director of technology services at Biola. “It did a few things really well, but it did a lot of things really badly.”

When it was launched in 1992, BUBBS was an idea far ahead of its time, a foretaste of the Internet.

It all worked simply enough: If you were a Biola student, professor or staff member, you’d just punch your user name and password into a login screen, and up popped a window where you could find your Biola e-mail inbox and calendar system. Some never used it for more than this. But for those who explored a bit further, double-clicking on the unassuming “Conferences” icon, a wider world awaited — especially as the system evolved over the years.

There was the Virtual SUB, a chat room where bored or distracted students could go to talk with other bored and distracted students. There was the personal profile page, where students could share photos, quotes and all the other information they now post on Facebook. Then, of course, there were a series of folders — “Movies,” “U.S. News & Politics,” “Dot’s Poetry Corner” and so on — where students could post their thoughts on any topic worth thinking about (and many that weren’t).

“For several happy years … [BUBBS] was a veritable safe haven for religious and artistic thought, the unswerving friend that always listened when you had something to say,” wrote Nate Bell (’05) in a farewell post on BUBBS. “When some new cinema experience demanded to be written about, I thought of her first.”

BUBBS was full of little eccentricities: the chipper “ding” when a new e-mail would show up; the history button, which allowed users to see who had read their posts; the “chat bomb,” used by troublemakers to flood another person’s screen with hundreds of simultaneous invitations to a chat room (and known to crash a computer or two). There was also the account statistics screen, where users could tally just how much time they’d spent logged in. For some, it was a source of pride as the days and weeks added up. For others, it was a reminder of how addicting BUBBS had become.

“When I hear the word BUBBS, I think of what Mark Zuckerberg must have dreamed Facebook could be,” said Lindsay Marshall (’03), who continued to be active on BUBBS long after graduating. “It was a great way to procrastinate, a good quick brain break in the middle of a paper, and a good way to find who else was doing it and suggest a Krispy Kreme run. It was a way to get up the courage to chat with that cute guy, and it was a surprisingly good way to make friends.”

In recent years, though, activity on BUBBS had declined significantly from its late-’90s/early-’00s heyday. Students didn’t rely as heavily on their Biola e-mail accounts, and the rise of Facebook and other social networking sites gave them other places to connect with each other. Once-thriving discussion folders sat empty.

There were other problems, too. At times, the system was overloaded with users, which prevented people from logging in. Everyone got a limited number of hours a day, meaning if you went over your allotment, you had to wait until the next day to check your e-mail. And because most users had between 40 and 50 megabytes of storage space on BUBBS, e-mail inboxes could easily fill to capacity.

Rather than continue to pay $40,000 a year for licensing costs, Biola decided this past April to switch to Google Apps for Education — a free service that provides e-mail, a calendar system, document storing and editing, and other services to students, staff and alumni. All users have unlimited connection time and, better yet, 7 gigabytes of space.

After months of transition, BUBBS died its first death on Dec. 18, when it became “read only.” At this point, users can still log in to retrieve the text of old e-mails or documents saved on the system, but can no longer use it to send or receive new e-mails. On March 31, BUBBS will be shut down entirely.

But its memory won’t fade completely — at least not yet. A page was recently created online for BUBBS mourners to reminisce about the good old days, swap stories, share their final "time logged in" tallies and even post photos.

Fittingly enough, it’s on Facebook.

The Death of BUBBS: What Does it Mean for You?

- If you have a BUBBS account, you have until March 31 to retrieve the text of old e-mails before the system shuts down completely.

- If you’re an alumnus who uses a “biola.edu” e-mail account, you can make the switch to Google by visiting http://google.biola.edu or by contacting the alumni office: alumni@biola.edu or (562) 903-4728.

- The “Classifieds” BUBBS folder, one of the more popular features for alumni, is gone. But you can find a replacement at http://classifieds.biola.edu.
Making It Matter.

Four professors talk with four students about making the most of a Biola education

This fall, Biola launched a vibrant new series of billboards, advertisements and mailers, each bearing the tagline: “College is a once-in-a-lifetime experience. Make it Matter.” The marketing campaign’s visual aesthetic — mimicked across the next several pages — includes handmade paper miniatures of campus buildings, cutouts and even a home-baked blueberry pie that doubles as a map of the globe. The tactile, “made with care” look reflects Biola’s commitment to offer a personalized education to each and every student, equipping them to live out their faith in this physical world.

For Biolans, “Make it Matter” is a call to action — to make the most of the valuable resources, brilliant faculty and enriching community that comes with an education at Biola. But it’s also a reminder that our faith is not some disembodied, ethereal notion floating invisibly in space. No, the Christian faith plays out in the realm of matter — in the hands-in-the-dirt, bricks-and-mortar, sickness-and-death world where humans daily strive and struggle to make things happen.

At Biola University, students learn what it means to be Christ’s ambassadors in the world, reflecting his character and his mission in everything we do — whether as nurses, bankers, painters or poets. It’s about the integration of faith and learning, but also living and doing. How can a Biola education prepare us to make our lives matter for Christ by working in his created world, with the creative faculties he imprinted on each one of us?

Over the next several pages, we highlight four Biola students — one sophomore, two seniors and a recent graduate — who are making it matter. They are students who have approached their college experience at Biola not as a break from life but as a catalyst for kickstarting their own productive part in the ongoing mission of God. In the following pages, you’ll read excerpts from four conversations between these students and the Biola professors who have helped shape them. It’s a glimpse into the ways in which students and faculty at Biola University are interacting and partnering in the pursuit of a Christ-centered, world-impacting education.

— Brett McCracken

Design by Jessica Kemp, Photography by Stephen Hernandez
Heather Chester, interviewed by Prof. Jonathan Anderson

Heather Chester is a senior art student whose award-winning art piece, “Dwelling Within,” was displayed at the Edinburgh 2010 ecumenical missions conference in Scotland this past summer.

Jonathan Anderson is an associate professor of drawing and painting, whose own works have been exhibited nationally and internationally. http://www.jonathanandersonpaintings.com

Jonathan: Heather, how would you say that an artist follows God differently than the biochemist?

Heather: One way would be simply in the process of making art. This summer I went to Spain and worked with graffiti artists there, creating an art installation. I taught them origami. So imagine a group of guys with tattoos all over their arms creating little origami birds. It was a community process, working together with a variety of people to show the love of God.

Jonathan: It seems to me that the way you are looking at art is not just as a cultivation of visual thinking — which is one way of defining art — but as something with a real social dimension to it as well. Both the art-making process and the art-viewing process are a social thing for you. It’s a place for social healing, reconciliation ...

Heather: Dialogue, yeah. ... What was interesting is that when I was teaching these graffiti artists to make origami art — and we had to create hundreds of these paper cranes for our installation — there were also Muslim women who came in to the art center to work as well. It was really interesting to see these Moroccan Muslim women working alongside these tattooed graffiti artists, engaging in art projects. I was amazed and overjoyed to see this.

Jonathan: Out of curiosity, how did this summer in Europe come to be? How did you set this up?

Heather: I won a trip to Europe to display my art for the Edinburgh 2010 conference, so I got over there and had the first couple weeks planned out, but I was going to be there the whole summer — for three months. I didn’t know what I was going to do, but after looking online, I found this organization in Spain — Art 360 — and just contacted them by myself. I asked them if I could do an internship with them. They said yeah, sure. It had just opened, so they asked me to create an installation piece in the center of town to bring awareness to the center.

Jonathan: Tell me about the art piece that won you the trip to Europe in the first place.

Heather: It was a tent installation. I found out about this art competition for the World Council of Churches’ Edinburgh 2010 missions conference. They put out a call for artwork for this conference, and about 15 days before the deadline I decided to make this piece. I worked painstaking hours with my grandpa to make this 15-foot-long, 15-foot-tall, 6-feet-wide Bedouin tent, kind of commenting on how we are tentmakers involved in mission, filled with God’s Spirit in order to fulfill God’s task. I’d never used a sewing machine before, but I sat down at a machine and taught myself how to use it. It was fun! So I documented the work and sent it in to the competition, and three months later I found out that I won a trip to Europe!

Jonathan: I have to really applaud your go-getting attitude and ambition. I think there’s this mystery about how things happen in the art world or in the world in general. We all sort of wonder how things happen. It happens by people going out and making decisions to do things — decisions that are somewhat audacious and ambitious. You just have to go and make things happen. And that’s what you did.
Jason Roszhart, interviewed by Dr. Sue Russell

Jason Roszhart, a senior socio-cultural anthropology major and a student in the Torrey Honors Institute, goes down to Los Angeles’ Skid Row weekly to serve the homeless at Union Rescue Mission.

Dr. Sue Russell is an associate professor of intercultural studies and author of Conversion, Power, and Identity.

Sue: You’ve been involved in ministry in downtown Los Angeles. How’d you get involved in that?

Jason: The first time I went to Union Rescue Mission on Skid Row was when I was taking day retreats about once a month. I didn’t have classes on Tuesdays, so I thought I’d take little retreats to explore the area. I found out that Union Rescue Mission actually had the same founder as Biola — Lyman Stewart — so seeing that we had that common founding and the same Christ-centered vision was inspiring. So I started going to Union Rescue Mission and instantly connected with the people there.

Sue: The people you were serving? The people you were serving with?

Jason: I worked in the kitchen, pretty much all day, which is what I still do. I’ll be there this afternoon working in the kitchen actually! So I started building relationships with the people I was working with in the kitchen and those I was serving. My time is less focused on me trying to tell people about Jesus than on me just being there, trying to do social justice work — which is kind of trendy with our generation. Former generations sort of scarred us with their lack of tact in witnessing, so we’ve reacted to that by saying, “Well we can move people toward knowing about Jesus without actually asking the question.” That’s actually been a conviction on my heart recently: Why don’t we take people to the point of decision? Why don’t we ever just go ahead and tell people about Jesus? Why can’t we do it on the streets? Is it really going to harm them to have heard the gospel in 15 minutes from someone they don’t know? What if that truth echoes in their head that night, and they end up in a church on Sunday and come to know Jesus Christ as their Lord and Savior?

Sue Russell: I think there is that balance — there is the long-term relational, and there is the proclamation — and this is where every generation struggles. How do we balance those? I think this is something where we have to be open to the Holy Spirit moving people in different ways. At Biola we learn that people have so many gifts and talents — that different people have different visions. It sounds like you’ve developed a vision at Biola, and now the question is, how will you continue that vision once you graduate?

Jason: If I were to run through my average day in L.A., it would look like this: I get on the bus in the morning, ride two hours, reading/sleeping, then I explore L.A. a little bit. I’m getting knowledge of the city, experiencing the various cultures in Los Angeles. Then I’m working at Union Rescue Mission, which is really just a lighthouse in a very dark place. Those conversations I’ve had there have taught me so much about the gospel. So there’s this great mutual enrichment of going to the city and being at Biola, where I’m learning very rich, deep things in class. So I learn the knowledge, and then I go to the city and I have these conversations where I get to rest it all out.

Sue: It sounds like you’re living out integration. You have this theoretical understanding of the city from sociology, you have some practical tools from anthropology, but then your theology classes are asking the deep questions of what we should be doing and who are the people we are serving. So you’re taking these things and putting them together and living it out, and that’s pretty cool.

Jason: That’s been the neatest part. It drives me to want to live out the Bible in every way, because it’s the richest, most fulfilling way to live.
Natalee Morales, interviewed by Dr. Michael Longinow

Natalee Morales graduated from the journalism department at Biola in December of 2008 and landed her first job two weeks later. Natalee has worked as an anchor/reporter for KTVL in Medford, Ore., and is now the morning news anchor for KIVI-TV in Boise, Idaho.

Dr. Michael Longinow is the chair of Biola’s journalism department and the adviser of The Chimes newspaper.

Michael: If I remember right, you walked into a CBS internship in a way that just knocked everyone back on their heels. How did you get the internship?

Natalee: I was working at Angel Stadium and I met a scout there who said he had Laura Diaz with him — who is the No. 1 news anchor in L.A., though I didn’t know that at the time because I wasn’t from L.A. She came down and met me in the team store where I was working, and mentioned that CBS News had internships. So she helped me get an internship there. It wasn’t until after I finished the internship there that I found out that one of the requirements was you had to be a junior or senior in college. But I was only a freshman in college. So I don’t really know how I got it, but you know God has his ways and opens doors!

Longinow: When you were at Biola, the equipment situation was not the best. How did you persevere through those difficult times to become successful, despite the odds?

Natalee: That’s funny because really the equipment situation is not good anywhere you go. It doesn’t matter if you are at CBS in L.A., or Medford (Ore.) where I’ve been, or now Boise. It’s a mess. You’re sharing equipment, there’s not much to go around. You just have to persevere. If this is what you want to do, equipment issues are the least of your worries, once you get to the real world of journalism. You just have to push through it. When you look at the finished product — convergence of sound, picture and you telling the story — that’s got to be worth it to you.

Longinow: You shocked me early in your coursework at Biola when you told me that you were half Mexican and half Ukrainian. I didn’t believe you at first, because that’s me too. It’s a really unique combination of ethnic backgrounds. Have you found it to be an advantage or disadvantage to you so far in your career?

Natalee: Growing up I don’t think it was much of an advantage. I spent about half my time in Mexico and half in the U.S., and so in the U.S. I was the Mexican girl and in Mexico I was the American girl. So I felt like I wasn’t accepted in either place. It’s just about learning to love who God created you to be. I’ve had people tell me, “Natalee, you have to be more Latina,” or “You have to be less Latina.” But really, you just have to be you. It’s been kind of a struggle throughout my life, but in my career I’ve mostly just tried to be me. God made me the way I am — half Mexican and half Ukrainian — for a reason, and maybe it was because I could appeal to a broader audience.

Longinow: One question parents often ask when their students start in the journalism program at Biola is, how is it possible to be an ardent, committed follower of Christ in a medium that looks by all appearances not only non-Christian but even anti-Christian at times? You’ve been successful, and you’re a believer. How’d you do that, and what would you say to those who say it’s not possible?

Natalee: It’s really just about finding time to be with the Lord on a regular basis. Instead of spending so much time on Facebook, you should be reading a devotional, praying to God, seeking his wisdom. I have friends who are working in this business who are Christians, and they call me and ask me, “How are you surviving in an environment that is so critical and superficial?” But I think if you’re humble in the sight of God, there’s no criticism that can really bring you down. Because I answer to God and no one else.
Jake Davis, interviewed by Dr. Matt Williams

Jake Davis is a sophomore Bible major and communications minor who recently published a line of notecards, “Revealed in Nature,” featuring wildlife and nature photographs he took during summers in northwest Wyoming.

Dr. Matt Williams is an associate professor of biblical and theological studies, and recently released a series of DVD Bible studies through Zondervan.

Matt: So you’re from Kentucky, but you go to Wyoming every summer. Who’s there?
Jake: My dad plays in the Teton Music Festival for about three weeks or so in Grand Teton National Park. So every summer, that’s where we go. I kind of grew up there. Last summer I spent pretty much the whole summer out there, taking pictures.

Matt: Pictures of what?
Jake: Whatever I can find. It depends on what I’m going for. If I want to do wolves than I’ll take a few weeks and track wolves. It’s fun.

Matt: No way. You track them down? By yourself?
Jake: Sometimes with friends, sometimes by myself. It’s kind of lonely if you’re by yourself, because it’s a lot of hours of waiting.

Matt: So give me a list of animals you’ve taken pictures of.
Jake: Wolves, grizzly bears, black bears, elk, moose, badgers, coyotes, birds, owls, eagles, deer, fox. I really want to get a mountain lion. That’s next on my list.

Matt: So how’d you get started in this? Is this just to take pictures to take pictures?
Jake: Well I’ve always liked taking pictures. But a year or two ago I was thinking, “What can I do with this?” I knew I wanted to use it for some type of ministry. And so we prayed about it, and we came up with the title “Revealed in Nature,” and my mom — who has her own line of cards — helped take my photos and turn them into a line of notecards (www.revealedinnature.com). When people go into galleries to look at wildlife photography, or when they watch something like Planet Earth — the purpose often seems to be glorifying nature. But it ends right there. So with “Revealed in Nature” I’d like to communicate that nature isn’t the end unto itself. It points. We celebrate God because of nature, not nature because of nature. Normally with art and prints, you sign your name. But I’m thinking of learning the Hebrew way of writing “Yahweh,” to make the point that all I do is push a button. He is the true artist. So I think that could be a cool conversation starter.

Matt: Let’s think about this for a minute. “Revealed in Nature.” God didn’t spell it all out. He could have made clouds with letters that said “Hi, I’m God. I made you. I love you. I have a wonderful plan for your life.” But he just makes puffy, cool clouds of different sizes. So he wants to start a conversation. He wants people to start reflecting on who made all this. So then you take a picture of that and you continue the conversation. You can take those people who are just in to nature, and take them one step closer to God. That’s pretty cool. Are these cards being sold in stores?
Jake: Yeah, they haven’t been out that long, but they’re out in a few stores, including the Biola Bookstore.

Matt: Didn’t you start a scholarship fund?
Jake: Yeah, for the ones that are sold in the Biola Bookstore, the money goes into a fund for scholarships for Biola students.

Matt: What’d you do that for? You’re only 19. Not rolling in money. Why would you care about other students at this point?
Jake: Well, because I feel like every other day someone is coming down the hall saying they can’t afford to stay another semester, asking for spare change. There are so many people who just can’t afford to stay. So not that this will make a ton of money or make much of a difference, but it might help a little. And it might motivate people to buy them.
Is the ‘Mission’ of Christianity Evolving?

This past year was an important year in global missions. To commemorate the centenary of the Edinburgh 1910 World Missionary Conference, numerous conferences and events across the globe convened church leaders, missionaries and scholars to discuss the state of global missions today.

Allen Yeh, a missiologist who specializes in Latin America and China and teaches in Biola’s Torrey Honors Institute, attended four of the centenary conferences on four different continents this year. Though Yeh is working on a book about his observations during his participation in these events, Biola Magazine was able to sit down with him to hear about what these international conferences revealed about the changing face of missions and global Christianity.

In 2010, you attended four conferences on four continents — each having something to do with global missions. Could you briefly describe the four conferences, and what each set out to do?

They were all centenary celebrations of the original Edinburgh 1910 World Missionary Conference. But instead of just one there are four, because missions has just changed so much in 100 years. You have four organizations purporting to be a successor of Edinburgh 1910, each with a particular view of how missions has changed in the last 100 years and what to do about those changes. So you have Tokyo, which happened in May, Edinburgh, which was in June, Cape Town (The Third Lausanne Congress on World Evangelization) in October and Boston in November.

This is how I would break them down. Two of them are evangelical, and two of them are ecumenical. Tokyo and Cape Town are the evangelical ones, and Boston and Edinburgh are ecumenical — meaning they included not only mainline Protestants and evangelicals, but also Pentecostals, Catholics and Orthodox. You’ll notice that missions conferences tend to be ecumenical conferences. There’s a phrase: “Missions is the mother of ecumenism.” Missions is such a huge task that only the whole church working together can accomplish it. So missions brings together people like nothing else in the church.

The Edinburgh 1910 Conference, which spawned these four conferences, has been called “the birthplace of the modern ecumenical missions movement.” What was so significant about this conference?

There were two big significances. One was that it marked the end of the great century of missions. Kenneth Scott Latourette, a great missions historian from Yale, called the 19th century the great century of missions. It actually started in 1792 with William Carey publishing An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens, and it ended with Edinburgh 1910. What happened after 1910? The bloodiest century in the history of mankind. A lot of horrible things happened. So it was hard for missions to really expand in that time. But although all those things caused the Western church to decline in the 20th century, the non-Western church grew. So 100 years ago, 70 percent of the Christians in the world were Western. Today, 60 percent are non-Western. There has been a massive shift of Christianity’s center of gravity to the non-Western world, all happening in the last 100 years.

Secondly, the conference was important because it was the first missions conference to not have just evangelicals. They also had Anglo-Catholics. It had a vision for ecumenism and it led to other things, like the International Missionary Council, the World Council of Churches, and then eventually the Lausanne Committee for World Evangelization. All these things trace their roots to Edinburgh 1910.

What are some of the ways that the landscape of missions has changed in the last 100 years?

Dana Robert, professor of missions at Boston University, was the opening speaker for Edinburgh 2010, and she said that it was interesting that 100 years ago the world was one-third Christian, and today the world is still one-third Christian. What’s changed is that 100 years ago people complained that the world is only one-third Christian. Today, we rejoice that the world is one-third Christian. In other words: a sense of optimism versus pessimism.

But I also think mission itself has changed. One noticeable thing at Edinburgh 2010 was the shift in language from missions plural to “mission” singular. Lesslie Newbigin and David Bosch — two missiologists of the 20th century — made a huge distinction, saying missions is human endeavors, while mission is the mission of God, the missio dei. So we’ve shifted from this optimism/triumphalism where we think we can do it (missions) to a more postmodern, “We can’t do it but God can” mission. At Edinburgh 2010, this came out loud and clear. Everyone was affirming the missio dei singular.

Does that reflect this idea that “mission”
is broader and includes more activities than have historically been associated with missions? Now, you hear a lot of people talking about being part of God’s mission if they are artists, or filmmakers, or just working in their office.

That is definitely one way that mission has changed. In 1910 it was all about proclamation evangelism. Which is why I think Tokyo 2010 resembled Edinburgh 1910 more than the other three, because Tokyo was still very much focused on proclamation. They said nothing about social justice or the arts. Now, Lausanne is famous because in 1974, at the first Lausanne Congress, they produced this document called the Lausanne Covenant, which was famous because they restored the bridge between evangelism and social justice. The 20th century was the great dichotomous century for Christianity. Before the 20th century, evangelicals were famous for social justice. You think of William Wilberforce, John Wesley, Charles Simeon. In the 20th century everything became bifurcated: the fundamentalist-modernist controversy, creationism versus evolutionism, and so on. But at the 1974 Lausanne Congress, under the leadership of John Stott, there was this attempt to restore the link between evangelism and social justice as both essential components of mission.

Of the conferences you attended, what has stood out to you? If you could pinpoint two or three themes or major takeaways from these conferences, what would they be?

Well, all of them seemed to affirm diversity. In 1910 it was more about who we are going to evangelize. Missionaries didn’t care who we were as much as who we needed to change. Today, all of these conferences are very much concerned about who we are. We have to be properly representing all our constituencies. A lot of it isn’t really about discussing how we reach the world for the gospel — though this is certainly part of it — as much as it’s about us. How can we get along? With people talking about being part of God’s mission if they are artists, or filmmakers, or just working in their office. Even as you have loved me.” So, what is the purpose of unity? Witness. So “Missions is the mother of ecumenism,” but maybe we should flip that statement around. Maybe ecumenism is actually the mother of missions.

You’ve seen the shape of Christianity in so many places and cultures across the world. How would you assess the state of unity in the global church today?

I think globalization has definitely unified the global church, both in good and bad ways. People on the other side of the world are reading The Purpose Driven Life, even if it might not apply to their particular cultural context. I think contextualization is even more important today. Gone are the days when missionaries bring Western culture along with the gospel — or at least they shouldn’t be doing that anymore. Before, it was very cut and dry. The Westerners were educated, rich and Christian, going to the non-Western world that was not any of those things. Now you have a scenario where the rich people across the world are mostly secular, and a lot of the poor people are Christian. That totally changes the face of mission.

Now, a lot of the non-Western world has the richness of manpower, but maybe not money or education. What they need is seminaries, training, more books. But we also don’t want to be paternalistic, and I think that’s where partnership comes in. If you give someone money without a relationship with them, that’s paternalism. If you share resources out of friendship, that’s partnership.

You just released a new book, Routes and Radishes and Other Things to Talk About at the Evangelical Crossroads. How have your experiences at these four conferences illuminated your sense of where we’re at in this evangelical crossroads? Are there issues or concerns that have emerged from these conferences that you think are the key questions for our time?

Absolutely. Even though our book is strictly about American evangelicalism, there are certain issues that cut across the spectrum for the whole church. At Cape Town, there were 4,500 of us evangelicals unified, but we’re of different denominations and differing theological beliefs. But evangelicalism is pointedly not a denomination. Evangelicals are united under the essentials: We believe in the Trinity, the authority of Scripture, the exclusivity of Christ, the necessity of the death and resurrection of Jesus. But under everything else, we have diversity: egalitarianism versus complementarianism, Calvinism versus Arminianism and whatnot. I think Lausanne did a great job with the controversies, but I think the elephant in the room at the conference was the egalitarian-complementarian debate. What do you do when non-essentials like this are elevated to essentials? I think to be properly evangelical we have to distinguish between essentials and non-essentials. When we start elevating non-essentials to essentials we are doomed, because then we can’t have evangelical unity. We might as well just all call each other heretics and sinners because everyone doesn’t agree on every fine nuance of theology. How can we operate as a worldwide church like that?

Were there any particular moments that stood out to you from any of these conferences as being influential or impactful for you?

A very moving moment at Tokyo was when this Swedish preacher gave a lecture on the state of Christianity in Europe. And it was sad. He gave all these stats about emptying churches. But at the end of his talk, one of the Korean organizers of the conference came up and spontaneously said, “Brothers and sisters, let’s pray for Europe.” And then people came up to the stage and I looked around and saw Afghans and Asians and Latin Americans praying for Europe, crying out, speaking in tongues and in all sorts of languages. And I thought, “If only the organizers of Edinburgh 1910 could see this.” The non-Western church has come of age. Today, they are the ones praying for the salvation of Europe. The center of gravity for global Christianity surely has shifted.

Allen Yeh is an assistant professor of history and theology in the Torrey Honors Institute. He holds a D.Phil. in ecclesiastical history from Oxford University. His new co-authored book, Routes and Radishes, is available on Amazon.
When was the last time that an entire day stretched before you with no obligations on your calendar, no to-do list to be managed, no particular place you had to be? When was the last time you awoke with a sense of childlike expectation about the unpredictable adventure this day might hold?

If your experience is anything like mine, I’m guessing that it might be difficult to pinpoint such a day in your recent memory. It seems that nearly every waking moment is filled with tasks to perform, projects to complete and problems to solve. Regardless of whether I have a positive or disparaging outlook on these responsibilities, one unexpected interruption can threaten my intricately planned agenda.

I have recently pondered: Could our frantic pace of life be traced to a culture that has subtly conditioned us to believe that the busier we are, the more pleasing we are to God? Or, that doing more demonstrates a deeper commitment to loving God? While I never consciously adopted this as a criterion for spiritual success, my harried lifestyle betrayed me.

In An Altar in the World, Barbara Brown Taylor observes, “As much as most of us complain about having too much to do, we harbor some pride that we are in such demand … since being busy is how our culture measures worth.”

However, God’s Word does not appear to corroborate this particular designation of worth. In fact, Scripture implies that some facets of God are only discovered through stillness:

- Be still and know that I am God (Ps. 46:10).
- Those who wait for the Lord will renew their strength (Isa. 40:31)
- He makes me lie down in green pastures; He leads me beside still waters; He restores my soul (Ps. 23:2–3).

Thankfully, in his infinite wisdom, God anticipated humankind’s need for stillness and provided an antidote for life’s demanding pace in the Fourth Commandment: Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord your God; you shall not do any work (Ex. 20:8).

After each of the six days of creation, God said that it was good. But when God rested from his work on the seventh day, he pronounced it holy. Have you ever thought of limiting your work and taking the time to rest as a holy act? Or, do you find yourself taking on even more in the pursuit of spiritual fruitfulness and find the idea of a weekly Sabbath more and more elusive?

I think that some confusion about Sabbath may be a result of the restrictive legalism associated with the way it was instituted in previous generations. Or, the belief that filling up a weekend with church activities and responsibilities fulfills the Sabbath command. Yet, in Mark 2:27, Jesus made an intriguing comment to the Pharisees that would seem to contradict both of these misperceptions: “The Sabbath was made to serve us, we weren’t made to serve the Sabbath.” Obviously, Jesus viewed the Sabbath as something intended by God for our good.

Until recently, I viewed Sabbath as an optional break that I might be entitled to once I completed all my tasks and fulfilled all my obligations. Unfortunately, my to-do list constantly expanded to encompass the infinite demands that came my way, so Sabbath remained a distant prospect.

However, once I committed to keeping the Sabbath regardless of my busy schedule, I found that God would help me accomplish what was necessary within the rhythm of the six days allotted for work. I also discovered that God does not evaluate my relationship with him by the number of entries on my to-do list.

So, as I accept his invitation to enter into a weekly experience of Sabbath rest, something deep within me undergoes a palpable shift. My eyes are opened to beauty that I would otherwise have missed; my ears are more attentive to hear his still, small voice. Creating this sacred space opens the door for God to invade my life in unpredictable ways; and most importantly, my weary soul is replenished.

Now, when Sabbath is approaching, I experience a mounting anticipation that sustains me through a particularly hectic week. When my Sabbath is completed, I feel energized to enter the upcoming week with renewed perspective and hope. Far from being a legalistic observance, this weekly time of resting with God has become an indispensable means of rejuvenating both body and soul.

Deborah Taylor (’94, M.A. ’01)
Assistant professor of education; Deborah holds a Ph.D. in education from Claremont Graduate University.
The Virtues of Capitalism: A Moral Case for Free Markets, Scott Rae (chair and professor of philosophy of religion and ethics) and Austin Hill (M.A. ’99), Northfield Publishing, May 2010; Hill and Rae agree with capitalism’s critics that the economy is essentially a moral issue, but they argue that free markets are by and large the solution to financial disasters rather than the cause. Thoughtful and engaging, this book pushes against the tide of current public opinion and some of the Obama administration’s proposed economic policies with a principled defense of capitalism.

Tactics: A Game Plan for Discussing Your Christian Convictions, Gregory Koukl (M.A. ’06), Zondervan, February 2009; In a world increasingly indifferent to Christian truth, followers of Christ need to be equipped to communicate with those who do not speak their language or accept their source of authority. Koukl demonstrates how to get in the driver’s seat, keeping any conversation moving with thoughtful, artful diplomacy. You’ll learn how to maneuver comfortably and graciously through the minefields, stop challengers in their tracks, turn the tables and — most importantly — get people thinking about Jesus.

Is God Just a Human Invention? And Seventeen Other Questions Raised by the New Atheists, Sean McDowell ('98, M.A. ’03) and Jonathan Morrow (M.A., M.Div. ’07) Kregel, August 2010; Why are people reading books that bash God and ridicule faith? And how can Christians respond? The writings of the New Atheists are especially challenging to the emerging generation who are skeptical of authority and have not been given answers to the hows and whys of faith’s honest questions. For these readers especially, McDowell and Morrow have penned an accessible yet rigorous look at the arguments of the New Atheists.

Ephesians (Zondervan Exegetical Commentary on the New Testament), Clinton E. Arnold (professor of New Testament language and literature), Zondervan, December 2010; Through the use of graphic representations of translations, succinct summaries of main ideas, exegetical outlines and other features, Arnold presents Paul’s epistle to the Ephesians with precision and accuracy. Readers will better understand the literary elements of Ephesians, comprehend the author’s revolutionary goals and ultimately discover their vital claims upon the church today.

Following Jesus, the Servant King: A Biblical Theology of Covenantal Discipleship, Jonathan Lunde (associate professor of biblical and theological studies), Zondervan, November 2010; Lunde presents a biblical theology of discipleship that gives the “big picture” of God’s relationship with humanity, offering a view of Christian discipleship that is grounded in an informed Christology of Jesus, the Servant King. He surveys God’s interaction with his people from Eden to Jesus, paying special attention to the biblical covenants that illuminate the character and plans of God.

Serving Jesus With Integrity: Ethics and Accountability in Mission, co-edited by Doug Hayward (professor of anthropology and intercultural studies), William Carey Library, 2010; Evangelical missionaries and mission agencies are concerned about personal morality — and rightly so. But as the 16 chapters in this volume attest, evangelical mission’s ethical engagement extends far beyond simply avoiding compromising sexual situations and not absconding with the finances. Contributors deal with a broad range of ethical issues, providing guidance, admonition and deep reflection on the conduct of evangelical mission.

Not God’s Type: A Rational Academic Finds a Radical Faith, Holly Ordway (current M.A. in Christian apologetics student), Moody Publishers, May 2010; What happens when an atheist college professor at spiritual ground zero asks herself: “What if God is real?” In this memoir of her conversion, Holly Ordway offers a bold testimony to the ongoing power of the gospel — a gospel that can humble and transform even self-assured, accomplished and secular-minded young professionals like herself.

Christian Formation: Integrating Theology and Human Development, co-edited by Jonathan Kim (associate professor of Christian education), B&H Academic, May 2010; For Christian education professors and students, Christian Formation provides a composite view of human development and learning from integrated theory, theology and educational practices in the church. By design, the book integrates these elements into a cohesive foundational piece for Christian education. Contributors include James Estep, Jonathan Kim, Timothy Jones and Michael Wilder, Greg Carlson and Mark Maddix.
Dr. Arthur ('52) and Shirley Houk ('47) celebrated their 60th wedding anniversary the last week of December 2010 in the Phoenix, Ariz., area. They were married Dec. 22, 1950. They have five children, 12 grandchildren and one great-grandchild. All five children planned to be present at the wedding anniversary, along with some of the grandchildren and the great-grandchild. Arthur is into his sixth year of pastoring the independent Arden Faith Baptist Church in Colville, Wash. Please pray for Shirley as she has back pain.

Ann Heden-Redd ('72), a retired RN from the UCI Medical Center Hematology/Oncology Unit, registered with her daughter Krissy to participate in the Lavaman Triathlon with the Leukemia and Lymphoma Society Team in Training. If you are interested in donating to the cure visit Ann's webpage: http://pages.teamintraining.org/sd/lavatrrin/areddk.

Rubens Marshall ('75) is living in Brazil and would like to make connections with old and new Christian friends in the United States and all over the world. Find him on MySpace, Facebook and Orkut. rubens-777@hotmail.com.

Paul Dennis Bice ('75) was honored on June 16 for 31 years as Santa Monica College’s warehouse and mailroom manager. Dennis graduated from Biola in 1975 with his B.A. in Christian education. Dennis and Janis ('98) celebrated 39 years of marriage on July 21. They have four children and three grandchildren.

Jeanie (Pontier, ’79) Morse recently published the book Invaded Dreams, a fast-paced romantic novel about Ellen Johnson, who finds herself being pursued by three suitors: Norman, a youth pastor Ellen dated while in college; Rick, Ellen’s childhood sweetheart; and Raheem, whom she first meets on an airplane. The novel is set in Kenya, where Jeanie and her husband David ('81) have been missionaries with Africa Inland Mission for 20 years. The book can be purchased on Amazon.com or other online book retailers.

Dave Wilson ('80) just reached the milestone of serving the Lord for 30 years in the land of Turkey. On Sept. 5 he was surprised by 60 friends who arrived for the occasion and who gave glory to God for the breadth of Dave’s ministry over three decades.

Louima Lilite ('99) received the Promising Teacher Award during Oklahoma Baptist University’s Centennial Spring Commencement on May 15. The award is one of OBU’s top three honors for faculty and staff members. He was also one of seven OBU faculty and staff members honored by OBU students on April 7 for their contributions to the campus community.

Betty Odak ('99) graduated from Hope International University in May 2003 and started a Ph.D. program in industrial organizational psychology at Alliant International in 2009. She also became a foster parent in January 2010 and started an organization for transitional housing for abused and neglected children (www.ccaafp.org). She authored the book Before, After, and Beyond Bankruptcy and started an online magazine for foreigners (www.bcultural.org).

Matthew Wilson ('01) and Josh Kenfield ('03) have just finished collaborating on a graphic novel that is being published by Arcana Comics. The book (titled Scrooge and Santa) was expected to arrive in stores in December and can be ordered at www.arcana.com. The idea for the book — described as “a comedic adventure story for Christmas fans of all ages” — started when Wilson was home with his family watching Christmas movies. He started to wonder what would happen if ideas from A Christmas Carol, It’s a Wonderful Life, Miracle on 34th Street and other Christmas classics were all rolled into one package. What would happen if a rich Scrooge had to become poor like George Bailey and could only save himself if he saved Santa Claus? The ultimate Christmas story was born.

Evan Liewer ('05) just published a book called The Kosher Cookbook of Imaginary Animals. It’s a respectful tongue-in-cheek humor book that looks at various imaginary animals from science fiction, myth, Disney, etc., and determines whether a kosher-conscious eater could consume it. The book is available on Amazon.com.

Tom Gender (M.A. ’06) recently published the book The Narrow Road: How Does God Save Sinners? The book examines questions surrounding salvation and challenges readers to seriously contemplate what the Bible says about how God saves sinners and what that means for our daily lives.

Adam Rollefson (M.A. ’08) recently began serving as the middle school pastor at Gold Creek Community Church in Mill Creek, Wash., near Seattle. Last May, Rollefson met with Darren Whitehead, a teaching pastor at Willow Creek Community Church, while attending Indiana Wesleyan University’s “Frequency” student ministries conference.

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Alumni Files
How Can We Make Biola More Affordable?

The Biola University Alumni Board — a team of great volunteers who represent you — met recently to offer their wisdom and counsel on an important topic: affordability. You see, President Corey and all of us are concerned about the affordability of a Biola education, and he has called for an affordability committee from across campus to get creative in identifying ways to make education more affordable. For those of you carrying Biola debt or considering a Biola education for your kids, you understand this call.

Once the topic was announced, affordability committee member Dr. Mike Winter ('80) and I listened and took notes for the next several hours, as we heard stories of how debt has kept graduates from accomplishing the work that God has called them to and they have prepared for. We talked about how scholarship giving could help reduce the burden of tuition. And we talked about what an affordable college education would look like. We all agreed that a college education comes with a price, whether it is at Biola or a junior college in the Midwest and, well, you should get what you pay for!

So what makes college tuition affordable? Here are some things we agreed on:

1. The cost to attend Biola should be comparable (or less, if possible) to what other similar schools are charging, and scholarships and loans available as readily.
2. Biola needs to educate students about the debt they are about to carry and how it may affect everything from their career choice to their stewardship and families to perhaps the car they are going to drive.
3. Students need to be educated about options like loan and grant choices, debt forgiveness programs, job placement opportunities and challenges, and what they can expect when they graduate. Students need to know what loans really cost, and recognize, for example, how much it will cost and how long it will take to repay their loans if they choose to pay the minimum payment.
4. When it comes to the value of our education, Biola alumni would love to have career networking similar to networks found in the best Ivy League schools. And why shouldn’t we stick together like they do — alumni hiring alumni! We are brothers and sisters in Christ, and if you are going to hire someone, who better than a fellow graduate with a similar worldview! This will be one of the alumni office’s priorities in the coming year, and we will need your help.

As we concluded our board meeting, we talked a little about how every student (including you and me!) received the benefit of gifts from alumni who had come before. At Biola, on average, just over $1 million is received each year from alumni to help keep tuition lower. Small gifts from a lot of alumni can really make a difference. That’s how certain schools that receive millions of dollars from their alumni for scholarship aid can provide students a no- or low-tuition education. At these schools, alumni and friends give so much that they don’t have to charge students tuition! Wow!

So, what’s next? We will report back to the affordability committee on the board’s reflections. But we aren’t done there. I want to hear from you on your experiences, concerns and suggestions on how we make a Biola education affordable for every student who desires one. Your thoughts are important, as I’m sure there are things we have not thought of yet. Nothing breaks my heart more than the stories I hear about alumni who wish their kids could come to Biola, but are unable to because of the cost. Except when kids go to Azusa Pacific. That really hurts. (Just kidding!)

Biola founder Lyman Stewart said it best when describing his vision for the school: “For the teaching of the truths for which the Institute stands, its doors are to be open every day in the year, and all people, without reference to race, color, class, creed, or previous condition, will ever be welcome to its privileges.”

Working together, with the right changes and actions, we can make a Biola education affordable for every student who desires one. Thanks for your thoughts on this important topic. Please send them to rick.bee@biola.edu.

This year Biola’s student enrollment surpassed 6,000 for the first time. That means there are more students than ever who need financial help.

Rick Bee
(’79, M.A. ’90, Ph.D. ’01)
Senior Director of Alumni Relations;
E-mail us at alumni@biola.edu or call (562) 903-4728.
Darren (M.A. ’08) and Nicole Rodrigues recently published the book *Sustained by Grace* (BBKI Publishing, 2010), which tells the couple’s story of how God took the worst of circumstances and rebuilt their lives. In June 1997, Darren inadvertently drove straight to work instead of dropping their daughter off at her daycare first. No longer aware that the 13-month-old was still in the car, Darren went into his office and Brianna died of heat exhaustion strapped in her car seat. This book chronicles the couple’s journey from the day of Brianna’s death through the first year, enabling readers to walk with them from the days of incomprehensible agony until hope was reborn.

**Marriages**

Bethany Lynne Dierker (’05, M.A. ’06) married Ian Walters on July 16 in Salt Lake City, Utah. Biolans in the wedding included Kristin Dierker (’02) and Kristin (Dodds, ’06) Parks. Bethany is living in Utah, called by God to be a light as a fourth grade teacher in the public school system. Salt Lake City is an amazing mission field, where Bethany and Ian feel called to share truth with the Mormons, in hope that their eyes may be opened to the true gospel and saving faith. Bethany and Ian met on a church softball team and have been rejoicing in Christ’s provision.

Jesse (’06) and Christina (Ferante, ’06) Rivera were married on Aug. 15, 2009, in Anaheim, Calif., and honeymooned in Kauai, Hawaii. Biolans in the wedding party included Jason Rivera (’06), Julie Douglass (’07), Rebecca Miller (’06) and Tiffany Geiger (’06). Jesse and Christina met during their final year of undergraduate studies at Biola. Jesse teaches music for the North Orange County School of Education and Christina works at the Far East Broadcasting Company, as well as the YMCA.

Chara (Hoskins, ’08) and Matt Larkin said their vows on June 12 at Cherry Hills Community Church in Highlands Ranch, Colo. The officiant was the bride’s father, Larry Hoskins. Alumni in the wedding included Becky Hashberger (’07) and Melissa Batallas (’07). Matt and Chara met through fusion01.com, a free Christian dating website. Matt was living in Kingsport, Tenn., and Chara was living in Aurora, Colo. Chara was drawn to Matt’s testimony and his passion for youth and missions. Matt was drawn to Chara’s

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Where Are They Now?

Church-Planting in Thailand

Leslie Nesbitt (M.A. ’02) and Debbie (Yarrall, ’06) Nesbitt have been missionaries with Grace Brethren International Missions (GBIM) in Novosibirsk, Russia (Siberia), for the last five years, but recently completed the transition to Khon Kaen, Thailand, where they will continue serving with GBIM. In Siberia, the Nesbitts worked in church planting and leadership development, and in their new role in Thailand they will work in church planting and business for transformation. The Nesbitts have traveled to more than 25 countries, speak Russian fluently and are now working on their Thai. Debbie’s siblings are all also serving cross-culturally. Her sister Angela (Yarrall, ’94) Loudon and husband Bill Loudon (M.A. ’09) live in Bogota, Colombia. Her brother, Jonathan, is serving with OM in London. Debbie and Angela’s parents, Richard and Nancye Yarrall, are missionaries from New Zealand (to America?) working with Spanish speaking churches in Los Angeles. Leslie and Debbie have four children: Misha, 9, Sydney, 6, Lillie, 3, and Eveline, 1. You can follow them at their blog, http://grace4russia.blogspot.com, or at Leslie’s photography site, www.nesbittphotography.com.

Working as One of Orange County’s Top Lawyers

Brian Pedigo (’98) was recently selected by OC Metro magazine as one of Orange County’s top lawyers for the second year in a row. After graduating from Biola, Brian was a programmer for Mariners Church in Irvine for nearly two years before he decided to pursue a career in law. Brian attended Whittier Law School from 2004 to 2007, where he focused on the field of intellectual property. After passing the California bar in 2008, Brian founded his own firm — The Pedigo Law Corporation — with a service mark of “fighting for the average Joe.” Brian chose this slogan because it was one of the main reasons he became a lawyer — to help the downtrodden, oppressed and hard-working average Joes who need legal help, he said. “There is often a large disparity in economic power in our current society,” said Brian. “The poor, or even average, members of society are regularly crushed or treated abusively by creditors, insurance companies or even governmental entities.” Brian is married to Rosemead School of Psychology alumna Laura Pedigo (’07), and now lives in Corona, Calif.

Helping Schools Improve in Oregon

Rob Hess (’86) is the founder of Breakthrough Schools, a network of educators who are dedicated to school improvement and who believe that all children can learn and achieve at high levels. Rob has been a teacher and principal and is currently working as superintendent for the Lebanon Community School District in Lebanon, Ore., where he currently lives. Rob — who received a doctorate in educational leadership from the University of Oregon — has written three books, taught courses at three universities and presented at state and national school conferences on topics such as school improvement, teacher leadership and systematic change. Rob recently helped lead a coalition of six school districts in Oregon in winning a $13 million grant from the Teacher Incentive Fund, part of the American Recovery and Reinvestment Act of 2009. With Breakthrough Schools, Rob offers consulting and coaching services with the goal of leading to school and district improvements and successful outcomes for all students. You can learn more about the organization at www.breakthroughschools.org. Rob is married to Jeanne (’86), who has a film production company called Crackpot Productions (www.crackpotproductions.com). They have four children: Daniel, Jacob, Grace and Truman.

Managing Award-Winning Fairgrounds

Rick Pickering (’81) is CEO of the Alameda Country Agricultural Fair Association, and was recently recognized with the Distinguished Eagle Scout Award — a national award given to only one out of every thousand Eagle Scouts. Following graduation from Biola, Rick worked in city management for 15 years before taking on a leadership position at the Orange County Fairgrounds and then with the Alameda County Agricultural Fair Association, a nonprofit that manages a 268-acre fair facility without the support of any tax dollars. The award-winning facility was recently dubbed “The Fastest Growing Fair in America for 2009,” and Rick was named by Amusement Business Magazine as “One of the Most Creative CEOs in America.” Rick’s wife, Dawn (Bouwman, ’82), whom he met at Biola, teaches at Valley Christian High School in Dublin, Calif., where she is head of the Bible department and was recently named 2010 “Teacher of the Year.” Rick and Dawn have lived in Pleasanton, Calif., for the past 12 years and attend Valley Community Church. They have three sons — Chris, 23, Niek, 21, and Josh, 17 — who are all Eagle Scouts. In addition to his other endeavors, Rick recently started a new ministry, “Partner Resources in Ministry & Evangelism (PRIME).”

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?”
heart for the Lord and the lost. They had a long-distance relationship for over two years before they got married. They now reside in Kingsport, Tenn. They hope to be missionaries together in the future, either in Latin America or overseas. Chara studied intercultural studies and Spanish at Biola, and Matt studied bivocational ministries and missions at Clear Creek Baptist Bible College in Kentucky.

**CJ Casciotta** (’08) married Kelly O’Dell Casciotta on Sept. 11 in Ramona, Calif. Biolans in the wedding party included Jacob Kindberg (’08), Alex Carpenter (’08) and Rob Croft (’08). CJ is a creative consultant and founder of Sounds Like A Movement. Kelly is a singer, artist and community life pastor at Rock Harbor Church.

**Aaron** (M.Div. ’08) and **Krista** (Esswein, M.A. ’07) **Ophaug** were married on July 19, 2009, in Long Beach, Calif., followed by a reception at the Summit House in Fullerton. Biolans in the wedding included matron of honor Jamie (Epperson, ’03) Joyce, Marci (Anderson, ’04) Wollen, Jamin Goggin (’03) and Dean of Students Danny Paschall. The ceremony was officiated by Dean of Spiritual Development Todd Pickett. The couple met in 2007 when Danny Paschall set them up on a blind date. The couple currently lives in Orange, Calif. Aaron is the pastor for college and young adults at Yorba Linda Friends Church and Krista is a fourth grade teacher at Mariners Christian School.

**Erlinda** (Montano, ’09) and **Gregory Tribou** were married on Nov. 7 at Calvary Albuquerque in Albuquerque, N.M. Biolans in the wedding party included Colbeigh Harris (’09). Before they married the couple dated for five years, four of which they were separated by miles while Erlinda was at Biola. Erlinda currently works for the University of New Mexico as an administrative assistant and Greg works for the state of New Mexico. The couple is planning to move abroad in the near future to pursue their call to reach Muslims.

**Rachael Corinne Parsons** (’09) married Andrew Svendsen on Dec. 20, 2009, at Herrick Chapel, Occidental College, ending many years of waiting! They live in Columbus, Ohio, where Andrew is working on a Ph.D. in electrical engineering at Ohio State. Rachael is working as a preschool teacher.

**Austin** (’10) and **Kelly** (Watters, ’10) **Flones** were married in an outdoor garden ceremony on Aug. 8 in Bellingham, Wash. Biolans in the wedding included Erin Watts (’10), best man Charles Atkinson (’10) and Clayton Chaney (’10). Alisa Smith (’07) was the wedding coordinator. Austin and Kelly met at Biola as freshmen and started dating the following year. They currently make their home in Bellingham.

The Cress family recently celebrated the marriage of **Graydon Cress** (’10) to **Erin Keller** (’11) in Washington. The picture featured on page 36, taken at the rehearsal dinner, shows all the Cresses — related by marriage or birth — that have attended Biola. Back row, left to right: (in tree) Cory Cress (’07), Marshall Cress (’12), Cami Cress (’09). Front row, left to right: Chad Cress (’09), Hannah Martin (’12), Conner Cress (’12), Teri Still Cress (’80), Ted Cress (’80), Jeri Ladd Cress (’79), Roy Cress (’79), John McKeague (’87), Sharon Cress McKeague (’88), Erin Keller Cress (’11), Graydon Cress (’10), Brittany Cress (’07), Lori Larson Cress (’81), Brian Cress (’80).

**Births**

**Eric** (’93) and Gabriela **Pollom** are proud to announce the birth of their twins, Emma Lynn and Noah Isaac, born on Jan. 15, 2010. They were born 17 weeks premature. Sadly, Noah passed away on Jan. 16 from complications of being severely premature. Emma is a miracle. She was born at 1 pound, 2 ounces and was 11 inches long. So many prayers were answered when she came home April 30, after four months in the NICU. Although it has been a difficult journey, the family knows the Lord has a purpose for this experience. Emma is truly EMMAZING! epollom@cox.net.

Darryl and **Tiffany** (’96) **Mui** celebrate the birth of their daughter, Adelyn Faith, born Dec. 14, 2009. Adelyn arrived weighing 5 pounds and 3 ounces, measuring 16 inches long. She was welcomed home by her big sisters, Amanda Hope, 6, and Amelia Love, 3. At six weeks old, Adelyn became very ill with RSV and was intubated in the PICU. Today she is healthy and the family praises God every day for her. taffymui@yahoo.com.

**Peter** (’97) and **Krista** (’97) **Falk** announce the newest addition to the Falk family: Emily Grayce. Emily was born Nov. 6 and weighed 7...
Football isn’t exactly one of the things that Biola is known for. (Hence the popular T-shirt: “Biola Football. Undefeated Since 1908.”) But the university’s lack of a team hasn’t stopped alumnus David Dawson (’03) from pursuing his dream of playing professionally. The ambitious athlete recently moved to Texas, where he has spent part of this past season practicing with the Dallas Cowboys, with the hopes of breaking into the NFL. And don’t let the tough-guy exterior fool you; he’s also a romantic — evidenced by his operatic marriage proposal to his wife, Carissa (Drews, ’04, M.A. ’06). He recently shared some of his journey with Biola Magazine.

I first came to Biola to play baseball, although I ended up not playing baseball. At Biola, I studied physical therapy and took the Bible classes. I ended up transferring after 2003 and finishing as a triple major at Cal State Fullerton in 2004.

After college, I tried out for the L.A. Avengers, which is an indoor football team. I made the team, but the pay was so low that I just decided to go to work.

I started my own business and my own gym working with elite athletes and semi-pro to pro athletes in Huntington Beach and Long Beach. I catered to all sports, but I had mostly hockey players, some USC football players and some MMA fighters.

I did personal training for four years, which was one of my degrees: kinesiology. It was fun for me because I could research and study — stay up on the latest technology on athletic movements. You’ve got athletes coming in and depending on you to give them that cutting edge to make the elite level.

It was like a ministry because these people look up to you. You become their role model. You spend a lot of time together, so they really listen to a lot of what you say.

Through training the USC football players, I realized that I was just as good as a lot of these guys, and I wanted it more than they did. My wife just looked at me and said, “Why don’t you do it?”

I went to the national free agent combine in Indianapolis in 2008 and did really well. The Dolphins invited me to their fall camp. But I didn’t have any game film, because I hadn’t played football since high school, so I was weeded out right away before I even got there.

I got an agent, who said that I needed to play some indoor football just to have game film and show I can play. I came to a tryout in February of 2009 and I made the arena team out here in Texas. I got the game film and whatnot, and I got recruited out of that.

I’m on a week-to-week contract with the Cowboys. I’m not on the practice roster, but I’ve gone to practice occasionally. I’m kind of at the bottom because I don’t have the game film that a lot of these guys have. Most of these guys have been playing without a break since high school. But they felt that I had some unique talent, that I was really quick, so they have just kind of kept me around.

At this point, I’ve had tryouts with two other teams. The Carolina Panthers seemed pretty interested, but they want to see more film. So I’m going to go up to the Canadian Football League to play hopefully this next year. That’s the plan.

Back in 2007, I came up with an elaborate scheme to propose to my wife. Her friend works at the Rose Bowl, and I figured that it would sound realistic if her friend were to win tickets to Italy, because she puts on huge events all the time. She told Carissa, “I won a trip to Italy and I can bring a friend. Want to come?” Well, of course. So then I arranged for the trip.

My friend and I secretly followed them on a different flight to Europe. The night of the proposal, her friend took Carissa out to dinner and then afterward she followed my friend — without Carissa seeing him — through these canals in Venice to the bridge where I had decided to propose.

I had been taking opera lessons for a few months. Everything echoes really well there, so I probably sounded way better than I really am. But I started singing, and she came over to the bridge and then I proposed.

It would have been really awkward if she had said no.

Here in Texas, we have a church plant that we’re a part of — Journey Church. It’s a small group of about 30 people, but it’s an awesome church. Carissa was able to get a coaching job. She’s assistant coach of the women’s volleyball team at the University of North Texas.

At the same time I’m training in football. I’ve met so many NFL players that are now training me on a daily basis. They call themselves Team Dawson. They’re a wealth of knowledge in the game of football.
Nathan and Kristy (Little, ’98) Cowell are delighted to announce the birth of their third child, Evangeline Joy. She was born Feb. 17 and was welcomed into the family by her big brothers, Judah and Micah, who adore her. The Cowells reside in Placentia, Calif. Nathan is a chiropractor in nearby Anaheim, and Kristy is a stay-at-home mom.

Kirsten (Haaland, ’00) and James (’99) Petermann announce the birth of their first child, Ewan Eliezer, on Sept. 18. Ewan weighed 6 pounds, 7 ounces and measured 18.5 inches. Ewan entered into the eternal rest of his Heavenly Father on Oct. 4 after battling a complex congenital heart defect. During his 16 days on earth, Ewan and his broken heart changed the world. You can read about Ewan’s journey at team-ewan.com.


Kevan and Bethany (Holbrook, ’02) Plumb thank God for the blessing of their third child, Elijah Holbrook Plumb. Elijah arrived July 13 weighing in at 9 pounds, 3 ounces. He is covered in kisses by big brother Ezekiel, 4, and sister Rebekah Jane, 2. Bethany loves staying at home with the crazies and Kevan is a deputy with the Los Angeles Sheriff’s Department.

Shin (’02) and Sarah (Cline, ’03) Kim were married in Santa Barbara in 2007. Alumni in the wedding included Sheela Hooper (’03), and Lesley Hedrick (’03), along with best man John Rinehart (’02) and Colby Long (’02). They joyfully announce the birth of their first child. Trevor Jeremiah was born May 13, 2009. The Kims live in Corona Del Mar, Calif. Shin works for CB Richard Ellis in commercial real estate and Sarah is a pediatric nurse. Sarah and Shin are expecting their second child (a girl) in the spring of 2011.

Mark (’03) and Kim (Senter, ’04) Spicer are happy to announce the birth of their daughter, Kristen Danielle Spicer, on Jan. 28, 2010, in Downey, Calif. She weighed 7 pounds, 4 ounces and measured 21.5 inches long.

Andrew (’04) and Danica (Daniels, ’04) Halverson welcomed Bryce Erling Halverson to their family on May 24, in Sacramento, Calif. He weighed in at 9 pounds, 4 ounces and measured 21 inches long. The Halversons live in Bakersfield, Calif, where Andrew is working as a warden for the California Department of Fish and Game.
Baby Biolans

01) Adelyn Faith Mui
02) Bryce Erling Halverson
03) Elijah Holbrook Plumb
04) Emma Lynn Pollom
05) Leighton Ryder Ploog
06) Lydia Anne Walkowski
07) Savannah Joy Clark
08) Kristen Danielle Spicer
09) Emily Grayce Falk
10) James & Luke Baird
11) Trevor Jeremiah Kim
12) Evangeline Joy Cowell
13) Ewan Eliezer Petermann
14) Sawyer Joshua Hachquet
Michael ('05, M.A. '06) and Abby ('05, M.A. '06) Clark are pleased to announce the birth of their second child, Savannah Joy, born on July 28 at St. Jude Medical Center in Fullerton, Calif. At birth, Savannah weighed 7 pounds, 13 ounces and measured 21 inches. Savannah has a sister, Kate. Both mom and baby are doing well. Children are a gift from the Lord!

Jacob ('06) and Tricia Walkowski joyfully announce the birth of their firstborn daughter, Lydia Anne. Lydia was born on Aug. 16, 2010, weighing 6 pounds, 14 ounces and measuring 20 inches long. The Walkowskis plan to move overseas, where Jacob will teach English. They feel blessed to have the opportunity to raise Lydia in another culture.

Nicole and Brian Baird ('08) of San Bernardino, Calif., announce the birth of their identical twin boys, James Brian and Luke Russell. Born nine weeks premature on Feb. 25, they spent their first 50 days of life in the NICU. They are now healthy, handsome and happy future Biolans. Thanks for all your prayers and support. They are the best thing that ever happened to the Bairds!

Deaths
Forest Mason Stine ('55), who often said that he was “prayed up, packed up and ready to be picked up,” met his Savior face to face the morning of Feb. 17. Forest died from complications of congestive heart failure at the age of 81. Before entering Biola, Forest worked as a barber and served in the U.S. Navy. After graduating from Biola, and later from California Baptist Seminary in May 1960, he served for over 30 years as pastor of four Conservative Baptist Association churches in Southern California and Oregon. He also briefly worked for Biola as a stewardship representative in 1967–68. After Forest retired from full-time ministry, he was involved with visitation, evangelism and Awana until a stroke in June 2008 limited his activity. Even then, he continued to share the gospel with his neighbors and doctors. At his funeral, he was described as a person who loved Jesus, loved people and loved to tell people about Jesus. Forest is survived by his wife of 61 years, Nancy; his five children and their spouses; and five grandchildren and their spouses. Daughters Kathy Stine ('73), Debbie (Stine, '75) Gartrell, Becki (Stine, '77) Saltee, son-in-law Bill Gartrell ('77) and granddaughter Megan Gartrell ('09) are all Biola graduates.

David Richard Sprague ('60) went home to be with our Lord on Aug. 1 after a brief chronic illness. Dave, 69, went to Biola during its last semester at the downtown campus in Los Angeles and the first semester in La Mirada. He also attended Talbot briefly. He went on to serve many years as a professor of speech communication. His last position was at Liberty University in Lynchburg, Va., for 19 years. He was a lifelong supporter of Christian education and did all that he could to promote it.
Think Bigger
There’s not a ‘Trinity verse’ – and that’s a good thing

The Trinity is a biblical doctrine, but let’s admit it: There’s something annoying about how hard it is to put your finger on a verse that states the whole doctrine.

The Bible presents the elements of the doctrine in numerous passages, of course: that there is only one God; that the Father is God; that the Son is God; and that the Spirit is God. We can also tell easily enough that the Father, Son and Spirit are really distinct from one another, and are not just three names for one person. If you hold all those clear teachings of Scripture in your mind at one time and think through them together, the doctrine of the Trinity is inevitable. Trinitarianism is a biblical doctrine and all the ingredients are given to us there. Just add thought and you have the classic doctrine.

Like most evangelicals, though, I would prefer to have a doctrine be stated clearly and concisely in one place. I like my doctrines verse-sized. I sometimes wish there were one verse that said, “God is one being in three persons, Father, Son and Holy Spirit.” The doctrine of the Trinity, though, is simply not verse-sized. Sometimes that feels like a disadvantage, but in fact it’s an advantage. The doctrine of the Trinity is a massive, comprehensive, full-Bible doctrine that serves to expand our minds as readers of Scripture. In Scripture, God is leading his people to understand who he is as Father, Son and Spirit.

For example, set aside for a moment the desire to fit the doctrine into one verse. Look instead at how it shows up in a slightly larger (three verses) passage, Galatians 4:4–6: “But when the fullness of time had come, God sent forth his Son … to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’” Paul is describing God’s greatest acts in the history of salvation, and those acts are specifically Trinitarian: The Father sends the Son and the Spirit to save.

Or try to take in 12 verses at once: Ephesians 1:3–14 is one gigantic sentence (in Greek) that surveys all of God’s plans and intentions from eternity past, through our present salvation, and on to final redemption. Three times it points us to the kind intention of God’s will, and three times it points us to the praise of his glory. The fundamental movement of the passage, though, is from the Father’s choosing and predestining us in love, through the beloved Son’s death for our forgiveness, to the Holy Spirit’s work sealing us for redemption.

Once you learn to see the Trinity shaping these larger stretches of Scripture, you’re ready to notice how entire books of the Bible are structured by the same Trinitarian logic. In Galatians, for example, Paul proves his gospel of faith against salvation by works in a three-part argument: The Galatians received the Spirit by faith, God promised Abraham that he would justify the Gentiles by faith, and Christ redeemed us from the curse of the law. The great are of Romans runs from the Father’s judgment through the Son’s propitiation to the Spirit’s deliverance.

If you want to catch a glimpse of the Trinity as the big story behind the Bible, the best thing to do is to read the Gospel of John fast, in one sitting. Your dominant impression during the first half will be that the Father and the Son love each other, and in the second half the Holy Spirit will burst into your attention as the fulfillment of the revelation.

There are a handful of verses where the three persons are named in one place, such as Matthew 28:19 and 2 Corinthians 13:13. These classic passages have the advantage of being comfortably verse-sized. But when we move on from the partial glimpses of the Trinity we can get from single verses, we are led on to larger stretches of argument, wider vistas of insight, and a more inclusive expance of God’s self-revelation through Scripture. And that prepares our minds for the biggest Christian thought of all: The whole Bible is one complete book that reveals the Trinity. That fact is what the ancient church fathers meant when they summarized the Christian faith in the Apostles’ Creed: “I believe in God the Father … and in his only Son, our Lord Jesus Christ … and in the Holy Spirit.”

The Trinity is a biblical doctrine, therefore, in a very special sense: not in any one verse, but as the key to the entire book.

Fred Sanders
Associate professor of theology in Biola’s Torrey Honors Institute; Sanders’ latest book, The Deep Things of God: How the Trinity Changes Everything, was published in August.
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