

The Christian and the Campus

By Dr. Manford George Gutzke

Table of Contents

1. USING THE MIND
2. THE CHALLENGE OF THE UNIVERSITY
3. BIG WORDS
4. BIG MONEY
5. THE CURRICULUM
6. STATUS SEEKING
7. LEARNING PLUS
8. THE PROBLEM OF TRADITION
9. SCIENCE AND THE BIBLE
10. ROBBED
11. HOPE FOR THE CAMPUS
12. THE WISDOM OF THIS WORLD

Using The Mind

"Come now, and let us reason together, saith the Lord" (Isaiah 1:18). These words in the Old Testament underscore the fact that a person can use his mind in understanding the ways of God. When our young people go off to college and when we are so much aware of the importance of intellectual considerations, it would be a good thing for Christians to consider together the use of the mind.

Is it necessarily an evil thing that a person can think? And is it necessarily a dangerous thing to come up with ideas or to use, the mind? Thinking can save a man's life. Thinking can prolong a man's life, and thinking can make living much richer. Because a man can foresee situations, he can plan. A man can become aware of various factors that are involved before he actually has to act. In this way a man may be able to hold off some decision that he has to make until he has had time to study it.

The human being is not just living automatically. Oftentimes we may think that our daily life is just one round of things happening one after another until we feel like a mechanical robot in the midst of everything; but this isn't true. Man actually is an adjustable creature. He can be flexible in his response. In other words, I don't have to do what I am doing. I could do differently. And I don't have to do tomorrow what is directly in front of me. I could turn to the right or to the left. How often persons will say when the day is over, "If I had only known." This could of course mean, and often does mean, "If I had only thought before I went into it." And this is right. This is proper. The mind is something that God has given us and something that we should use.

When Christians are looking forward in their own lives, and our young people are going off to college, and we are all face to face with what comes from the centers of learning, actually the fact that they stress the intellectual and mental approach is not necessarily bad. The Apostle Paul speaks of the mind of man: "let this mind be in you which was also in Christ Jesus" (Phil. 2:5). The prophet Isaiah speaks of reason: "Come now, and let us reason together, saith the Lord."

When we're talking about the mind, sometimes the word we use is consciousness. Or perhaps we speak of being aware of things and we use the word knowledge. And sometimes we use the word reason. All of this just points up the fact that there are things to be known, and when a person has an acquaintance with facts and he has a knowledge of events and persons, and he knows about issues, all of these are molded together in his mind. The data that we get from our senses make up our thoughts. The word for this is cognition. The mind has in it the ability of cognition.

The mind also has the ability to register feelings, feelings of joy or of sadness, feelings of victory or of defeat, feelings of happiness or unhappiness. Our feelings usually come from our mind's analysis of how various things and circumstances affect ourselves. When something threatens us we are frightened. When something helps us we are pleased. In either case our energy is aroused. And the word for this reaction of our mind is emotion.

There is one other word I want to point out to you. It has to do with your will. We have the ability to choose. We can have aims and goals. We can select to go north instead of east or west. We can have a motive. We can have a reason for doing things. And here the word is volition. It's when we make up our minds how we're going to act or what we're going to do. Cognition is knowing, emotion is feeling and volition is doing.

Now the mind of man is very much like a vast body of water. It is fed by streams of experience coming in from all over, just as streams of water flow into a lake. The temperature of that water is like

the emotion that we feel and, if there's a current in it, if the water is moving in or out of the lake, it's like the will in action.

Christians must face the fact that when our young people go off to college they are going to have their minds trained. Is there anything wrong about that? It is in the reflecting on things that a person calls to mind certain facts, and considers and feels the weight of things, and gets the meaning and makes the choice and makes a selection. This is the way the mind functions. Now when the mind is thinking soundly and logically and intelligently, we can say that a person is rational. That's because such a person can give a reason for what he thinks or says or does. In I Peter 3:14-17 this is mentioned: "But, and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be ye troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

People hear our testimony as Christians and they hear that we trust in God, that we depend upon God, and we tell them that they could have a similar trust in God. If anyone is going to pay attention to what we say, they have to be given some reason for it, and this is where the mind comes in. You and I should actually exercise the mind and use the mind along these lines. I can tell you right now that when a person can give a reason for the things that he is doing and the way he is doing them, he has a much greater feeling of satisfaction. Paul, speaking about these things to Timothy, says in 2 Timothy 1: 7: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." There is nothing wrong with thinking things over. God gave us a mind so that we can consider everything, think over everything.

We should look not only north but look south and east and west as well. look around at everything. There's the possibility of real danger if we look in just one direction. If we are trying to understand the world and we want to understand life and we want to, as it were, think things through in an intelligent way, we wouldn't arbitrarily leave out God; that would be very foolish. The Bible says that the fear of the Lord is the beginning of wisdom.

Perhaps you are a young person going off to college or university; let me ask you one thing right at the outset: Would you feel that you had really learned wisely, if you didn't learn about God? Would you really feel that you had come to a true understanding of things in this world, if you had no understanding about God? Your mind can reason, can put things together, can see the relationship between things. Well wouldn't you reason about God, for instance, that if God is the Creator and if He is the keeper, isn't He your judge? If God is the judge, what should be your attitude toward Him? If He is in control, could He possibly watch over you? Could He take care of you? And if, when you're through with this world, you're going to stand in the presence of God, by what standard is He going to judge you? Will you be judged by the things done in the body? If you knew that you were going to be judged for the deeds done in the body, wouldn't it make a difference in the way you live?

Proper thinking is bound to bring all these things to the surface of your mind. You want to know what things are important. Is it important that just now you feel good? Or is it important thing that just now you do what tomorrow will turn out good? In other words, it is up to your mind to esteem values, appraise things, come to the decision whether something is good or bad, whether it's wise or unwise. Then again, what do you want out of life? Where are you going? What are you doing? What sort of aim do you cherish? What kind of purpose do you have? What kind of procedure are you going to follow? What is your plan? What is your will? All these things are very, very important and all of these things are decided in your mind.

Training the mind can be very useful. But at the same time the things that happen to the mind can be

very dangerous. Remember our illustration of ideas and experiences flowing into the mind like streams flowing into a lake. So in a person's mind there are ideas that come from every place. One day, as I was traveling through the country, I happened to go by a spot where there was a spring by the side of the road, and it looked like drinking water. But a big sign said, "This water is contaminated." Now you know, with reference to the mind, it is one thing to have ideas (all kinds of ideas in the mind are being formed about a great many things), but a person's knowledge can be contaminated. In this sense I am reminded of how Paul was thinking when he wrote, "This I say therefore, and testify in the Lord, that ye henceforth walk not as the other Gentiles walk, in the vanity of their mind." Now, how would a person have a mind that was vain? Listen as Paul continues: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17-18).

It is possible for a person to be just plain blind about things; and because they're blind, their understanding is in the dark. Actually, as a whole, this is not so hard to grasp. You see, when you're looking at a thing you only look at it from one side. If I look at a building, I see it from one side. It probably has three other sides. I saw it from one side, or from one angle. And the same can be true with any kind of information; your information can be seriously slanted. Thus in learning, it is very important that you should see everything and look at all sides of every question.

Have you ever played the game where several people go and look at a table on which there are a multitude of objects; then each one goes away and writes down everything he remembers? If you have ever played that game, you will know that the amazing thing is that no one person ever seems to remember exactly the same as any other one person. In other words, some people will remember a certain series of things, and other people will remember other things. We tend to select what we see. If we look out at a situation where there are a great many different things, there are some of those things we never notice. That's because we're not interested in them. So it is with reference to the things of life and the things of God. It could very well be that a person might overlook something, no matter how photographic he might consider his memory to be. A tinted lens in the camera can screen out certain colors, and people's minds are like that.

Some years ago I had the experience of a person coming to me to ask for help in thinking about God. This person said he just couldn't seem to get the idea of God in his mind. Just outside, on the horizon, was a big mountain. I asked this person if he could understand the conditions under which I could put him out in the front yard, with that mountain over there, and yet put him in such a way that in broad daylight with his eyes open he couldn't see that mountain. This particular person thought about it for awhile and finally said, "Oh, you mean if I had my back turned to it?" I said, "Exactly! If you had your back turned to it, you could look as long as you wanted and you'd never see that mountain." So it is with reference to the things of God. If you won't look at them, you won't see them.

There are other limitations to reason. I wonder if you realize that reason cannot supply any new information. Some years ago I was struck by this. I know that the Greeks of old time were very much interested in the things of this world, especially the things of nature. But do you know that the smartest Greek, any one of them, never figured out that North America was over here; he never saw it. And I hope you won't mind if I tell you that the dumbest Indian over here knew it all the time. I'm not just saying that to be funny. I am saying that to bring something to your mind. The realities of God exist. But if you don't look, you won't see. And if you do look, you will see.

There is nothing wrong with having an informed mind. Just make sure it's informed about the right things. And then you want to keep in mind that thinking alone is not enough. Thinking is a good deal

like walking. It depends entirely on where you're going. You could be walking around in circles and never get anywhere. If you're going to use walking for progress, you need to have something in mind and go for it.

So I would say that so far as our young people are concerned (and all of us are concerned with reference to the mind), your mind was made to be used. Use it for thinking about God, turning to God, remembering the things of God, focusing attention upon the things of God. There's no harm in it. You can exercise your mind as much as you want to; but remember this, if you don't look at the mountain, you won't see it. And if you don't look at God you won't see Him.

There is life for a look at the crucified One. There is life at this moment for thee. And if you will turn and look honestly at the Lord Jesus Christ and look honestly at the things of the gospel and look honestly at what He has done for you and look honestly at what is revealed in the Scriptures, God will show you the truth that will indeed make you free.

2

The Challenge of the University

"Have any of the rulers or of the Pharisees believed on Him.? But this people who knoweth not the law are cursed" (John 7:48-49). These words were spoken by the Pharisees when the officers sent to 'arrest Jesus returned empty-handed and said, "Never man spake like this man." The Pharisees were deriding the idea of believing In Jesus of Nazareth. It was to them something beneath them, and they were expressing it in this fashion.

Today it is the common outlook of so many young people to go to college and to the university. Even those who cannot go are affected by the widespread movement into college life. And it is a very important event: to the freshman, because he is beginning something entirely new; to his friends, because they are not always sure of just what is going to happen to him; to his brothers and sisters because, perhaps, the freshman is a sort of an example, an illustration of their own future; to his parents, because of their mixed emotions. On the one hand they think of all the things they are hoping for him. On the other hand they are conscious of all the fears they have about him.

Our colleges and our universities greatly affect all of us. Of course, the student does not go to all the colleges and to all the universities, but he is affected by them. He is influenced by them all, and we, as Christians, have a special interest. We look at the whole world from the point of view of one who is trusting in Jesus Christ for the salvation of the soul.

Some of our young people who are going off to college are Christians. And they have to face the fact that all of life is being lived within the range of the public mind, the common consciousness which is the climate of our thinking. The public mind is greatly affected by the universities. To be sure, universities have a very practical importance. They train our professionals. We get our doctors, our lawyers, our engineers from the university. And in this respect they are, very important. However, in the matter of medicine, engineering and law, as important as these fields are, they affect our thinking the least. These disciplines seldom make a difference concerning the way in which we think about things. But the universities offer more than those three disciplines. They consider the meaning of life. They consider the meaning of the universe, and they promote education. They train our teachers, and those teachers train our children. Thus, the university in a general way develops our whole outlook on the world; and here is the danger spot in the university for Christians.

Universities study life as it is in history. They study life as it is in personal experience with their psychology and sociology departments. They tell us how the economic laws work. They study life in terms of various values, and popularize their own particular viewpoint. They have things to say about man and the nature of man. They set themselves up as authorities, until you finally conclude that anybody who hasn't been to a university isn't worth listening to. But if a man is a professor at the university, you'll listen. They say things about the universe. There may be some farmer who never went to college, but he has real good ideas about the universe; nobody pays any attention to him. But here is a man who is a professor in a big university; when he says something about the world and the universe, we listen! The universities say things about God. Now there are individual Christians who know God through the lord Jesus Christ, but here is a non-Christian professor of psychology who has something to say about God. Everybody stops and listens because he is a professor. They have things to say about sin. We know what the Bible says in an absolute way about sin, and we know what we feel in our own conscience about sin. But a professor comes along and discusses sin and makes it out to be a shifting thing, relative to our changing circumstances, and we listen to him. They have things to say about Jesus Christ. They may not honor Him. They may not worship Him. But they talk about Him. They "explain" Him. They say things about the church. They talk about church history and about church activity and they say things about virtue and about morals.

In all these things the universities have a great influence. The freshman is confronted with a radical challenge to his whole mind. Even the upper classman, the man who was at college last year, and the year before, is still facing the fact that the university challenges him where he is. But there is one element that the young Christian has. When your young person leaves home and goes off to college, if he or she is a Christian, that young person has an undergirding faith in God. You and I know that he is not a Christian because he is good. He may want to be good. He may be better than I am, but that's not why he's a Christian. He is not even a Christian because he knows a lot about God. He may know much, but that's not why he's a Christian. He's a Christian because he believes in Jesus Christ. When you say Christ you mean God, the God of the Bible. You mean the Ten Commandments. You mean judgment before God. You mean sin in the sight of God. You mean reconciliation to God. When you speak of Christ you speak of being saved. This involves the church. It involves the minister, the preacher. It involves the Sunday School teacher. Perhaps it involves the family beliefs. It's what mother believes. It's what grandfather believes.

Now, everything a Christian thinks, the university challenges. Everything a Christian says, the university tries to show is only a matter of opinion. Everything the Christian has fixed in his heart and mind, the university questions. It maybe that your girl is going to some small college and you'll be glad that she is not going to a big university. But I want to tell you something. Her professors are graduates of that big university and that's where they got their point of view. And some person who graduated from some large university and comes to a small college can have a tremendous influence.

Your girl must learn about all the things that are set out in the curriculum. Your son, your sister, your friend must learn about these things. I wonder whether you and I realize how much they need our prayers. The student need not deny what the university points out. It isn't a matter of saying that everybody else is all wrong. He must appraise everything he hears and know how to evaluate everything that is presented. One thing the young person must keep in mind is that no matter how big the university is, no matter how many millions of dollars are involved and how many thousands of students are there, no matter how great and how famous the faculty is, the university is composed of human beings. God made each one, and every human being in the university will stand before God - is now

living before God - and every one is sinful. But right now they are proud. Oftentimes on the campus pride sticks out all over. And they are vain. And many times they are selfish. And suddenly your girl, your boy is forced to judge people who are older, more informed, more important than themselves.

Many of these professors and many of the upperclassmen just delight in persecuting. In the Bible we find that this kind of thing happened over and over. The Apostle John, in his third epistle, writes about a man called Diotrephes "who loveth to have the preeminence," and some of these university leaders just love to show off their strength and their power. It was the same in the time of the Apostles. Remember the Scripture at the start of this chapter: the Pharisees sneered, "Have any of the rulers or any of the Pharisees believed on him?" If the big men didn't believe, you weren't supposed to think there was anything to it.

When Gideon was called to lead his people, he found it hard to believe. He asked the angel, "Who am I? My father's house is small and I'm the least in father's house." Saul was confronted by the feeling of his own insignificance when Samuel came to him to make him king. And when he did, Saul said, "Who am I? My tribe is small. My family is small. And I am small." When Naaman was told to go and bathe in the River Jordan you will remember his question: "Why go to the Jordan, that little river? Aren't the rivers of Damascus bigger rivers than that?" When Nathanael was called to believe in the Lord Jesus Christ and someone said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth," Nathanael said, "Can there any good thing come out of Nazareth?" That's the general attitude we find when the great universities look down upon our home, our family, our little town or our private situation.

The young Christian going out today must be more impressed by the Lord Jesus Christ than by the largest university that ever existed. The young Christian needs to keep in mind that the most impressive campus with the greatest football team in the world has to stand back before the cross of Calvary. Christ Jesus on the cross of Calvary is yet the greatest, the most wonderful, the most glorious experience that the human heart and mind can face.

But the young Christian needs strength and faith. This is only possible through faith and for that they need prayer. Let me call upon you and upon all of us to pray for the young people going off to college, that they may remember the Lord Jesus Christ who loved them and gave Himself for them.

3

Big Words

Have you ever realized that intellectual words, big words, never change the milk the baby is drinking?

"Out of the mouths of babes and sucklings thou hast perfected praise" (Mt. 21:16). This is one of the most remarkable statements in the Bible. At perhaps no other point is the contrast between God's ways and man's ways so evident. The psalmist, whom Jesus was quoting, says, "Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies" (Ps. 8:2). In another place we read that Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Mt. 11: 25).

Perhaps the most common device that one man uses to impress another is big words. I suspect that any of us would be the same. I know that for myself I could have been tempted years ago to try and show the superiority of my mind by using some big words. Now doubtless there can be a legitimate use of big words, but when they are used for show it's just as bad as it sounds. Our Lord Jesus Christ never

used them. We read that "the common people heard him gladly." And Paul in his own experience deliberately avoided big words. He told the Corinthians he came not with excellency of speech, because he was determined that they would have their faith in God. Not in the wisdom of men and not in the logic of men, not in some finely spun argument, but in the power of God by actually having experience with God.

We're living in a time when men often use exceptional words, rare words, unusual words, to display their learning. The word that applies to them is erudite. As far as I'm concerned it means they're considered to be very smart because they can use some word that you don't know. Sometimes they quote authorities, and they employ a certain trick. They'll list several great men. They'll speak of Luther and Calvin and Knox and then they'll slip in one or two men you never heard of. That's supposed to show that you don't know everything. You don't know nearly as much as they know. In this way they make an impression on you. There is reference to this in 2 Peter 2:18. "For when they speak great swelling words of vanity, they allure through the lusts of the flesh through much wantonness, those that were clean escaped from them in error."

I wonder whether you realize that the lusts of the flesh are not just physical. Do you realize that the flesh is also in the mind, that this can be pride and vanity? Jude had these very persons in mind when he wrote: "Their mouth speaketh great swelling words, having men's person in admiration because of advantage." Certainly the use of big intellectual words can impress the average person.

How can a Christian meet the implied challenge? We're thinking particularly about the Christian young person who sits in a classroom in the university. And he is going to face these words. He is going to read them. He is going to hear them. He is going to be expected to use them. And all of them imply to him that the experience he had at home which you could tell about in the little ordinary words of everyday language, is just small, that that experience is insignificant. The big thing is implied in these big words. Now how can a Christian meet this challenge?

From the very beginning let me suggest to you (and if young people who are going to college are reading this, I am going to say it to their hearts), there need be no apology for our using the ordinary words of everyday speech, especially in referring to the things that have to do with God and the soul. There need be no apology. And by all means do not try to outsmart the smart ones. Do not try to out-intellectualize the intellectual ones. Don't try to outdo them. The person who is displaying his intellectual training or his intellectual ability and capacity is wrong on two counts. In the first place, he probably does not really know what he actually means by the very words he is using. If he knew what he meant, he would probably tell you in his own words. And if he does know and still uses these big strange words, he is being discourteous and rude and unfriendly. Make no apology.

I don't know that everyone could do it in the same way, but it has been my own experience to pass through this very thing, finally earning my Ph.D. degree in a leading university in the east, one of the real top-notch universities of the countries. But I want to tell you right now that when it comes to being a Christian the Christian can humbly remember that the Lord talked in simple terms. This is what I want the college student to have in mind.

You'll have to learn that sophisticated language. You'll have to step "up" on that level if you want good grades for your answers. But I hope and trust that, spiritually speaking, you will know exactly how to rate those things. There's no point in trying to stop these big talkers, and there is little use in asking them for a translation. If they were saying anything worthwhile they'd make it plain. The better thing to do is to ignore it.

Do not bow down in deference to it. Don't take your hat off to the big talker. Make him produce. I

would recommend very humbly that you say deep down in your heart, "I beg your pardon, sir, I'm not sure I know what you're saying." Leave it there. And if they demand some reaction from you, tell them frankly, "I didn't understand your language. Would you mind telling me what you meant?" And if they do not repeat it in words that you understand, forget it.

Now if you're in the classroom, you're going to have to learn their stuff. If you're in the classroom, you'll have to learn the language of the course. Learn it and be able to handle it; but when you move around among people, insist on keeping your own expression on the level where people really live.

Remember this: a baby nursing at its mother's breast can be described in medical terms. Some doctors can tell you with language that you don't even understand what's happening when the baby is nursing at the mother's breast. I want to tell you it doesn't matter to the baby. It doesn't make one single bit of difference to the baby. Someone will say, "Well, you just can't live that way." Brother, I'm advising you from experience. You're not going to miss anything if you simply insist that people keep it plain.

Peter and John show how this challenge can be met. They were called into court to give an answer for their conduct, and we read this: "When they [the court] saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13). Peter and John were not educated. They didn't have any standing in the intelligencia of the day, but they were bold. Why? They had been with Jesus. They were eye-witnesses of Him.

Here is the pattern for you in college. Take time to be holy. Speak oft with thy Lord. Have personal fellowship with Christ. He will go with you and He will minister to you and to others through you, and this will give you boldness. The boldness of a Christian is not based on how much he knows. The boldness of a Christian is not based on how smart he is. The boldness of a Christian is a testimony to his personal relationship with the Lord Jesus Christ who is Lord of all. And so, when we confront intellectual sophistication we lean on the Lord, but we do not imitate them.

You know there is a whole class of people, and they are to be found in and around universities and colleges, ever learning, but never able to come to the knowledge of the truth. They'll confront you, but make no concession to the big talker. If he knows what he is saying, he can make it clear and you can afford to humbly wait for it; and if he doesn't make it clear and simple, let him have it. Remember what I said about your actual course work. You'll study that, but in your own heart and mind, as you mingle in and out with people, remember that big words are no sign of a big mind. They're not even the sign of a big idea.

You remember how the Lord Jesus was asked, on one occasion, who would be great in the kingdom of heaven. He called into their midst a little child, and taking this little child - I suspect taking him on His knee and holding him there before the people - He said, "See this child? This is the way it will be."

Keep this in mind as you go to college.

4

Big Money

Have you ever noticed how much ordinary common conversation deals only with the things of this world? Such as money and pleasure? The Bible says, "Out of the of the heart the mouth speaketh" (Mt. 12:34). How true this is! Common conversation reveals the common thoughts of men. People think about things, about bout possessions. How to get, how to have to hold things, how to keep one's

possessions. And always for one's own self. That's human nature, and we find it's encouraged when young people go to college.

The universities and colleges of our country have largely become training stations for people to learn how to get things. It may be almost foolish to mention that there was once a time when colleges and universities were training places for people to go to learn how to serve. Notice that - to learn how to serve. The old conception of a professional person was a person who was a citizen of society. And more and more it's getting to be that the professional person is the person who has a sure way to get rich, to get things.

The mind of the Lord about this whole matter is clearly shown in a well-known parable that you see in the Gospel of Luke. "He spake a parable unto them saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater: and there will I bestow all my fruits, and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years; Take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:16-21).

That's the way the Lord Jesus taught it. And that's just the way it is. It's foolish in the sight of God, in eternity, in my life, in your life, in the life of young people to gather more and more and more, just to have more and more and more.

Now the Christian, especially the Christian young person going to college, is confronted by this very idea in the culture of our time. Get everything you can. Get it any way you can, but get it. Hang onto what you've got. Don't let it go. Get a lot of it and keep it for yourself. Enjoy it. It's yours, so take it and have it. That's what our day and time is saying. All around you on every side this is the climate in which we live. And this can be a real temptation to the soul, especially to a young person.

Here is a young person going forward into life, a young man looking ahead. Parents get involved in this. Parents begin to think for their boy. They want to see him well off. They want to see him really established. Parents get interested in their young girl. They want her to be comfortable. They want her to have things, and they want her to go to college where she can learn and perhaps get a good job. Maybe she'll even marry well. She'll marry a professional man. She may marry a doctor. She may marry a lawyer. She may marry somebody who really makes money, or she may even marry a man who has money already. Then she'll really have things.

Can you feel the weakness of all that? Can you feel the fallacy in all that? It can be a real temptation as presented to us by the materialistic culture of our times. And our young people going off to college face it very, very definitely. The Bible makes it plain: "He that trusteth in his riches shall fall" (Prov. 11:28). Did you get that? "He that trusteth in his riches shall fall."

Christian parents in the home have grave responsibility. What do we honor? What is it that we give our attention to? You remember what the Lord told us: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mt. 6:33). But how often is it true that in the home, in our conversation, in the very way we feel about things we magnify the people who are rich. We talk about the folks who are a success, and we count success in terms of big salaries. Christians should be very careful whom they honor. Will you just make it a point with your young people and with your children to keep in mind that some laborer, some day-laborer who believes in God, is richer, stronger, better off, way ahead of others who may have lots of money.

We Christians should never forget that the friendship of the world is enmity with God: the Bible says

so. Now certainly there is no evil in money. Actually, money is like strength. It's like packaged strength that you can use, and you can use it for God. Many men do. It is the love of money that is the root of all evil. And by the way, here's one thing you and I can keep in mind, and it's just as true as anything. You don't need to have money to love it. Any number of people who love it don't have it at all. And it's just as bad for them, because they love it. The love of money is the root of all evil. This being true, let's keep it in mind that these young people in colleges and universities are being pressed upon by the materialistic culture in which we live.

Paul wrote to Timothy, "But godliness with contentment is great gain. [Do you think we can emphasize that to our young people who are going to college? Do you think we might be able to set that before our families in our own homes?] For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:6-10). That's the way Paul puts it.

Young people going to college, facing this world we're in, need prayer help. You know, generally speaking, young people are not so addicted to money as us older folk. There may be a few young people who are miserly, but not very many. But, when so much attention is given to the rich and when so much attention is given to the people who have great possessions, you can understand how it will affect our young people. One can begin to think how the young people will be affected. They'll begin to think that what they need in this world is money. That's what they need to get along. This is the effect made upon them.

In the Gospel of Matthew (19:16-21) is another well known parable, the one about the rich young ruler who came to Jesus and asked, "Good Master, what good thing shall I do, that I may have eternal life?" And after some discussion, Jesus told the young man, "If thou wilt be perfect [if you really want what I've got and you want to get the whole thing], go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." In this scripture is the way of the Lord. The Bible tells you very, very plainly how to put your money to the best use: "He that hath pity upon the poor lendeth unto the Lord" (Prov. 19:17).

Young people who go to college will, of course, get bigger salaries. There is no doubt about that. They'll have more expenses, too, but then they'll have bigger salaries. They'll handle more money, and there's no use saying that the young people aren't going to want to do it. You want them to be, in a sense, a success. You want them to be able and competent. And if they're able and competent and can get along, they'll make good money. You and I need to pray that money will never become their God. We need to be careful how we influence them. Parents at home should be quick to give to the poor and try to serve all men. This idea can be shared with young people, and the young people can pick it up. You could help them by keeping this in mind. As far as that young man is concerned, certainly he'll learn to make money. Certainly he will get a bigger income, but he'll have greater opportunities to serve as well.

I know that there are things that can be said for the world outside, but my message has been directed to believing people. You've got young people going to college. They are facing this situation. Let's pray that they will not fall into the snare of thinking that making money is the important thing. Let's help them keep in mind that the really important thing is their faith in God.

The Curriculum

"Is the young man Absalom safe?" This was the anxious question asked by David the father. It was a heart cry of an anguished parent who knew his son had been engaged in battle. Mind you, Absalom was fighting against his father. The young man Absalom was leading his army against the father's army, and the father knew about it. The battle that was being fought would determine whether David would continue as king or whether he would be dethroned. But when the messengers came back from the battlefield, David's question was not concerning the battle itself. "Is the young man Absalom safe?" That was the one thing the father's heart was interested in above everything else.

How many parents will echo this cry today, this week and in coming weeks and months and days and nights? How many fathers will wonder? How many mothers will be anguished to think: Is the young man safe? Is the young daughter safe?

The children must go to college. They must go to universities. The parents brought them up for that. They saved money for it. They made all the arrangements, paid the tuition. They supplied the means. They got the clothing and they bought the books and everything that is necessary. But is the young man safe?

So often the parents feel that these children have to go to college before they are ready. How many a parent looking down on that boy can remember when he was just a little tyke, and now he is going off to college. They see this girl getting ready, packing her suitcases, taking the various things with her to go off to college, and deep down in their hearts they say to themselves, "She is so young." Or perhaps they get the boy ready and they pack his suitcase and all the very things that he is to take, but feeling such burden in their hearts: "He is such a boy."

All of that is true. But fortunately this is often not as bad as it seems. Going into deeper water may be just what that boy needs. Maybe he has been around home long enough. And that girl may be far more ready to go than her parents realize. We can thank God for that. But there is danger. The mother is not all wrong in her imagination. The father is not all wrong in his serious, sober concern about the real peril. Not because campus life is especially wicked, nor because their boy or girl is personally so weak. That's not it. There is just danger in the course of studies they have to take. They'll have to study these things.

It's not so much the subject matter as the point of view that's presented. The student won't be talking with dad, the girl won't be talking with mother. She must take the required subjects a stranger will present, from the professors the university will assign. The danger is the way in which the courses are going to be taught. The persons at home can't do a thing about it.

A Christian knows that there are two worlds, nature and spirit. In the university, studying is about natural things. Lecturing is about natural things. Field work is in natural things. Laboratory work is in natural things. Nature is real, and this is what they're studying. And to study the natural aspect of things is proper, but this is a snare if it's the only thing. It may be the only aspect noted because of the nature of the course. The Christian needs not complain, because he came to study this very subject.

But the Christian must in himself remember that the spiritual world is also real. Spiritual things are also true. And he must heed this fact. This naturalistic curriculum that our young people have to face in college confronts them with a very real challenge. If we're not careful we can get to where we think the natural aspect is all there is to it. That's a mistake. I know the Christian's body is involved in this world, and he must know this world and he must know his body in order to be able to use it and get along

properly.

There are two things that the Christian must keep in mind. So far as spiritual things are concerned, he will get no help from the university. Now, there may be other Christians, thank the Lord. Every now and again there is a Christian professor teaching in the secular college. Praise God when there is a Christian professor. But so far as the university is concerned, it's not that the university proper is wicked. It's not that they mean to be evil. They are just thoroughly natural. They are not spiritually alive or spiritually oriented. So the young student, knowing that he will get no help from the school in regard to spiritual things, must watch diligently lest he be drawn down from the spiritual into the natural entirely. The curriculum is developed in the natural world. It is here he learns how to handle the natural world, and he practices what to do and he grasps meaning.

The word curriculum is taken from a Latin word meaning "race track" around which he runs to be trained. Around and around he goes as he is being developed. The natural world is not evil, but men in the natural world are sinful, and the faculty personnel (let me say to you again, I am a former member of a faculty; I was a faculty member for thirty years), they're human. And because they're human, they're sinful, and it will follow just as naturally as anything that the basic element of the atmosphere of the classroom will be featured by the fleshly appetite, the lust of the eyes, the imagination and the pride of life - vanity.

You know, if you think of those three things which are set out in I John 2:16, you will see that the lust of the flesh is anything about which you can say, "it would feel good." The lust of the eyes - imagination - is anything about which you would say, "it looks good." The pride of life and vanity is anything about which you would say "it would set me up." Now this is what largely characterizes the very material and the very tone and the very frame of reference in which the curriculum is presented. Discipline does not change the world. It may put it under control. Culture doesn't change these things. It may make them a little nicer. Refinement may make them a little cleaner. These things will improve the various aspects of human nature, but will not change them. The Christian young person and the Christian parent at home, all of us will need to keep in mind it is "Christ in you, the hope of glory" that is the key.

The college student who is a Christian will study and he will get out into that curriculum and he will do well. He will devote himself to it in every possible way. He'll use his body, he'll use his mind, he'll use himself to make as good a record as possible. He will try to perform just as well as he possibly knows how, and he'll be completely absorbed in doing these things that are assigned to him, in reading what is given to him, and studying what is given to him. He knows that when he goes to class all the comments will be natural, all the circumstances will be natural. And this is what he can face. It's a naturalistic curriculum. The danger for the Christian is that you could be tempted to think that's all there is to it, because ten or twenty other students, sitting beside you, think that's all there is to it. That's all they know. That's their whole life, and the Christian is in there like a stranger and a foreigner.

The Christian must pursue his communion with Christ. This is something he needs to take time out for, and you and I who have young people, loved ones, off to college, need to keep in mind they need our prayers. We need to help them and encourage them in every way that we possibly can.

Perhaps you are a Christian parent and you're asking yourself, "I wonder if Mary is going to be all right." "I wonder if Jack will make out all right." "I wonder how it's going to go with Bob." "I wonder how it's going to go with Lucy." I'll tell you something. If they go with God, it will be good. If they go with the Lord Jesus Christ, that will be good. Now you can't hold them by the hand. You and I both know that. You had to let them go. Some of you understood it. You actually pushed them out. You

actually wanted them to go and get into this very thing.

Just keep in mind, without anybody meaning them any special harm, that the naturalistic curriculum that they've got to take, the studies that will be put before them, the books they've got to read, the problems they've got to work, the assignments they've got to produce, all of these things are developed in the natural world. They will think of these things by the minute, by the hour, by the night, by the day. Day in and day out they'll live and work and eat and sleep all these things in the natural world. Yet you and I know that spiritually speaking, always it is true that Christ in you is the hope of glory, and for this they need prayer and encouragement.

So help them, and pray for them, and remember that it is God who can keep them. Don't be too badly disturbed by thinking of these things and don't let it worry you. God is able, when you and I remember them in prayer.

6

Status Seeking

"Of a truth I perceive that God is no respecter of persons" (Acts 10:34). This is wonderfully true. This is what Peter said to Cornelius and we have said it to each other all through our Christian experience. It's a wonderful thing to think that God is no respecter of persons. But it's just as true that man is a respecter of persons. People compare one another, and nobody wants to look bad by comparison.

It's an easy thing to say, and we can all say it with feeling, that comparisons are odious. Some of us may have disciplined ourselves so that we never engage in this business of comparing, but most people do. And for this reason we are affected by what people think.

Now here is a real spiritual challenge, especially for the college student. Many a student going off to college is naturally thinking of doing well. It may be that he thinks only of doing well. The chances are that the boy or girl going off to college, the young man or the young woman, is there to learn and wants to get along in learning the courses just as well as possible. But the atmosphere of a college arouses a spirit of competition, and soon this becomes a great spiritual issue for many who are Christians. In Proverbs we read, "To have respect of persons is not good: for for a piece of bread that man will transgress" (28:21). To have respect of persons is not good, but college professors strive to inspire the student to excellence of effort and to excellence of performance. Instructors in laboratories and elsewhere have their way of trying to get each student to do his very best. And so some system of grading work is devised that emphasizes excellence. Oftentimes this excellence is accented by making comparisons, so we give them letters. This is a C, and that man made a B. That's better. This other person made A, that's still better. Once in a long while someone is given A-plus just for extra recognition. All of this makes us sensitive about comparative excellence. Then we compare scores and that follows naturally. How many C's did you get? How many B's did you get?

Now we have quality points. We have ways of rating them. C may get 1 point, and a B may have two points, and an A may have 3 points, and you may need 10 points on 5 courses to get a certain level of acceptance. Comparison of scores follows naturally, so that competition is normal. And those who are promoting the work naturally feel that competition is the spice of the trade.

I know the problem there is of getting young people to do well, inspiring them to do well. Actually this grade system seems up till now to be as good a system as we can have in dealing with young people

because they are not all Christians, and even the Christians are not all active. It's natural for human beings to be lazy and we have to somehow overcome the inertia that there is in the average person. We do this by trying to inspire them, and we try to inspire them by giving them elevation, a grade, if they do well. But this causes us to be so aware of the strong. We are go aware of the rich. We become so conscious of the successful.

This element of competition is as natural as human beings. I'll warrant that if you start any two ten year old boys across a lot, ordinarily speaking, they'll be running before it's over. One will try to get ahead of the other, and the one who is following and chasing the other will say, "Hold on, don't go so fast," because he has to try to keep up with him.

On the one hand in this atmosphere of competition, pride is generated. And going right along with that, on the other hand, there is a feeling of contentment. We have a way of exalting the person who wins, and we have a way of ignoring, if not despising the person who loses. This can develop so fully that there can be an attitude of respect for success that actually mars the whole life.

Now remember we are thinking of our young people going to college. They are going to the university, and they are going right into a culture, into a situation where status is very important. We Christian people need to remember that pride goeth before destruction, and a haughty spirit before a fall. Since everyone in the college, as in life as a whole, is conscious of status, each person tends to seek the highest possible status that he can get, and the young person may develop attitudes in climbing to a higher position which actually can hurt his spiritual development. What begins so naturally and is carried out so ordinarily, perhaps even innocently, can actually become a spiritual blemish.

The very thing I am talking about is brought out in the book of James. Remember we are conscious of these young people going off to college. We're sending them to college. We are helping to pay their way. We want them to go and get it, and in college they will just naturally be rated and scored, and that may be necessary. I am not going to say much about that. I have been in college life for over thirty years. I not only was in college life as a student but I was a professor for thirty years.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do they not blaspheme that worthy name by which you are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, you do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors" (James 2:1-9).

It's a terrific challenge that we face. We become so aware of whether or not we are a success that we aim for it and we press for it.

There is a story told of an incident that occurred long years ago in a court dinner in Prussia. It appears that a certain general was seated next to the court chaplain for this dinner. And because he was seated next to the chaplain he felt that he should make talk about it. He began his conversation with the chaplain by saying something like this: "Pastor, tell me something about heaven." And this court chaplain replied: "Well, general there's not much known. But there is one thing for sure: in heaven you won't be a general." This is very important for us with reference to status. Keep this in mind. You won't be a general in

heaven. You may be the top student in your section at the university. That may not count much with the Lord Jesus Christ.

In Matthew 20:20 we have an incident that I know everyone is aware of. You remember that instance when the mother of Zebedee's children came to the Lord Jesus Christ and asked him that one of her sons should sit on His right, hand and the other on His left. That was a plain case of seeking status for her sons. Oh, how many mothers fall into this snare. Remember how the Lord Jesus dealt with her? You and I might laugh at her, but she is so much like so many of us. We might sneer about it, but what a common failing this is.

No doubt that comparison about status leads into envy and causes strife. That's the way it was with Cain. It was when Cain compared himself with Abel - Abel was accepted and Cain wasn't - that he began to hate Abel. Young Christians going off to college need help. They need help about this very fact. They are going into a situation where the emphasis is going to be upon comparative achievement and success. And the first thing they know they begin to flatter themselves because they make a good score, and they actually become dejected and depressed if they make a poor score. Let us pray for them. They need to do well. We want them to do well, but there is a peril in this thing of working for a grade, working for a position, working for status. These young people must face this peril.

There's nothing wrong about the situation as it exists in themselves, only we don't want them to be taken in by it. You and I are going to have to help them. They'll have to face it. You and I must share with them and pray with them about it. You want them to do well, but you want them to put God first. So let us pray that they will always in the sight of God humbly put their trust in Him.

7

Learning Plus

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22). Moses, we all know, was a great servant of God. He was the man who himself was responsible for bringing the Ten Commandments to the world. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." If he had been living today he would have had a thorough university education. Moses was acquainted with all the wisdom of the pagan world round about him.

Sometimes we are tempted to feel that we who are living today are the only people who ever really studied the world. It's possible that as our young people go off to college they may be assuming that their generation is the only generation that ever knew anything.

When the freshman gets to college he soon learns that the professors have different ideas than he ever heard at home. And by the time he listens to these different expressions of thought, and reads all kinds of new material, he finds many strange ideas compared to the things he was brought up with. This affects different students in different ways. But all too often it results in the student's thinking that what he is learning now is the ultimate.

It's natural enough for a person at first to think that all the others are wrong. But sooner or later the idea will come: I may be wrong; we may be wrong; the folks at home may be wrong. Now in any early disagreements that the student will have with the professor, he probably will not speak them out. He may have them just in his own mind. The student may find in an upsetting way that the professor is intelligent and this intelligent mind of the professor will be disagreeing with his folks and with his pastor.

The professor may assign the student to read things that were written hundreds and thousands of years ago, and the student will be obliged to admit that some philosopher, so many years ago, saw clearly something that is true today, and this will have a profound effect upon his mind. Sometimes a professor himself will have been so much impressed by what some old time philosopher thought that he may have taken his point of view completely. There are no doubt many people studying Greek philosophy who will be tremendously impressed by what those men saw of what is true today. And the conclusion may be drawn that those ancient philosophers knew it all.

When I was in high school and afterwards, I can remember reading Plato and Aristotle and I was so much impressed by how fitting their comments were, how much they actually seemed to see the very life I was living, that I was inclined to think that they really knew it. However, those great Greek thinkers never claimed to know everything. They were too intelligent for that. They were pagans, not godly men, but they were honest. And many a young college student is so impressed by their insights and ideas that he is willing to go along with everything they said.

Now it will help you to know that godly men of those ancient times also were often informed. However, when you are reading the pagans and when you enter into their understanding you do not need to deny it. When we read that Moses was learned in all the wisdom of the Egyptians, that's true. What is also true is that Moses knew more than the Egyptians.

The same thing is true as far as those Greek philosophers are concerned. We may read some philosophy that has been known for a thousand years. And it seems to be true today. You know why? They dealt with the same world that you are living in now. They dealt with human life and they had the same kind of experiences you have had. Those Greeks had bones and muscles just like you have, and they had hunger and they had thirst and they got sleepy just like you do. And they interpreted life just that way. But if you know the Lord Jesus Christ you know more than these people.

We read in 1 King 1:29-34 about Solomon. This young man Solomon asked God for wisdom and we read on to see that he excelled the wisdom of all the children of the east and of Egypt. Now it happened in the time of Isaiah the prophet that the children of Israel turned to the east for their basic ideas and they became offensive to God because they adopted those pagan ideas.

This thing can be happening with us today. We can go to college or a university and we read what some ancient philosopher has written and talked about, and we can be greatly impressed by the validity of his ideas. He is a whole lot smarter than anybody we knew when we were children. He seems to know far more than the people we grew up with. He certainly knows far more than our Sunday School teacher or even our high school teacher. So we are greatly impressed with this person. But we should keep in mind that we who know the Lord Jesus Christ have more than that.

In the time of Ahab and other kings of Israel the people adopted pagan ideas. They set up their high places and their groves, because that's the way the pagans did it. This is where they worshiped. And this was offensive to God. It's one thing to know about what these other people thought, but it's always an offense to God to have a person who knows God, then forgets God while being impressed with what men think.

In Daniel 1:4 you read that Daniel was taught the learning of the Chaldeans. But Daniel 1:20 says he knew more than the Chaldeans knew, like the Christian knows more than the pagans, the unbelieving, the natural thinker knows. Your college student, your young Christian who goes to college may not have the technical language, may not be acquainted with the intellectual procedures, may not know the sophisticated phrases to use, but if he knows the Lord Jesus Christ, he knows more. It says about Daniel he was ten times better informed than all the others.

There need be no disaster when a Christian learns other views. There is nothing wrong about that. The reason the ancients knew so much was because they were human, and what they saw in a human way was true. It will never hurt to see what they saw. You'll learn by reading these old-timers, but the Christian must remember that those men never knew Jesus Christ.

One time, in my own philosophy studies, my professor of philosophy asked me what I thought that the great philosopher Plato would have done if he had met Jesus Christ. Would he have changed his views? And I said I personally was persuaded that, if he had met Jesus Christ and known him, he would have said, "This is what I am looking for. This is the truth I always wanted to know."

In addition to the wisdom of this world which by itself is inadequate, the Christian knows the wisdom of God in Christ, which the world does not know. It is characteristic of the philosophers of this world that they rest their case on the smooth, logical argument. They use fine words, and that's so noticeable about them. They explain something. You listen. They try to show by the smooth argument that it's true. Because they can fit it together so neatly it must be right. But that doesn't follow. A person can fabricate the whole thing, and this is what the Christian knows.

Now it's characteristic of a Christian that he actually is involved when God works in him. And this is where he puts his trust. A Christian can look at any idea and learn it, but then he will look into the face of Jesus Christ, and his new knowledge will be put into its proper perspective.

It's a wonderful thing on the campuses of our universities that every now and again you find a professor who is an outstanding man in his field, who is thoroughly acquainted with all the learning in his particular field, but who humbly believes in the Lord Jesus Christ and bears witness before his fellow professors. But this is the exception rather than the rule. And, so far as our young people are concerned, when they go off to college you and I need to support them, to back them up, especially in prayer. Let's stay close to them, because they need our help. Mind you, we want them to learn. We want them to know, but we do not want them to lose sight of what they really have in the Lord Jesus Christ.

8

The Problem of Tradition

Has it ever occurred to you that what we remember as something everybody thinks and does may actually be a hindrance to us? Look at John 4:20 where the Samaritan woman is talking with Jesus. She says, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." The woman is bringing up the traditional controversy of the day. This is what people were saying: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." If Jesus had gone into the consideration of that old controversy, it could have taken up all the time and the woman might well have remained always a Samaritan unbeliever. But our Lord Jesus evaded that controversy. He ignored that tradition.

So often when we are confronted with something new or different we tend to turn back to something out of the past and go by that. We need to be careful. Oftentimes in looking behind us and picking up something that everybody has always done, we are picking up something that doesn't fit today.

We're thinking about our young people going to university and sitting in college classrooms and university classrooms, listening to professors, studying specific subjects, following through courses of study, being led into all kinds of ideas different from what they're used to, and facing life as a whole different than it was at home. When they are facing this we realize how often they will look back into the

past and they'll think in terms of what their family has always done or their community has always done, or their church has always done, or their Sunday School teachers have always said. Now much of that will be good. Many strong things will come to them in memory that way. But some of what they will remember out of the past, some of the traditions that they will call to mind will not be good for them to have.

Such an instance occurred in the case of the people who heard the Lord Jesus teaching, and at a certain point they said to Him, "We be Abraham's seed, and were never in bondage to any man" (John 8:33). Now these men had heard Jesus accuse them of being in bondage in their sin to Satan himself. They argued with Him: "We're Abraham's seed." Why, did they think that? This is what they had been told. This is what everybody said. This was out of the past. And so they said, "We are Abraham's seed." But they were wrong. They were not Abraham's seed, and Jesus went on to prove it to them.

Of all the young folk who are going to college this fall, I am most concerned about a certain group - those who have accepted the profession of their family in matters of relationship to God and the Lord Jesus Christ as if it was their own relationship. The whole family is Christian, so they're "Christian." The whole family belongs to the church, so they belong to the church. These I am thinking about have never come to know the Lord Himself as a personal friend. They have believed in Him. They believe Jesus of Nazareth lived and died, and they believe the story of Calvary. They believe in the resurrection. They believe He even went to heaven. And they assume Him as being their Savior because the family does so. I am really afraid for these people.

When these young people go to college I am sorry to think what's going to happen to them when they get shaken loose from their traditions. It's frightening how often it happens that when these people meet someone with other ideas, who seems to have better arguments than they heard their parents give or the Sunday School teachers give or the preacher set forth, they think their own folks are wrong. Their own Sunday School teachers were way out. Their own preacher doesn't understand; he doesn't have it. And they follow along with this new voice that they're hearing just now. What actually is the matter is that they never did belong to the Lord. As I say, this really scares me, and it's something every one of us should have in mind.

Do you remember how Isaiah on one occasion, in speaking of his own experience, is telling about meeting the Lord in his own private, personal relationship? He says, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isaiah knew it. He knew his thinking wasn't clean, and he knew that the culture in which he lived wasn't clean.

Many of us do not realize our own limitations. When Isaiah used the word lips you can put in there the word thought. I am a man who doesn't think cleanly. You know your own thinking that you do privately. I am a man with unclean ideas. The word unclean doesn't have to be immoral, doesn't have to be vulgar. It can be selfish, and probably is, because it is self-centered. I am a man with selfish ideas of my own, and I live in the midst of a people of unclean lips. I live in the midst of a people whose culture, whose way of living and whose way of thinking is selfish and proud.

Our community consciousness, what we accept, actually becomes our own unless we face it and differ from it. Many a young person is going to college in these days with selfish ideas that he picked up from Aunt Mary, and there is many a person going to college with vain thoughts that he picked up from his dad. There will be girls going to college with proud ideas they got from their mother. And these ideas are wrong. This selfishness and this vanity and this pride actually is sinful and it's going to come out when they get into this new situation.

For example, we'll say that a young person has gone to college and is living on the college campus, and

some- body will suggest, "Let's go to prayer meeting tonight." And this young student decides, "I don't think I'll bother." You know why? Deep down in his heart he is saying, "My family never goes to prayer meeting. My dad doesn't go to prayer meeting. It has never been our custom to go to prayer meeting. I'd feel like a fool going to prayer meeting." That is what he is thinking to himself. This is where something out of the past was bad for him.

Here's another one. A young person goes to a church where witnessing is a part of the church service. People stand up in the group and tell what the Lord has done for them. So it comes your young person's turn. "Oh no, not tonight. I wouldn't do that." You know what he is thinking privately? "My uncle would have a fit if he heard that I got up in church and talked about things like this." or, "I wouldn't take part, because the family never did."

Or on another occasion a young man is with a group of other students and someone says, "Let's have a game of poker." "Sure." Why? "Well, we always played cards at home." Deep down in his heart he knows he never did play poker at home; but he played cards. After all, one game or another, what difference does it make? The first thing you know this young fellow is playing poker which leads on to one thing or another after that. But he started in because he had played cards at home. I am talking about traditional images that these young people carry along in their heart and mind and which may actually be a hindrance to them.

Perhaps a certain man has been preaching nearby and he has been bringing a great message for the gospel. And so the word goes around on the college campus and one person says to another: "Bill, let's go hear this fellow preach tonight." "Oh, no, I don't think I'll bother." Why? Deep down in his heart the reason why Bill doesn't want to go is that he belongs to another denomination. It's not of his own kind. How foolish can a person be? And why is he that foolish? Because he picked it up from home. He came away with certain traditional images.

In I Corinthians 1:22 we read that "the Jews require a sign, and the Greeks seek after wisdom." You can have a cultural attitude that you pick up from other people. Certain Jews did one thing culturally that was significant of them: they were always looking for some sign from the Lord. Then there were the Greeks who did differently: they were always looking for wisdom. Today, a young person goes to college, and he wants to enter into Christian fellowship. So he goes to his denominational centers. He belongs to a particular church and he tries to find out where that church has a meeting place, and he goes to this denominational center for his meeting place. Actually at that particular center it just happens that, with the leadership they have, nothing spiritual is taking place. There is nothing vital going on. But this young fellow won't go anywhere else. He belongs to this denomination, and he'll go to this particular center and he'll take it like it is. Even if there's nothing there but husks, and what they're giving is nothing but straw, he's still there.

Now, not all the handicap is from the home. What is currently popular may be just as misleading. Just now there's a popular idea that makes a fad of sacrifice - as if, by giving up something, you are really doing the will of God. The truth of the matter may actually be that if you would use what you're giving up, use it in obedience, you would do more than if you gave it up in sacrifice. Sacrifice, without obedience to God, is not valid. The Bible says, "To obey is better than sacrifice."

But our emphasis in this chapter has been to watch the things out of the past that are traditional. There is nothing going to take the place of personal fellowship with the Lord Jesus Christ. Someone will ask, "How can I know Him?" Read your Bible. Study your Bible. Get together with other Christian people. Have Bible study and prayer. It can happen. You can learn something.

My heart goes out to those who, when they go into a college or university, find that it's popular to

sneer at conversion and sneer at holiness and sneer at the Holy Spirit and sneer at consecration. I tell you those people need prayer. We need to pray for each other, especially for these young people who are now facing all the new things that come to them in college. It won't always be enough to remember how mother, or dad, or aunt or uncle did it. We'll need to know how the Lord wants us to live.

9

Science and the Bible

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called, Which some professing have erred concerning the faith." These words were written by the Apostle Paul to his young friend and ministerial companion, Timothy. You'll find this passage in I Timothy 6:20-21.

No doubt there are many persons who are inclined to think that the great peril in going to college is that the student will have to study science. And when he studies science he may find out that many of his beliefs are not sound, and so he'll stop going to church. Now you and I can afford to stop right there and take another look at that. What that actually implies is that science is honest, whereas the church probably is not exactly honest.

Let's face this issue squarely. If you want to give science some credit for honesty, it's all right with me. I'll tell you right now, science has a pretty good record - so far as actual true science is concerned - of real honesty. And if you want to think that there is some question concerning the honesty of the church, I'm afraid you're right. We oftentimes have many things around the church that absolutely are not on the up and up. But, it doesn't have to be that way. Parents often have a fear that if their boy or girl finds out about science, they may cool down to a kind of polite, tolerant, head-nodding relationship to the church. They may just decide that the church isn't really what it claims to be. Such persons often consciously or unconsciously come to the conclusion that what the church claims, what the church says it believes, is probably not really true.

Such a young person may not know the Lord at all. And so, it isn't a case of their losing their faith when they go off to college. They haven't got any faith. Let's be honest about this thing. There will be some people, I am sorry to say, who have been to Sunday School and church all their days, and they get ready to go off to college and they never yet have met the Lord Jesus Christ at any time. They wouldn't know what it was to talk to the Lord person to person. I'm not glad about this, but I'll just have to tell you for the sake of being honest. Such persons are not turning away from Christ on the college campus. They never walked with Him. It may come to the surface that they don't believe. Don't blame the college. Don't blame the University. They never did believe.

But I am more concerned about certain others. There will be some who have accepted Christ and who do believe the gospel and they find when they are confronted by what they learn in college, there seems to be the threat of a sort of scientific challenge to their belief. And for these much could be done at once. First of all, I want to tell you much that is called scientific really is not science. Now I won't have time to argue it out but you listen to this: Theories about origins - origin of the world, origin of man, origin of living things, origin of the Bible - are not science. They are speculation, pure and simple. A real scientist would be too busy to bother with such speculation.

You may ask me, "What do you know about it?" Well, I'm not so sure I know too much about it, but it just happens that I have two sons. One of them is an electronic engineer and is now on the faculty of a

leading college in this country, and is a consulting engineer in one of the great aircraft companies dealing with space problems. The other son is a man who has his Ph.D in chemistry, and for nine years did chemical research of a top-flight nature. So I'm not talking about something I haven't been in touch with. I've seen these things, and these young men themselves strengthen me to say what I have just now said.

There is no point in my naming theories, because that will only distract us, but suppose you have theories about the origin of the world. It's supposed to be scientific, because these theories are supposed to be based on a study of the things that are in this world - like the study of living forms in this world. And there has been talk in recent years about the study of certain types of radio-active evidence in carbon. All this is supposed to prove something about the origin of the world.

Let me tell you something that you find in Hebrews 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Things which are seen were not made of things that do appear.

Right away some one will say to me, "But I have heard of famous exhibits that are to be seen in certain big cities in our country, showing the course of the origin of living forms." And I want to say right in the same tone of voice "Purely fictitious." AU the way across the board, most of that is imagination. Nobody ever found those creature, in the form in which you see them in those exhibits. Some of you will say, "Well, I have seen them on billboards. I have seen images of these great prehistoric monsters." I know - drawn by an artist. Nobody living ever really saw a prehistoric monsters Then someone will say, "But what about prehistoric man?" And then they'll name a number of these discoveries that have been highly publicized. I want to tell you again about these creatures that they have put together. Entirely speculation. With a jawbone here, and a piece or rib over there. The whole form has been constructed, but actually there's not one shred of established fact. You can't prove any of those things. Someone will say, "What about similarities in design?" Well, what about them? What they mean nobody knows.

Somebody else will say, "Think of all the contradictions between science and the Bible." Here again I must just simply make a statement and let it stand before you. There is not one contradiction that I know of. Recently I was on the campus of a famous university. In the science department, I asked if any one of the students could point out to me one case of a clear-cut contradiction between any known fact of science and any clear statement of the Bible. I said I'd give him five dollars. I made that statement seven years ago and I haven't heard from anybody yet. Someone will say, "But my professor said so-and-so." Oh, that's quite possible. That only shows where your professor went to school. Now someone will ask, "Don't you learn anything from studying the world? Oh, yes. There is much to be learned from the study of the whole world. In Romans 1:20 you will read that "the invisible things of him [speaking of God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

All my life I have rejoiced to know that the heavens declare the glory of God and the firmament showeth his handiwork. There is much to be learned in the things of nature that you see. That's not what I am talking about. I am talking about scientific speculation. If you're a college student, let me advise you to take all the science you can get. The more real science you can get, the wiser you'll be. But do not accept speculation from anybody, and whatever you do, don't call speculation scientific.

There are Christians who are scientists. Listen to them. Every now and again a college or a university is blessed to have a man in the field of science who is a real Christian. Go listen to him. There is nothing at all to be learned in the world of nature that is going to cause you to doubt one single thing that you've read in the Bible, because you'll find out that the God who made the heavens and the earth is the same God who inspired the Scriptures that you read.

Robbed

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). The Apostle Paul was warning the Colossian Christians concerning a serious peril. The same peril still faces us today. And it is especially serious for the young person in college. The very work they're called upon to do in their courses of study can actually be sometimes subtly, unconsciously, dangerously diverting in a spiritual sense.

But first, look at that word spoil in our text. It is the military word for despoil, meaning to take away from you, as the spoils of war, to strip you, to plunder you. Paul says, "Don't let anybody rob you through philosophy and vain deceit." Now you may very well ask yourself what can a Christian be robbed of? What does this young person going to college have as a Christian? I'll tell you one thing every real Christian has that distinguishes him: it's the greatest thing he's got - conviction. He's got his personal conviction, his personal assurances, his personal belief, his personal persuasion. These are generally what he carries in his heart and in these are grounded all his later experiences, and from these come all his blessings. These are the things that could be taken from him.

A young man going to college cherishes the memory in his consciousness of a time of communion with the living Lord. Maybe even while he is going into that college classroom, there is in the background of his memory the fact that three months before, perhaps in his own bedroom, maybe out one time on a camping trip, he experienced personal fellowship with the Lord. But now in the college classroom someone starts using psychological descriptions of personal, experiences with psychiatric techniques. He philosophizes about just such things as happened to this young man. He explains in natural terms in such a way that the sense of the presence of Christ is weakened in the young man. His assurance is lessened, and finally his belief is shaken. What he really felt was communion with the Lord is now explained and talked about in purely psychological terms. Thus the young man was robbed, despoiled of his treasure.

Someone could do that about your family. Or about your mother. Or about your wife. You can think that you thoroughly enjoy being at home because you like the way your mother takes care of you. Someone will come along and tell you that what your mother is actually doing is something that appeals to her own emotional needs, and she is actually making you a thing that she is using in order that she can get some kind of compensation for herself . . . and on and on and on. I hate to even talk about it. A person can talk about that with reference to your home life until you don't even believe in your mother any more. And you have been robbed.

"Vain deceit" comes in the way of empty ideas which are not true. I can remember one time that a certain woman had a feeling that she probably needed some help. She went to a certain psychiatrist. When this psychiatrist had talked with her for awhile he tried to bring out to her that what was really the matter with her was that she hated her husband because he was away from home so much. That woman very wisely got up and she told him, "If that's all that you know, excuse me, I've got something to do at home." She walked out and left him and she was a wise woman. I just want to tell you that the imagination on the part of that particular professional person was a thoroughly empty thing so far as this woman was concerned. She had lived with her husband for years, and now to have a man from the outside come along and suggest to her that the reason she was having trouble was because she actually hated her husband and didn't even know it! Ridiculous! This is vain deceit which the counselor has

attempted to inject by suggestion.

Let me use one other illustration. Here is a young man who cherishes in his own memory victory over some desire. He had a personal temptation that he overcame, and he gave credit to the Lord for overcoming it. He actually felt that God helped him. So he goes into a classroom and he hears the same kind of problem being discussed. He hears all the various things brought out about the sexual drive that is in him, of the urges that are in him psychologically, and they talk about this and talk about that. And then they bring in the matter of social pressure, and they talk about approbation and all that kind of thing. The first thing you know, he finds out the reason he won over the desire was because he actually wanted to get along at something else. So he is talked right out of it in such a way that there is nothing left in there about the Lord. What actually happened to the young man was that they robbed him. They actually despoiled him.

Consider what happens to a Christian who hears of a great revival movement and it makes a great impression in his own soul. Then someone talks about that revival, analyzes it according to sociological principles, describes the natural factors that were involved, accounts for everything that happened on a purely natural basis. No longer is this testimony an inspiration or a help, and the young person actually feels that the whole revival movement was a kind of hoax. That didn't change the revival any, but it did something to the young person. It robbed him!

It is possible to rob a person of every cherished memory he's got. God only knows how many homes have been damaged by this kind of practice of somebody getting to talk to some husband, or getting to talk to some wife, and actually causing suspicion to arise between them. And what is true between husband and wife can certainly be true between the soul and the Lord.

There is a spiritual interpretation of what happens to you that will bring blessing. And this is brought out in the Scriptures in various ways. For instance, we read in I Corinthians 2:6-8 where the Apostle Paul is speaking of this: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." You can feel in there that the Apostle nails down his judgment of why the wisdom of this world is not sound. They crucified the Lord. They showed their ignorance of Him.

A Christian in college must remember the limitations of the natural mind. It is most important never to forget this. You must keep in mind that the natural mind is vain and empty and useless, even if it belongs to a professor. This would be true if it was an instructor. This will happen in any seminar. The understanding is darkened because of ignorance of spiritual things. Data that is dealt with in this natural way is unfit for understanding in spiritual things.

It is very much as though you were going to estimate a mother's love by coming along with scales and weighing the avoirdupois weight of the mother. The more she weighs, the more love; the less she weighs, the less love. You'd say to me, that's silly. It is! The natural mind could have plenty of confidence in the scales, but it wouldn't give you any clue as to the love in the mother's heart.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). A Christian is limited when he is studying with people in a natural way. Of course you will go along with them in their research, and you'll work along with them in their ideas. But you will remember that insofar as the research is according to human points of view, you'll never get spiritual truth from it. Remember this about anything done in college or university: if this council or this work be of men it will come to nought.

That's the way Gamaliel said it (Acts 5:38), and it's still true. And the Christian must be very careful that he does not lose zeal while sharing in these things.

The Lord Jesus said on one occasion that "because iniquity shall abound, the love of many shall wax cold" (Mt. 24:12). I want to tell you it's hard for a Christian going into college or university or office, or anywhere else in association with people who don't believe and who are sinful people. I can remember some years ago hearing a great Methodist preacher who said that after he had done some studying of a certain heresy and had written a book about it, he needed a whole six months of revival preaching to get his spirit and soul back into a warm relationship with the Lord.

The Christian at college needs to seek out spiritual fellowship. If you're taking a regular college course, by all means get in with some regular Christians and have some regular spiritual time of communion and fellowship with the Lord . . . for your own soul's sake.

11

Hope for the Campus

Is God doing anything new in these days? Is He doing anything at all to meet the situation that we have been discussing?

First I want to comment on something that is not too helpful or hopeful, but still it's true and I want to share it with you. For some time the large denominations of the Christian churches have promoted student work. But all too often this work, called student work on the campus, actually makes the heart sick. That's all there is to it. It was my privilege to be a professor in a good seminary for we had all kinds of students. I had thirty different classes of students going through my hands, under my care. Some of these students had difficulty with the doctrines of the church. They really ought not to have been in seminary at all, because they weren't even sure about their relationship with the Lord. Some of them were notorious on the campus as men who had no clear conviction. Now what really troubles me is that again and again it would be students like this who would be called to head up student work on some college campus.

Many students in my seminary career were strong in faith. I had some men in my classes in seminary who believed the Bible, if anything, with more assurance than I did - if that were possible. And yet I do not remember one evangelical student of strong convictions who was ever asked to handle student work on a college campus. Can you believe it? If I didn't know it, I wouldn't say it.

I have actually seen it happen where men of little or no conviction have gone on into student work. I could even name some of them right now. I can tell you the colleges where they are on the campus right now. They're doing student work, and I can remember that when they were in my classes in my own heart I had a real grief and concern that this person should be going on in the ministry and not be any more sure of his relationship with the Lord than that student was. And that's a sad situation for the young people who are actually on those college campuses.

At the same time that this is true, God has raised up others as strong witnesses on college campuses. I can remember a time when State colleges were generally considered to be places where unbelief was rampant. Even now, State colleges will tolerate every variety of belief and unbelief. But do you know what young Christians have learned to do? They have learned to claim their privilege. If the State college will allow anything, they'll even allow a Christian. If they are going to allow anything to be said, then they'll allow the gospel to be preached. You can present Buddhism. You can present Mohammadanism.

You can present unbelief. You can talk atheism on a college campus. But you can talk the gospel, too. You can talk about Christ. You can talk about serving the Lord. I know there are meetings at which the things are discussed that atheists talk about. But at the same time there are meetings at which students can pray to God. And strong Christians have claimed that privilege.

I know of secular universities where Christians are actively witnessing for Christ, where the young people get together regularly during the week for prayer and have their public meetings. They have their retreats, and they actually are growing in grace and in knowledge. I know of some cases where young people go to secular universities and they get in with a group of other Christian young people that goes far beyond their own churches at home. There are several large movements organized right now to present Christ on the college campus. Prayer groups of sincere Christian students are not uncommon. Week-end retreats are commonplace in many, many universities, and souls are being led to the Lord. And there are instances where professors join campus fellowship groups. It's not an unusual thing to see a man who is prominent in economics or in science or history and he actually joins the campus fellowship of sincere Christians and will get up and give his personal testimony of faith in the Lord Jesus Christ to the glory of God.

Some years ago the president of a State university told me privately that his Board of Regents had authorized him to seek out as permanent professors men and women who were active church officers and participants, and not to accept anybody else. Can you believe that? He actually told me that he would appoint no man to a permanent place on the university faculty who was not an active church officer, and this was by the knowledge, consent, approval and encouragement of his Board of Regents. This won't happen everywhere, it won't happen all the time, but these things do take place.

I will never forget how that same man told me about going up to Chicago where he was to speak to a certain conference of university presidents. And the problem they were going to discuss was that of promoting religion on the campus. I can remember him saying that they wanted him to read a paper, because of how it has been going in his particular school. He said, "I can tell them in a word what I've got to say. If they want to promote religion on the campus, I know how to do it. Get professors who believe. If you get professors who believe, you'll have religion on the campus. And if you have professors who don't believe, you'll be hard put to it to promote anything from the university point of view." The easiest position to fill, he said, is in the science department. He said it was easier to get competent men in science who are believers than in some of the other disciplines of the university.

Perhaps you know how Christian athletes recently have been organized in university after university to better exploit their opportunity. They go all over this country from one campus to another talking to their fellow athletes about the things of the Lord. I happen to know of one Grade A university, with a football team that is one of the best in the country. One year every single boy on that championship football team was a professing Christian. Over half of them became professing Christians while they were attending that State university. It's possible.

In recent years it has been my privilege to address groups of high school students who belong to an active witnessing fellowship. They aren't allowed to meet in the high school, because they were such definite Christians. So they met close to the high school, in a nearby church. Several times I talked to these several hundred high school students who were brought together for an active Christian testimony.

I have several times addressed groups of single adults, I am not now speaking only of college; I am speaking outside of college - post college. I am thinking of a certain group of young people, not only young people over 25 years of age, but single adults who are engaged in an aggressive program of activity that is Christ-centered and spiritually minded. They have prayer groups and they have Bible study

groups and they have tape-listening groups. It's an amazing thing. In one particular instance there are 600 members of such a group in one church who are definitely committed to the things of the Lord Jesus Christ. Once a year they rent the campus of a college and go there as a group and spend a week in personal Bible study. It was my privilege to be a Bible teacher at one of those places.

What I am trying to tell you is that Christians going to college today should look around. There'll probably be strong witness right on that campus. You'll find it; and if there isn't one, you could start one just by yourself because you'll soon find somebody join you. Christian young people are suddenly becoming aware of the fact that the Lord Jesus Christ Himself will be with them. He can be with you on a college campus as well as anywhere else.

So far as you young people are concerned who are going to college, don't be so terribly upset about the fact that you're going to have to leave that fine young people's group in your home church. You'll find some other Christians on the college campus. And you parents and friends who have young people going off to college, there is only one thing they need to know, and that's the Lord Jesus Christ. Are they personally, actively committed to Him? And believe me, God is able to keep that which you commit unto Him against that day, because He is able to save to the uttermost those who believe on Him through the Lord Jesus Christ.

We have a wonderful God, a wonderful Savior, and He can keep everyone who trusts in Him. He can keep them on the college campus and use them to win other people to Christ. Don't be a bit afraid of young young people going to college. Just encourage them to walk with the Lord.

12

The Wisdom of This World

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world" (I Cor. 2:6).

We have been considering some of the academic problems that prevail here in our own country and our own culture. We have been trying to think together about the conditions that confront our young people as they go to college and to the university. We are concerned about what any Christian faces because of the place that is given to universities and colleges in our culture.

A good many people may say, "Well, what difference does it make what they say in the colleges? What difference does it make what they think in the universities? All I want to do is to know the Lord Jesus Christ and turn to Him." I want to tell you that I can appreciate that very, very much. But the fact of the matter is that all of us are affected by what is being said in the universities. They largely create the intellectual atmosphere in which we live. And this atmosphere affects us very much like the weather. There can be cold things going through that will chill our souls and chill our minds and our thoughts.

We need to face these things and understand that part of this feeling of coldness comes from the common feeling of inadequacy that so many of us have in regard to things that have to do with the university. There is talk about things that have to do with academic ideas, academic problems, the things that have to do with the mind, and often we feel overwhelmed by inadequacy. Then again we may be overly impressed with the achievements of intellectual activity: doctors are so wise, apparently, and lawyers are so able to get along, and business men are so smart in so many ways, and the research scientists accomplish so very much; and just in these days that we call the space age there are so many unimaginable things happening almost every day that many of us tend to shrink inside ourselves. We feel

that we could never match the thinking that's behind it all, and we'd better just recognize they know more than we do.

Another reason that we are affected in this manner is the common way people have of disparaging the Bible. By and large, all around you it is common to think that the Bible is not worthy of respect and we just don't need to pay attention to it any more.

And a third reason for our being affected adversely by the university is that we are somewhat ignorant of what the university is actually saying . . . because oftentimes it isn't saying anything. It's just talking. And talking in such language that you and I have difficulty following it.

So the fact is that generally we default, as it were, to anybody who acts like one of the so-called intelligentsia. Against the claims of the universities and the colleges, most of us are inclined to say, "No contest." We just don't enter into dialogue at all.

Jesus of Nazareth, the One who stood boldly before all men on the face of the earth, the very Son of God Himself, looked up into the face of His Father, and said, as far as this world is concerned, I thank thee that "thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Mt. 11:25). Christian people need to face this thing. We need to look into it. We don't need to be afraid of the mind. We don't need to be afraid of a person becoming acquainted with facts and learning about things. The only thing we need to be careful about is that we learn about everything and all things in God's light and our own knowledge of the gospel. I want to consider with you, in this closing chapter, the wisdom of this world. Remember that the Apostle Paul said, "We speak wisdom among them that are perfect [that is, those that are mature, full grown]: yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:6-8).

We have pointed out in previous chapters that the mind of this world is not the mind of Christ and the wisdom of this world is not the wisdom of God. The wisdom of this world can only be what men make it, and since men are sinful, their wisdom is going to be untrue. Part of the wisdom of the world may be accurate enough - as far as it goes. In matters of cognition, in matters of knowing material things as they are, and practical processes as they are, so far as technology is concerned, all this could be brilliant and yet woefully inadequate.

Let me illustrate this to you by passing along to you one of the most illuminating ideas I have ever picked up. In the course of my own studies in the university I had the privilege of reading the writings of a great many learned men, men who spent their time at thinking as logically as possible. I can remember one of them saying that in our country we were going to have to be very careful, because we had trained ourselves to think in the sense of this world. He said we were in grave danger because we had not trained ourselves to think - he called it morally, and sometimes he spoke of it as religiously, but I am going to say to you that what he meant was that we have not trained ourselves to remember God.

This is the way he put it: he said that science can produce a sharp knife, and the better the science, the sharper the knife. But science can never determine whether that sharp knife is going to be a scalpel in the hands of a surgeon to perform an operation to save a life, or whether it would be a stiletto in the hands of an assassin with which he will stab a man to death. The knife is sharp and science made it that way, but the hand that uses it is going to be governed by a heart and a will and a mind that's either going to be selfish and self-centered, or is going to be obedient to God.

The operations of the human mind are really not so innocent that a person can just go ahead and learn and learn and not be responsible. Actually the more you learn, and the more you get to know, the more

responsible you are for the use that you make of the things that you have learned. Now the operation of the human mind itself is, after all, just the workings of the thinking of a man. John says in his first epistle that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life" are what constitute the world. And I am going to suggest to you that it's these things that affect all thinking.

The Apostle Paul was probably well acquainted with Greek thinking, with human thoughts. He was very much aware of the lust of the flesh with all of the tendency to emphasize appetites, and the lust of the eyes with all of its tendency to emphasize imagination, and the pride of life with everything that has to do with vanity. Paul was brought up in the city of Tarsus which was no mean city, and he was brought up at the feet of Gamaliel who was a great teacher. Paul himself must have been very well educated, because on one occasion when he was in court you will remember Festus cried out to him, "Much learning doth make thee mad" (Acts 26:24). And in reply, Paul told Festus that the things he was bringing to the attention of the court were the actual things of truth and soberness.

In 1 Corinthians 1: 17 Paul writes: "Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." What the Apostle is saying is that when the Lord sent him to preach He didn't want him to make his preaching a series of involved arguments, which is the wisdom of words. In verse 19 Paul goes on to declare what God has said in Isaiah 29:14: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Now this is in the Scriptures, and it applies to an the worldly wisdom coming out of colleges and universities even today. In verses 20 and 21 we read, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Then in verse 25: "Because the foolishness of God is wiser than men." Verse 26, I think, should give everyone pause to think. Look at it: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise."

We should have in mind that when it comes to spiritual things, when it comes to life as a whole, Almighty God in Heaven is not going to give first place to the mind, to the intellect, to reason. Because this was true the Apostle Paul pointed out to the Corinthians that when he went to preach he determined that he would not preach with the words that man's wisdom teaches. He says, "I determined not to know anything among you, save Jesus Christ and him crucified" (I Cor. 2:2). He went on to say, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:4-5). And then the apostle says something that I feel I want to bring to your attention in a special way. 1 Corinthians 2:9-10, with reference to human thinking, says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

Now the eye can see a lot, and in recent years more and more. Both the microscope and the telescope have extended the vision of man. The eye can see much, and all that the eye can see you put together under the word science. But never will you find out in this way what God has prepared for them that love Him. Not by investigations of science. Nor by anything your ear can hear. Take everything that has to do with philosophy, with argument, with reasoning things out, and still nobody ever figured out what God has in store for us. Neither has any conception of it entered into the heart of man. All that we have in the world that we call art, or fiction, or literature, in none of those ways have men ever been able to see the things which God hath prepared for them that love Him. God has revealed them to us by His

Spirit, and He has not shown them to the world in the wisdom of this world.

What your young people will be studying will be the wisdom of this world, and, oh, that God would help the young people see this. The wisdom of this world in its human way may be very profound. It may be very impressive. There may be a lot of it, so much that you can only learn a small part of it. But it's human all the way through. And all that you can find out in a human way will never show you what God will do for, you in Christ Jesus.

Because it's human the wisdom of this world will be basically sinful. That is to say it will be selfish. It will be inclined to be not only selfish, but it will be one-sided. In a sinful way you can be proud, you can be vain, you can turn to the things that please you, and in the process you can become very one-sided about things. And the wisdom of this world has already been proven to be wrong. Paul pointed it out: Look at what the wise people of this world did to Jesus Christ. They turned their backs on Him, and to this day that's true.

Many and many a young person on the campus of a college or university will find out that the smartest people there, the most impressive people there, many times the people that have the highest reputation, the most prominent people, do not have any time for the Lord Jesus Christ. They turn their backs on Him. And you and I and our young people should keep in mind that this is the limitation of the wisdom of this world.

You can for a moment think about what the wisdom of this world is doing to mankind as a whole. Surely nobody will say, so far as mankind is concerned, that the things of this world are very good, or that they have been very helpful to people. Consider what is happening in society as a whole. With all the wisdom that there is, think of all the misery and all the trouble. You can go right on the campuses of our colleges and universities, go right in there where the people are thinking in the most dedicated way humanly possible: they want to throw off every restraint and every consideration; they claim they are going to get to know the truth. But they don't look at the things of the Lord Jesus Christ. They are so smart and yet so foolish. Will you agree with me that oftentimes right there on the campus you find unhappiness, you find sadness and selfishness and vanity?