



A
GRANDER
STORY

•
AN INVITATION
TO CHRISTIAN
PROFESSORS

RICK HOVE
HEATHER HOLLEMAN

A Grander Story is an indispensable guide for Christians in the academy seeking to view their scholarship through the lens of God’s kingdom. Theologically sound and full of practical insight, this text challenges current and future faculty to utilize their talents to exalt Christ in the mission field of the modern university.

—Cullen Buie

Associate professor of mechanical engineering
Massachusetts Institute of Technology

This delightful book will encourage and inspire students and faculty at Christian and secular universities to think deeply about the call on their lives. Blending individual stories with scripture, the editors skillfully use real life situations to illustrate important truths about Christ and the University. Each short chapter ends with thought-provoking questions sure to generate lively discussion and personal application.

—Carol M. Swain

Professor of political science and professor of law
Vanderbilt University

A Grander Story is a must read for Christian graduate students and professors in both secular and Christian universities. This book will challenge the way you think about your life in the university, and it will provide you with new vision and perspective on what it means to be a Christian professor.

—Geraldine E. Forsberg

Senior instructor of English
Western Washington University

Starting with scriptural foundations and continuing with a host of easy-to-implement practical examples, this book will both challenge and encourage any serious Christ-following academic to spread the good news of the kingdom on their campus. A treasure trove for Christian faculty seeking to “sharpen one another” with like-minded believers.

—Greg Bashford

Professor of biological systems engineering
University of Nebraska-Lincoln

Read this book and be inspired to consider afresh the supremacy of Christ in all places—especially the university setting. Borne out of years of experience in diverse settings, Hove, Holleman, and contributors offer practical and personal wisdom for Christians seeking to live for Christ in the academy.

—Nathan Thielman
Professor of medicine and global health
Duke University

A Grander Story has been such a blessing to me. The stories capture so many of the thoughts and emotions I've had since joining the academy ten years ago. It's a comfort to know that I'm not alone in what I have been feeling. And this knowledge brings courage. The faculty stories and tips/suggestions have already greatly helped me.

—Heidi Hennink-Kaminski
Associate professor, School of Media and Journalism
University of North Carolina, Chapel Hill

Fabulous book! I think it is tour de force; I hope all Christian faculty members will read it. Read this book if you've ever wondered how your position as a Christian professor can make a difference in the expansion of God's Kingdom. Read this book if you could use some encouragement by seeing how other Christian faculty have attempted to honor Christ at their institutions and in their disciplines. Read this book!

—Buff Furman
Professor of mechanical engineering
San Jose State University

A recurring theme of this book is that we in the academy are called to be Christians who happen to be professors, rather than professors who happen to be Christians. The distinction is profound; but for me, reflecting that new identity was far from easy in a law school environment. In these pages, Rick and Heather offer encouragement to all of us who strive in the face of many challenges to be used by Him as a part of His grander story.

—Scott L. Silliman
Professor Emeritus of the Practice of Law
Duke University Law School

Throughout this excellent book, we see a grander story for us academics, well beyond routine research and teaching. A few years ago, I started to identify myself as a Christian in my introductory lectures, wondering what would come of it. My wondering dissolved forever when a recent PhD recruit told me that my simple words made a deep and positive impact. It's so satisfying that we can be a part of the grander story!

—Shan Xiang Wang

Professor and associate chair of materials science and engineering
Stanford University

A Grander Story provides an excellent opportunity for faculty and administrators to reflect on their role in higher education as followers of Christ. A careful blend of first-person accounts, scripture, and scholarly references, this book encourages readers to explore their motives for teaching, research, service, and relationships and to consider how everything we do should be guided by our faith.

—Rochelle Ford

Professor and chair of the Newhouse Public Relations Department
Syracuse University

I strongly recommend *A Grander Story* to every Christian called to the professoriate. I sometimes think of my walk with Jesus on campus as the continuing and ultimate postdoctoral fellowship, preparing me to finally be a complete member of his academy. I found Rick Hove and Heather Holleman's writing plus the individual stories of six other faculty inspiring me to another level of that postdoc!

—Chris Macosko

Professor of chemical engineering and materials science
University of Minnesota

A Grander Story

An Invitation to Christian Professors

Rick Hove

Heather Holleman



To all courageous Christian professors

“He must increase, but I must decrease.”

—John the Baptist, John 3:30

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Part 1

A Grander Story

The Story

Last summer, a retired professor and I (Rick) floated down 187 miles of the Grand Canyon, from the Lee's Ferry launch to the Whitmore helipad, where a helicopter retrieved us from the bowels of the canyon. I will forever treasure this experience for a litany of reasons, but chief among them is the way those seven days, a mile deep in a canyon, altered my view of life.

Each evening, our group set up cots on the river's edge as eighteen thousand cubic feet of water a second roared by our heads. Eighteen thousand cubic feet of water *every second*. Imagine the roar of it and the reminder of such power. Each evening, not long into the darkness, moonlight suddenly dusted one rim's edge, more than a mile above our heads. Though the moon remained hidden from our vision, as it rose, its soothing light crept down into the canyon, illuminating the nuanced hues of the stratified canyon wall. Once the amber light touched the canyon bottom, it meandered across the shoreline, onto the river, revealing the surging Colorado River. Slowly the moon's beams danced their way across the river, ascending the opposing wall, showcasing yet more of God's breathtaking handiwork. When the moonlight finally evaporated off the second rim, a faint glow became discernable from somewhere up there, far outside the canyon. Though it would be some time before we welcomed the warming sun's beams to our cots, notice was delivered: a new day was ours.

As we sat in solitude on the edge of the river, more than a mile into the earth, with eighteen thousand cubic feet of water per second rushing by, nothing could be clearer than this: life is bigger than us. It is not because we are in the canyon that it is "grand." The canyon is grand whether we or anyone else happens to be in it. In that canyon, each of us awoke to the wonderfully fresh realization that our lives are part of a much grander story. Something more beautiful, more powerful, and more compelling was transpiring, something we had little to do with. Yet still, we were there. Our lives intersect the grander story; they play a key role in the grander story; but they never supplant the grander story nor rival it as the ultimate narrative.

Metanarratives have fallen into disrepute within certain academic circles, but the God of the Bible claims to be the author of an ongoing metastory that can be succinctly summarized as creation, fall, redemption, and restoration.¹ Our lives are lived out in a world that is created and owned by God, in a world that has

fallen, and yet in a world where God has made Himself known through the life, death, and resurrection of His Son. This is a world that retains remarkable evidence of God's creative image and one day will be fully restored. We are not given the specifics of the restoration we might clamor for, and one's theological persuasions will doubtless impact how one envisions the restoration taking place, yet undeniably God is in the business of redeeming a people for Himself and restoring His creation; He will assuredly complete the task for His glory.

Our Role in the Story

A “grander story” perspective on life changes everything. One winter day in Chicago when I was in graduate school, I joined thousands of other scholars and pastors for a leadership conference held at one of the most influential churches in America. The facilities of this complex are impressive, more what one might expect at a new professional sports arena than a typical church. During a break, I entered the men's room, cavernous enough to pass as a short wing of a lesser building. I was surprised to be greeted by a gentleman, in a finely tailored suit, who was welcoming conventioners to this humble locale of a bathroom; this was a first for me. We introduced ourselves. A successful businessman in a Chicago suburb, he had taken the day off of work to *serve in the conference bathroom*: “I want to help advance the cause of Christ through serving you all at this conference.” I thanked him but marveled that this gentleman was so in tune with the grander story that he did not miss an opportunity to advance God's story to redeem and bless the world, even if it meant losing a day of vacation, by serving in a men's bathroom.

In the stories that form [part 2](#) of this book, readers will often notice this “grander story” perspective. For example, at some point in many of these journeys, a faculty member comes to affirm the difference between being a “professor who is a Christian” and a “Christian who is a professor.” This distinction is life-defining and flows from the reality that our career designations are not the ultimate referent in the world. Rather, this grander story is the ultimate metanarrative that shapes life; our lesser particular stories rightly find their place in relation to His grander story.

The majestic God of the universe brought you into the world, endowed you with certain gifts and abilities, and called you to play a pivotal role in one of the most strategic places in the world, the university. His grand story gives meaning to our particular stories, not vice versa, and His story provides the framework to tackle the questions: As a Christian professor, how shall I then live? How is my

particular story as a Christian academic shaped by His grander story? What story will my life ultimately tell?

God's grander story beckons as the ultimate referent for a life wisely lived. After all, His story precedes us (we had nothing to do with being born into this story), and our lives are but a subplot to His greater story (this story will continue far beyond us), and it is His ultimate story that provides meaning to all of life. How should we live as Christian academics? By recognizing the grander story and aligning our lives to its central character, themes, and purposes.

If the illustration of the vastness of the Grand Canyon, or any other splendid exhibit of the enormity of God, serves to convince us that life is not about us, an astute critic could proffer this as evidence that if such is the case, then our individual lives matter as little as a drop of water crashing through the canyon. If the ultimate story is God's story, and if our stories find their significance in light of God's story, would it not follow that any particular life story is insignificant? The scriptures resoundingly refute such thinking: God created each of us for the purpose of playing a unique role in His grand story. In Psalm 139:13–14, the author notes, "For you formed my inward parts; you knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made." Each of us is handmade by God; this might be the most soul-encouraging verse in the Bible.

In Ephesians 2:10, the Apostle Paul expresses a similar thought: "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." Every faculty member, whether a full professor or adjunct, at teaching colleges, R1 universities, or local community colleges, has been created by God, gifted by God, and called by God to play a unique role in God's plan. These good works will include works with students and colleagues, works within a department and across disciplines, and works to bring hope to the world. It's a stirring thought to think God created you, gifted you, and called you to play a particular role in changing the world from your unique place in academe. You were created *for* this grander story.

Many Christian professors go to their particular jobs on campus each day constrained by the mind-set, "This is the best academic job I can find." Very few, from our experience, embrace their current position in this way: (1) God has created me for *this* job; (2) God has gifted me to do *this* work; (3) God has called me to *this* particular place, people, and academic work; and (4) God has gone ahead of me today to create particular good works for me to do, through which He can use me to help change the world.

When we combine the two truths that (1) our lives are part of God's grander

story and (2) God has created and gifted *each of us* to be part of this thrilling plan, then our vocations find new meaning.

Every believer makes a specific contribution to the mission and work of God, but Christian professors are privileged to be at the heart of a truly strategic mission field: the university. One of the professors who shares his professional journey in a coming chapter frequently comments that he is absolutely certain that the university where he serves as a full professor is the most spiritually dark locale in his entire state: “If you could make an infographic to chart spiritual darkness, I’m certain our university would be in the center of the biggest black dot in the state.” He is surely correct, which is why this university is such a great place to be! For decades this professor has made these great people and this fine institution to be his family and his home, seeking to bring love, hope, and light to the entire academic community around him. This university, as most, shapes the entire state, nation, and world.

If you think about it, so much of what we love and cherish is downstream of the American university:

- Every child and grandchild, for generations to come, even if they don’t attend college, will be shaped by our universities’ contributions to culture.
- The belief systems and values of our nation flow largely from our universities.
- Almost all our civic, judicial, and business leaders are shaped in our universities.
- The greatest challenges and crises facing our nation and the world are addressed through research in our universities.
- Scholars in our universities serve as primary arbiters of what is good and true for the rest of our society.
- Professors establish the culture or “climate” that encourages or prevents the gospel from taking root.

Other reasons could be offered as well. It is difficult to conceive of an institution with greater potential to shape (and bless!) the world than the university.

In Luke 6:40, Jesus remarked, “Everyone when he is fully trained will be like his *teacher*” (emphasis mine). Personally, we wouldn’t have concluded this; we would have suggested, “Everyone when he is fully trained will be like his *teaching*.” But according to Jesus, teachers indelibly shape students. There are two sides to this coin: If students become like their teachers, what are the

ramifications of generation after generation of university students graduating without ever having met a single professor they knew to be a Christian? Conversely, what would be the impact if every university student in America had the opportunity, at least once, to study under a Christ-following professor? This reason alone, that our universities shape every future generation, is decisive evidence for the critical importance of the university as a mission field.

For a multitude of compelling reasons, the university is a strategic institution for the cause of the gospel as well as for the flourishing of our country and the world. Correspondingly, the Christian faculty member is positioned to play a critical role in God's plan to redeem and bless the world by having a privileged seat in one of the most strategic mission fields in the world.

Life in Light of the Story

We live in the portion of God's story that is after the "fall" and "redemption" and before the final "restoration." Theologians refer to this as a period of "already/not yet" tension: We have a down payment of God's presence in the Spirit, but we long to be with Him face-to-face; the power of sin has been dealt with at the cross but not the presence of sin; we will live forever, but we physically die. Life often feels much more like pushing a rock uphill than water flowing downhill. In this era, our lives both inside and outside the university are a confused amalgamation of hope and heartbreak. We cling to and celebrate in our redemption in Christ, while still longing for a wholeness that is not yet ours.

While participating in a small group at Duke University, I asked the question, "If you could change one thing about your life, what would it be?" The group grew reflectively sober. At the time I offered the question, I honestly thought of it more as an "ice breaker" than a "share your soul" sort of question, but here are but a few of the comments that came forward:

"I wish my parents had stayed together."

"I wish I had never gotten into pornography."

"I wish I would have not done some things that I have done."

Don't ask this question to students or professors unless you expect to be sobered by the pain-filled answers.

One hardly needs to pause to tell the stories of personal brokenness within the academy. We tend to measure our worth by our performance and critique any and all who dare expose weaknesses inherent in it. We are prone to be enamored

of ourselves, critical of others, and as happy as the good reviews of our latest journal article or teaching evaluation. A friend who led Cru's former graduate student ministry actually created a grad crisis help line. No one familiar with academe would ever wonder, "Why would you need that?"

In pastor and author Paul David Tripp's book *What Did You Expect?*² he reflects on how "the fall" influences marriages in particular: We married (if we are married) a broken person, right? We ourselves are shattered and broken people, right? We live in a broken world, right? So, Tripp muses, what should we expect in our marriages? We irrationally (yet wholeheartedly!) expect marriage to be endless days of smiles and romantic bliss. We would credit whoever coined this phrase if we knew the source, but the expression "expectations are premeditated resentments" is genius. If one expects a marriage (and career) full of perpetual smiles and romantic bliss and one gets the pressure of getting tenure and a colicky infant, there is a catastrophic collision of expectations. Tripp's wisdom is very helpful: we live out our married lives (and single lives) in the context of a broken world, so we should expect unmet expectations and difficulties. Thanks be to God that we have a Savior!

The same could be said of our departments, our academic pursuits, and our professional relationships. What do we expect on this side of the fall? Expectations, acknowledged or not, can lead us toward lives of bitterness. On the other hand, if we embrace that our stories will always be lived out in a world that has pain and difficulties, it will help us flourish despite this, even as we trust God to provide strength to do what He has called us to do. The life God has given each of us, including the call to the university, is one that will be worked out in the midst of challenges and difficulties. This is why pastor and professor Zack Eswine writes, "All this is to say that the wise learn to manage life, not by frantically trying to glue together the knocked-over vase, but by gathering all of the shattered jagged pieces and powdered dust from the floor and bringing them then to God."³ In our tumultuous world, our great assurance is Jesus, the "sure and steadfast anchor of the soul" (Heb. 6:19).

This tension, or conflict, between God's good creation and the broken state of the world is evident everywhere, not only in the relationships of academe, but in our Christian intellectual pursuits as well. In distinguished professor of philosophy Alvin Plantinga's insightful essay "On Christian Scholarship," he observes: "Christian thinkers going back at least to Augustine have seen human history as involving a sort of contest, or battle, or struggle between two implacably opposed spiritual forces. . . . Augustine was right; and the contemporary western intellectual world, like the world of his times, is a

battleground or arena in which rages a battle for our souls.”⁴ The “unhappy fact,” according to Plantinga, is that in this struggle, Christians often find themselves a disdained minority: “Scholarship and science are not neutral, but are deeply involved in the struggle between Christian theism, perennial naturalism and creative anti-realism. And the unhappy fact is that at present (and in our part of the world) it is the latter two that are in the ascendancy. Christian theism has perhaps made some small steps back in recent years; but it is surely the minority opinion among our colleagues in Western universities.”⁵

Do not be surprised by travail in your personal and academic life; the grander story assures us this will be our lot. Yet there is great provision in Christ. The hymn writer George Matheson penned these words as he sought Christ in the midst of his personal crisis: “O love that will not let me go, I rest my weary soul in thee. And I give thee back the life I owe, that in thine ocean depth its flow, may richer, fuller be.”⁶ The “redemption” chapter of God’s grander story features the remarkable announcement of the good news that this Savior, and this salvation, is available to all.

Why highlight the angst and struggle that, though common to all students and professors, finds poignant expression in the daily realities of a Christ-following professor? Because without embracing this reality, one might be tempted to shrink back from living for the grander story. Or one might desperately search for vain hope in idols, like a CV, that will never be able to rescue or provide life. Or one might sadly even lose all hope that there *is* a grander story. We need to embrace that difficulties of all varieties, personal and academic, characterize God’s story (for the moment). In this case, as someone said, “reality is our friend.” But an even wiser friend commented, “Yes. But it can’t be your only friend.” Thankfully, hardship is hardly the sole vestige of God’s grander story today.

To the perceptive observer, the first chapter of this story, “creation,” and the promise of the final chapter, “restoration,” speak as poignantly as the ramifications of the “fall.” Sure, life as we know it now *is* lived in a fallen world, yet even the ability to recognize this lack points to the reality that we were made for something better. We long to live. But we die. We were made for community. But we (and our friends) manage to make this nigh impossible. We were created for a world of justice and peace. But we awaken to the morning news. Our country, for example, faces a huge racial crisis. There is plenty of blame to go around (what would you expect in a broken world?), but surging beneath our boiling racial cauldron, fueled by centuries of injustice, is the epic reality that (for most people, anyway) we *know* it should not be this way. We

don't *want* it to be this way. We know we were made for something so much better. The echoes of creation are everywhere, oft-revealed in our deep cravings for a future that will one day be whole.

The assurance of restoration of all things appears in the scriptures as a motivation to live one's life for God's grander story. In the end, God triumphs. In the end, there will be wholeness, justice, and peace. In the end, there will be no more tears. So the Apostle Paul encourages the Corinthians, "Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (1 Cor. 15:58). The Christian academic finds daily strength and joy in knowing that his labor is not in vain. Everything from the smallest unnoticed deed done for a student to the largest grant proposal or journal publication—everything—will not be in vain if it is done as "the work of the Lord." Everything done unto the Lord is part of a grander story to restore the world.

A Christian academic finds ultimate meaning and significance in the news that God has gifted her, has called her to a specific realm of knowledge and a locale, and has specific plans to use her to be a part of His kingdom plan to bless and redeem the world. This is no byline of a story; this *is* the story. For Christ followers, the transcendence and trajectory of God's created world is unmistakable, and the calling to research it, declare it, and contribute to it is treasured. And though this calling likely transpires through seasons of trials and tears, an academic life offered to God, and lived for God, is assured of triumph and ultimate significance due to its pivotal place in God's grander story. God invites you, as an academic, to be part of His forever relevant, forever soul satisfying, and forever ultimately glorious plan to bring the hope of Jesus Christ to the world.

Living for the grander story changes everything; it is like watching a television drama where the protagonist you love is in danger, but you are assured he or she survives because without that protagonist, future episodes couldn't exist. The curiosity is then about wonderful twists and turns of the story line on the way to its undeniable conclusion. What insight, encouragement, and ultimate motivation are found in God's grander story?

I (Heather), while a PhD student in English literature at the University of Michigan, struggled to understand a grander story beyond my own narcissistic ideas of what earning that degree would mean for my story. I wanted, like everyone else around me, to make a name for myself in my field. I wanted recognition, applause, and importance. Alongside my cohort of twelve PhD candidates, I lived in anxiety, fear, desperation, and shame as I wrote more,

researched endlessly, and tried to prove myself with every clever comment in our graduate seminars. Every once in a while, I would stop and say to myself, “What am I really doing? What do I really want? What is all this actually for?”

I didn’t know it at the time, but I was searching for a grander story.

As I grew as a Christian during this time, Jesus was capturing my heart with His great love and acceptance of me. I had memorized Psalm 16:8 (“I have set the Lord always before me; because he is at my right hand, I shall not be shaken.”) and Galatians 2:20 (“I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me”). But I struggled to see these truths take root in my life.

One lonely evening, I sat outside of my office feeling particularly discouraged and trapped. I wanted more out of life, but I didn’t know what I was really searching for. I asked a fellow candidate this question: “What do you think is the greatest thing that could ever happen to you?”

We were sitting on an old leather couch in the common area outside our offices in the English department. What would she say? What would I have said? Was she thinking about marriage and children? Was she thinking about a Nobel Prize?

She looked at me carefully and answered, “To get a research article published.”

I nodded my head in acknowledgement of her answer. Then, because I didn’t say a word and the silence was probably uncomfortable, she added, “I guess I don’t really know.” We were sad; both of us looked at our shoes, and although nobody spoke, I think we both knew we were somehow missing out on a grander story. We knew that publication in an academic journal would matter in some ways, but saying that it represented the *greatest thing* suddenly seemed ridiculous. Would publication be our only and greatest legacy?

In those years, God kindly led me to reconsider my life purpose. It took two years for me to process this. Eventually, I came to realize that God created me to know Him, follow Him, and be part of His plan to redeem and bless the world. The avenue for me doing this was teaching, research, and writing—yes, even about nineteenth-century British lyric poetry, in particular Samuel Taylor Coleridge, William Wordsworth, and Elizabeth Barrett Browning. The greatest thing that could happen to me—the grander story—was that I might abide in Jesus and participate in whatever God was doing on this earth to bring glory to Himself, including helping others come to know Him. That marvelous story

meant that every day in the English department was about Jesus orchestrating divine encounters to advance kingdom purposes. Suddenly, my little kingdom of publishing and college teaching bowed to the magnificence of God's grand design to include me, with my gifts and talents, in His redemptive plan. I still loved all my research, teaching, and courses, but now they shimmered with the glory of God's purposes in these places. They became sacred spaces; teaching was a sacred vocation; research became an unearthing of God's design in my topic; my courses were holy sites, a place to appropriately search for ways God's truth might permeate the darkest literary theory that set itself up against the knowledge of God.

One day I was driving from Ann Arbor to a little town called Saline, Michigan, for a gathering of Christian graduate students. I was excited to meet a particularly handsome new organic chemistry PhD student (who later became my husband, and now we have two daughters!). I was on a back road with snow falling when I cried out, "I have a purpose, and it's not about me!" With that group of Christians, I learned how to share my faith, write an academic personal testimony, teach from a Christian worldview, and pose research questions that tapped into the grander story. I began to privately worship Jesus in every class because I learned that in Christ "are hidden all the treasures of wisdom and knowledge" (Col. 2:3), and I learned that Christ "is before all things, and in him all things hold together" (Col. 1:17). I began to see that God had called me to be in this great place and that He would "establish the work of my hands" (Ps. 90:17) and "accomplish all that concerns me" (Isa. 26:12, NIV). This was the grander story I wanted to be part of.

This is the grander story I want my life to tell.

Reflecting on the Grander Story

1. Have you experienced a "Grand Canyon moment" when you realized your small place in a much larger world? If so, how did this impact you? If not, what are other experiences that remind you that the ultimate story of life is not about you?
2. Consider the world around you through the lens of the four chapters of God's grander story. What evidences do you see that point to creation, fall, redemption, and restoration?
3. What are some particular ways an academic's life might change as he or she begins to live for the grander story?
4. Disappointment, discouragement, and failure are part of most

academic journeys. Share one particularly difficult experience you've had as an academic. How might a "grander story" view speak into this?

5. Right now in your academic journey, how would you say your work and life intersect with the grander story?

Notes

1. For a succinct summary of the Bible story, told in seven chapters versus four, see Vaughn Roberts, *God's Big Picture: Tracing the Story-Line of the Bible* (Leicester, UK: InterVarsity Press, 2004). On finding your place in God's story, see D. A. Carson, *The God Who Is There: Finding Your Place in God's Story* (Grand Rapids, MI: Baker, 2010).
2. Paul Tripp, *What Did You Expect? Redeeming the Realities of Marriage* (Wheaton, IL: Crossway, 2010).
3. Zack W. Eswine, *Recovering Eden: The Gospel According to Ecclesiastes*, Gospel According to the Old Testament series (Phillipsburg, NJ: P & R Publishing, 2014), Kindle edition, locations 1507–9.
4. Alvin Plantinga, "On Christian Scholarship," in *The Challenge and Promise of a Catholic University*, ed. Theodore Hesburgh (Notre Dame, IN: University of Notre Dame Press, 1994), 268.
5. *Ibid.*, 290–91.
6. George Matheson, "Oh, Love That Will Not Let Me Go."

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