

Campus Christianity

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Spiritual Wastelands 101

In the fall of my junior year in college, I had been a Christian for only a year. Since I had been involved in a Christian group on campus, however, I felt I had learned a great deal about my faith. As a science major I had completed most of my requirements for my degree, and I was looking forward to taking electives in my major of animal ecology. However, I still had a couple of hours in humanities to fulfill, not my most favorite subject. While I was looking for a humanities elective, I came across an English course entitled "Spiritual Wastelands." I remember thinking to myself, "That looks interesting. I wonder what spiritual wastelands this course is about?" With my newfound interest in spiritual things, I decided to enroll.

On the first day of class, I was horrified the minute the instructor walked into the room. He wore an old Army fatigue jacket, a blue work shirt open to the middle of his hairy chest, ratty blue jeans, sandals, long tangled hair, and a beard. He punctuated his appearance with a leather necklace containing what looked like sharks' teeth. To make it worse, he proceeded to go around the room and ask every student why he or she took this course. I don't really remember what the other students said but when he got around to me, I sheepishly replied that I was a Christian and that I was interested in knowing what kind of spiritual wastelands he was going to talk about. Immediately, with a look of malevolent glee, he exploded: "You're a *Christian*? I want to *hear* from you!"

Needless to say, if there had been a place to hide, I would have found it. As you may guess, the only spiritual wasteland he wanted to talk about was Christianity. I was like a babe who had been thrown to the wolves. Our class discussions, more often than not, were two-sided: the instructor versus me. Hardly anyone else ever

spoke up. To say that I found myself floundering like a fish out of water would be an understatement. Occasionally my questions and comments would hit the mark. But I am convinced, as I look back, that even that degree of success was purely the grace of God.

Since that time, I have spent twelve more years in the university environment as both an undergraduate and graduate student. I have learned a great deal about how a Christian student should relate to the academic community, and I would like to share with you four principles for effective Christian witnessing in that setting. I think you will also find that these principles will prove to be an effective guide in any sphere of life.

***Approach your studies from a Christian worldview.** We need to think Christianly. The only way to accomplish this is to be continually involved in the process of knowing God.*

***Realize that the job of the student is to learn—not to preach.** A teachable spirit is highly valued. This may seem obvious to you, but believe me, it isn't obvious to everyone.*

***Pursue excellence.** Every exam, every paper, every assignment must be pursued to the best of our ability, as unto the Lord.*

***Be faithful to the task**—leave the results (grades) to God. Do not get hung up on the world's definition of success.*

Think Christianly

All of our thoughts are to be Christ-centered, including those expressed in a university classroom. Paul tells us in 2 Corinthians 10:5 that “we are taking every thought captive to the obedience of Christ.” All knowledge is to be encompassed by a Christian worldview. In other words, we should try to see all knowledge

through the eyes of Jesus. This all sounds well and good, but how do we do that?

The only way to think and see as Jesus does is to know Him. This brings us to the basics of the Christian life. There are numerous demands on the time of a student. There are always experiments to do, books to read, papers to write, exams to study for, assignments to turn in, classes to attend. This is doubly true for graduate students, who spend their entire time seemingly three steps behind where they are supposed to be. Let's not forget the demands of a girlfriend or boyfriend, family, exercise, and just plain having fun. How is one supposed to find time for regular personal devotions, worship on Sunday mornings, fellowship with other believers, and the study of God's Word? These activities can all take a serious bite out of the time the university demands from a student. But this is the only way to draw closer to God and to understand His ways.

By being faithful in spiritual things, we trust God to honor the time spent and to bring about His desired results in our academic pursuits despite our having less free time than most non-Christians. Christian campus groups can be of tremendous help in these matters through training, Bible studies, and fellowship with believers who are going through the same struggles you are.

For those times when trouble does arise in the classroom, and you feel that your faith is being challenged and you are confused, an enormous amount of assistance is available to you. The manager of your local Christian bookstore can be a great help in finding books that deal with your problem. Organizations such as Probe Ministries can also help steer you in the right direction with short essays, position papers, and bibliographies. Dedicated and highly educated Christians have addressed just about every intellectual attack on Christianity. There is no reason to feel like you have to do it on your own. That was my mistake in the "Spiritual Wastelands" course. It never even occurred to me to seek help. I could have represented my Lord in a much more credible way if I had only asked.

There are no shortcuts to living the Christian life. We cannot expect to emerge

from the university with a truly Christian view of the world if we put our walk with the Lord on hold while we fill our heads with the knowledge of the world. Remember! We are to take every thought captive to the obedience of Christ. In order to do that, we must know Him; in order to know Him, we must spend time with Him. There were many times in my college career when higher priorities prevented me from spending the amount of time I felt necessary to prepare for an exam, paper, or presentation, but I always found God to be faithful.

During my doctoral studies, we moved into a new house and the boys were ages 4 and 2. The room they were going to share desperately needed repainting and we were having new bunk beds delivered on Monday, the same day of an important cell biology exam. The professor writing this exam was the one in whose lab I had hopes of working for my doctoral project. So I needed to do well.

The room was small and the beds were large, so they needed to be constructed inside the room. This meant the room had to be painted before the beds arrived. If I paint, I lose critical study time for an important exam. If I study, the room goes unpainted and I have an unhappy wife and a difficult task getting to it later. I chose to paint the room. I had a total of three hours of study time for the exam! I entered the exam free of tension knowing I did my best and it was in God's hands. I had no idea how I did on the exam, but when the grades came out, I received the second highest grade in the class and the best exam score in my tenure as a graduate student! The professor was impressed enough to allow me to begin working in her lab.

Cultivate a Teachable Spirit

I have run across numerous professors whose only encounters with Christians were students who simply told them that they were wrong and the Bible was right. Most professors do not have much patience with this kind of approach. It is a great way to gain enemies and demonstrate how much you think you know, but it does not win anybody to Christ.

Some Christian students have the impression that when they hear error being presented in university classroom, it is their duty to call out the heavy artillery and blast away. This is not necessarily so. As a student, your job is to learn, not to teach. In my education, I reasoned that in order to be a *critic* of evolution, I needed to first be a *student* of evolution and demonstrate that I knew what I was talking about. Once professors realized I was serious about wanting to understand evolution, when I began to ask questions, they listened. In the end my professors and I often had to agree to disagree, but we all learned something in the process, and I built relationships that could grow and develop in the future.

The most effective tactic in the classroom is the art of asking questions. This approach accomplishes three things. First, you demonstrate that you are paying attention, which is somewhat of a rarity today. Second, you demonstrate that you are truly interested in what the instructor is talking about. All good teachers love students with teachable spirits, but not students who are so gullible as to believe unquestioningly everything they say. Third, as you become adept at asking just the right question that exposes the error of what is being taught, you allow the professor and other students to see for themselves the lack of wisdom or truth in the idea being discussed. Truth is truth, whether expressed by a believer or a pagan. However, non-Christians will believe other non-Christians much more readily than they will a fanatical Christian waving a Bible in his hand.

As a graduate student, I was in a class with faculty and other graduate students discussing a new discipline called sociobiology, the study of the biological basis for all social behaviors. One day we were discussing the purpose and meaning of life. In an evolutionary worldview, this can only mean survival and reproduction. Disturbed at how everyone was accepting this, I said, "We have just said that the only purpose in life is to survive and reproduce. If that is true, let me pose this hypothetical situation to you. Let's suppose I am dead and in the ground and the decomposers are doing their thing. Since you say there is no afterlife, this is it. It's over! What difference does it make to me now, whether I have reproduced or not?" After a long silence, a professor spoke up and said, "Well, I guess that

ultimately, it doesn't matter at all." "But wait," I responded. "If the only purpose in life is to survive and reproduce, and ultimately-now you tell me-that doesn't matter either, then what's the point? Why go on living? Why stop at red lights? Who cares?!" After another long silence, the same professor spoke up and said, "Well, I suppose that in the future, those that will be selected for will be those who know there is no purpose in life, but will live as if there is." What an amazing and depressing admission of the need to live a lie! That's exactly the point I wanted to make, but it sank in deeper when, through my **questions**, the **professor** said it and not me. When Jesus was found by His parents in the temple with the priests, He was listening and asking them questions-probably not for His benefit, but for theirs (Luke 2:46).

We are all familiar with 1 Peter 3:15, which says, "Sanctify Christ as Lord in your hearts, always being ready to make a defense to every one who asks you to give an account for the hope that is in you, yet with gentleness and reverence." This verse is a double-edged sword that most of us sharpen only on one side or the other. Many are prepared to make a defense, but they leave destruction in their wakes, never exhibiting gentleness or reverence. Others are the most gentle and reverent people you know, but are intimidated by tough questions and leave the impression that Christianity is for the weak and feeble-minded. The latter need to go back and read a few important passages:

2 Corinthians 10:3-5

For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

Colossians 2:8

See to it that no one takes you captive through hollow and deceptive

philosophy, which depends on human tradition and the basic principles of this world rather than on Christ.

Acts 17

(The story of what happened when Paul boldly proclaimed the gospel in Thessalonica, Berea, and the Areopagus in Athens.)

Paul was a firm believer in the intellectual integrity of the gospel. The “staunch defender” needs to remember that Jesus told His disciples that the world would know that we are Christians by the love we have for one another (John 13:34-35) and that we are to love our enemies (Matt. 5:43-47). Paul exhorted the Romans not to repay evil with evil, but to repay evil with good and to leave vengeance to the Lord (Rom. 12:17-21). Finally, the writer of Proverbs tells us that a gentle answer turns away wrath, but a harsh word stirs up wrath (Prov. 15:1), and that the foolish man rages and laughs and always loses his temper, but a wise man holds it back (Prov. 29:9,11).

Pursue Excellence

Nothing attracts the attention of those in the academic community as much as a job well done. There is no argument against excellence. In Colossians 3:17 Paul tells us, “Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.” If we are to do everything in Jesus’ name, He deserves nothing less than the best that we can do. How many of our papers and exams would we be comfortable stamping with the words, “Performed by a disciple of Jesus Christ”? I think I would want to ask if I could have a little more time before I actually handed it in! Yet Paul admonishes us to hold to that standard in all that we do. This does not mean that every grade must be an A. Sometimes your best is a B or a C or even just getting the assignment done on time. The important thing is to try. It’s important to be able to tell yourself that, with the time, resources, and energy you had available to you, you did your best.

The road to excellence is tough, exhausting, and even frightening. It is hard going. But our Lord deserves nothing less.

Ted Engstrom, in his book *The Pursuit of Excellence*, tells the story of a pastor who spent his spare time and weekends for months repairing and rebuilding a dilapidated small farm in a rural community. When he was nearly finished, a neighbor happened by who remarked, “Well, preacher, it looks like you and God really did some work here!” The pastor replied, “It’s interesting you should say that, Mr. Brown. But I’ve got to tell you—you should have seen this place when God had it all to Himself!”

It is certainly true that God is the source of all our strength, and all glory and honor for what we may accomplish is His. But, it is no less true that God has always chosen people to be His instruments—frail, mistake-prone, imperfect people. His servants have not exactly enjoyed a life of ease while in His service. Striving for excellence is a basic form of Christian witness. We pay attention to people who always strive to do their best. In the classroom, people may not always agree with what you say, but if they know you as a person who works diligently and knows what you are talking about, they will give your words great respect. And, if there is enough of the Savior shining through you, your listeners will come back and want to know more.

I am reminded of the impact of four Hebrew youths in the Babylonian culture during the reign of Nebuchadnezzar: Daniel, Hananiah, Mishael and Azariah (whom you may recognize by their Babylonian names: Meshach, Shadrach and Abednego). They entered the prestigious secular institution, “Babylon University,” and were immersed into an inherently hostile atmosphere. But Scripture says that

And as for these four youths, God gave them knowledge and intelligence in every branch of literature and wisdom; Daniel even understood all kinds of visions and dreams . . . And as for every matter of wisdom and understanding about which the king consulted them, he found them ten times better than all

the magicians and conjurers who were in all his realm (Daniel 1:17, 20).

You can be sure they were instructed in Babylonian literature and wisdom, not Hebrew, yet they excelled. If our God is indeed the King of Kings and Lord of Lords, then He can not only protect us as we enter the university, but He can also prosper us. Imagine the testimony for Jesus Christ if the best philosophers, the best doctors, the best poets and novelists, the best musicians, the best astrophysicists, and on and on, were all Christians. That would be a powerful witness!

As you pursue excellence, do not be deterred by mistakes. They are going to come, guaranteed. The pursuit of excellence is an attitude in the face of failure. Thomas Edison, the creator of many inventions including the light bulb and the phonograph, was never discouraged by failed experiments. He simply reasoned that he now knew of one more way that his experiment was not going to work. Mistakes were his education. The wise man admits and learns from his mistakes, but the fool ignores them or covers them up. We all admire someone who freely admits a mistake and then works hard not to repeat it.

Strive for Faithfulness, Not Success

As students in the university learn to approach their studies from a Christian worldview, as they grow to appreciate their place as people who are there to learn and not necessarily to confront, and as they begin to pursue excellence in everything they do, it is tempting for them to believe that God will bless whatever they set out to accomplish. Their primary focus becomes whether or not all of their efforts are successful. It can become depressing if they do not see the kind of results they expected God to bring about.

Soon after Mother Teresa received the Nobel Peace Prize for her work among the poor in Calcutta, she was asked by a reporter in New York City how she could dedicate herself so completely to her work when there was no real hope of

success. It was obvious she was not going to eliminate hunger, poverty, disease, and all the other ills of that densely populated city in India. In other words, he asked, if you can't really make a dent in the conditions these people live in, why bother? Her reply was simple, yet profound; she said, "God has not called us to success, but to faithfulness." How many times have we heard in witnessing seminars that our job is to share the gospel and leave the results to God? What I hear Mother Teresa saying is that our responsibility is the same in everything we do.

Oswald Chambers, in his timeless devotional book *My Utmost for His Highest*, caused me to recall Mother Teresa and reflect on my own expectations. He said,

Notice God's unutterable waste of saints, according to the judgment of the world. God plants His saints in the most useless places. We say—God intends me to be here because I am so useful. Jesus never estimated His life along the line of the greatest use. God puts His saints where they will glorify Him, and we are no judges at all of where that is. (August 10)

The main point here is that we should be faithful to the task God has given to us rather than worry about whether or not we are achieving the results we think God should be interested in. When we begin thinking that "God is wasting my time and His," we have probably stepped over the line. I spent five and a half years in the laboratory on doctoral experiments in molecular biology, experiments that never accomplished what I had planned. The most frustrating aspect was that these experiments did not result in work that was publishable in the scientific literature, which is the ultimate goal of any scientist. I had a great deal of confidence when I started this difficult research problem that the Lord and I would work it out. Well, we didn't. I never dreamed how much Mother Teresa's words concerning the value of faithfulness over success would be lived out in my own life. It has been a hard, hard lesson. And I don't believe I have a complete answer as to why God chose to deal with me in this way. Scientific publications

seemed not just desirable but necessary in my future career; yet God is sovereign and He apparently has other plans. During those years, I learned a great deal about living the Christian life in the midst of difficult circumstances. I can only pray that I will not forget what was so painful to learn.

Conclusion

In summary, orient your studies according to a Christian world view. Your main job as a student is to learn and to develop the skill of asking questions, and to keep the boxing gloves at home. Pursue excellence and remain faithful to the task to which God has called you, and leave the results to Him.

Suggested Reading

Oswald Chambers. *My Utmost for His Highest*. Westwood, NJ: Barbour and Company, 1963.

Ted Engstrom. *The Pursuit of Excellence*. Grand Rapids, Mich.: Zondervan, 1982.

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Education Beyond the Classroom

Jerry Solomon

What comes to mind when you think of education? School buildings? Libraries? Textbooks? Curricula? Teachers? Most of us probably associate education with at

least one of these things, and surely many more could be added. But does education take place outside of such formal settings? Can curricula be found beyond that of the normal course of study? And can teachers be found who are teaching outside of the classroom?

If we simply consider the amount of time students spend outside of class the answer to these questions would surely be a resounding “Yes!” And if we add the strong probability that many of the hours spent outside the class are consumed by various media, for example, we can see another strong reason to answer in the affirmative. Students are virtually suffocated with ideas when they leave the confines of the school building. For many their education has just begun when the last bell rings each day. In fact, many students use whatever mental energy they have to learn only those things that interest them outside of school.

Educational Sources: Parents

What are some of the sources from which students learn? Let’s begin with parents. After years of ministry among youth I am convinced that students want to learn from their parents. In fact, some are desperate for their parents’ wisdom. Thankfully, I have seen the wonderful effects of respect between parents and children. The children are taught the most important truths of life in the home and those truths are accepted because there is a large measure of respect for the parents. Such an atmosphere is patiently developed through the parents’ concentrated, time-consuming dedication to their children. And I hasten to add that I have observed this in single parent as well as blended families. The result is that children who are raised in such a home will usually compare what they are taught outside the home with what they are taught in the home. And the lessons they learn from parents outweigh other lessons.

Unfortunately, though, this situation is much too rare. Many students, including those raised in Christian homes, are left alone to discover what they can without the guidance of parents. When we realize that “true, meaningful communication

between parent and child ... occupies only about two minutes each day”(1) there should be reason for concern. That amounts to slightly more than 12 hours per year. If that is compared to the amount of time spent in school, for example, what the parents teach in that brief time can be overwhelmed with contrary ideas. Students spend much more time learning at school per week than they do with parents per year! This situation should be seriously considered by Christians when evaluating the current educational climate. If Christian parents are not willing to educate their children there may not be much room for complaining about what is learned outside the home. Children have always needed parental guidance and they always will.

One of the most important directives for the ancient Jews applies to parental responsibility for the education of their children. Deuteronomy 6:4-7, the revered Shema, states that “(5) You shall love the LORD your God with all your heart and with all your soul and with all your might. (6) And these words, which I am commanding you today, shall be on your heart; (7) and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.” This strategic passage was reemphasized by the Lord Jesus (Mark 12:28-30). What a student learns outside of class should begin at home.

Educational Sources: What is Heard, Read, and Seen

Where and by whom is a student educated outside the school and home? Actually the question should use both past and present tenses. Since we are concentrating on education outside the classroom, it's important to realize that students are constantly being educated, whether they are aware of it or not. Education does not just apply to some type of formal education; it is very much a part of daily life. The Christian student who is attempting to think God's thoughts after Him is profoundly aware of this. He lives in a world of ideas, and ideas have

consequences. Those ideas are so much a part of life that it's as if they're a portion of the air we breathe. Students should be conscious of this, but the same is true for all of us. All of us are students.

So where do we find the teachers? There are at least three other sources: what is heard, what is read, and what is seen.

First, what is heard? One morning as I went to the front yard to get the newspaper I heard a loud, repetitive noise that sounded as if it were a woodpecker hammering on metal. When I located the source I realized to my amazement that indeed it was a woodpecker pecking on a metal light covering near our house. My curiosity was aroused so I pursued an answer to my crazy woodpecker question. It turns out that the bird could have heard his prey inside the covering, but couldn't distinguish for the moment the difference between wood and metal.

The point of this illustration is that the wondrous nature of nature had provided a teachable moment. God's creation abounds with such opportunities to observe the variety He has given us. And such moments are part of our daily lives.

But most students hear from more obvious sources: peers, radio, television, movies, music, etc. These sources provide a profusion of ideas. They are teachers. And just as in the formal classroom, the student should be listening carefully to see if the lessons should be considered, discarded, or believed.

The second source focuses on what is read. Some studies indicate that people are not reading any longer. This is curious in light of the growth of enormous bookstores filled with many obscure and weighty titles. Be that as it may, the printed word still has an impact. Most students give some attention to reading. Words still have meaning, in spite of the efforts of those who would use words to say that words are meaningless. This is especially true for the Christian student. If he doesn't revere the Bible to the point of reading and understanding it as the foundation of his education, he is like a ship without a rudder. The ship is afloat

but it's at the mercy of the sea and its currents.

The last of our sources concerns what we see. Since a large percentage of students spend an enormous amount of time viewing television, movies, magazines, and other media, this is a major educational element. Images abound in their lives. This challenges the Christian student to be especially alert to the multitude of ideas that come through her eyes and into her mind.

Educators beyond the classroom are continually vying for the minds of students. Let's do what we can to lead our students through this maze of ideas.

The Curriculum

One of the major elements of a formal education is the curriculum. This curriculum is usually set for students in the primary grades, it contains some flexibility in middle school, more flexibility in high school, and significant flexibility in college. Regardless of the educational level a student attains, his formal education includes variety. The same is true outside the classroom. The education he receives there includes a varied curriculum. And that curriculum can be found in varied places, from conversations with those with whom he works, to his magazine subscriptions, to the movies he rents. Let's consider several ideas that generally are found in the educational curriculum outside the classroom.

Man is the Measure of All Things

First, man is the measure of all things. That is, man is the focus of what is taught. This course is called naturalism. God either doesn't exist, or He may as well not exist because He has nothing to say to us that has meaning. Thus man is left alone to create meaning, value, morality, religion, government, education, and all other aspects of life. This is probably the most influential way of thinking in this country.

Think, for example, of the television programs you may have seen lately. Now consider whether or not those programs included the presence and guidance of a deity, whether the God of the Bible or not. With rare exceptions, the education one receives through such sources doesn't include any concept of God. Instead, man deals with all problems in his own way, through his own ingenuity. Of course the student usually isn't able to see the long term results of such decisions. As wonderful as the resolution may appear at the end of a program, the ultimate consequences may be disastrous.

Pleasure is the Highest Good

The second portion of the curriculum is based upon the idea that pleasure is the highest good. This course is called hedonism. Perhaps one of the more obvious places to find this is in your local grocery store. The "textbooks" that are found in the magazine rack near the checkout island contain this message in abundance. The articles, advertisements, and pictures emphasize the supremacy of pleasure above virtues such as self-control and sacrifice. Take a moment sometime just to scan the articles and emphases that are highlighted on the front covers of these magazines. For example, the contents of a recent teen-oriented publication for girls include: "Look Hot Tonight," "Stud Shopping Tips," "Love Stories: Secrets of Girls Who Snagged Their Crush," "Hunky Holidays: Meet the 50 Most Beautiful Guys in the World," and "The Ultimate Party Guide." All these titles revolve around the idea that pleasure is the highest good.

True Spirituality Has Many Sources

Third, true spirituality has many sources. This course is called syncretism. Current spiritual emphases have led many students to believe that it doesn't matter what path you take as long as you are on a path. A trip to a large book store will demonstrate this. For example, you can find many books that contain many ideas about angels, but most of them have nothing to do with biblical doctrine. Or you can find a section dedicated to an assortment of metaphysical teachings, none of which align with biblical teaching. When confronted with such

variety the student can be tempted to believe that true spirituality can be found in many places. The Christian student must realize this isn't possible if his allegiance is to Christ as Lord of all.

What Works is Good

The fourth idea is that what works is good. This course is called pragmatism. This is a particularly attractive part of the curriculum for Americans. And this certainly includes the American Christian student. But it's a deceptively attractive course. It may lead to results, but at what cost?

I think of a revealing scene in the disturbing Academy Award- winning movie *A Clockwork Orange*. A young British hoodlum in a futuristic England is programmed to abhor the violence that he continually practiced with his gang. This abhorrence is brought about by forcing him to watch scenes of horrible violence while his eyes are forced open. When he is brought before an audience to demonstrate the change, his programmer tempts him with several opportunities to do violence while the audience watches. He resists the temptations. After the demonstration a clergyman protests by saying that the "boy has no moral choice." He was manipulated. The programmer scoffs at this claim and states that the result of the experiment is good because "the point is that it works." "It has relieved the ghastly congestion in our prisons."

These first four parts of the curriculum are naively optimistic. They describe either present or future existence positively because of supreme confidence in man and his abilities. Other portions of the curriculum are not so optimistic. In fact, they can be frighteningly pessimistic at times.

There is No Meaning

A fifth aspect of the curriculum denies meaning. This course is called existentialism, and sometimes nihilism. The "big" questions of life are asked, but no answers are found. Then the response is either total denial of hope, which

should logically lead to suicide, or living by simply acting in the face of absurdity. These perspectives can be found, for example, in some contemporary music and movies. The songs of Nine Inch Nails, the moniker for a musician named Trent Reznor, sometimes contain ideas that are indicative of this. The movies of Woody Allen often contain characters and scenes that depict a search for meaning with no conclusions other than individual acts.

There is No Truth

The last portion of the curriculum is closely connected to what we have just discussed. This course can be called postmodernism. We are living in a culture that increasingly denies an encompassing paradigm for truth. This can be demonstrated by considering what Francis Schaeffer meant by the phrase “true truth.” That is, there is no “big picture” to be seen and understood. We only have individuals and communities who have their own “little truths.” And nothing connects those truths to something bigger than themselves and more lasting than what might work at the moment. This can be heard, seen, and read incessantly. There are too few teachers in the culture’s curriculum who are sharing ideas that are connected to or guided by “true truth.” The ultimate outcome of such thinking can be devastating. Chaos can reign. Then a sense of desperation can prompt us to accept the “truth” of whoever may claim to be able to lead us out of the confusion. Germany experienced this under the reign of Hitler. We should not be so smug as to think it could not happen to us.

Responding to the Curriculum

Man is the measure of all things! Pleasure is the highest good! True spirituality has many sources! What works is good! There is no meaning! There is no truth! These are the ideas that permeate the education a student receives outside the classroom. How can a Christian deal with such a curriculum? Some suggestions are in order.

First, the student should be encouraged to understand that God is the measure of

all things, not man. God is an eternal being who is the guide for our lives, both temporal and eternal. Thus we don't first ask what man thinks, we ask what God thinks. So this means that the student must decide on his primary textbook. Is it the Bible, or some other text?

Second, the student should be led to realize that God's will is the highest good, not pleasure. This is very important for the contemporary Christian to understand in light of the sensuous nature of our culture. A student easily can get the idea that God is a "kill joy" because it may seem that everyone is having a good time, but he can't because of God's restrictions. If he can understand that God's ideas lead to true freedom and joy, the student can more readily deal with this part of the curriculum.

Third, the student should be challenged to realize that true spirituality is found only through a relationship with the risen Jesus. Jesus lives in us through the indwelling of His Spirit. And this indwelling is only true for the reborn Christian. Yes, there are many spiritual concepts alive in this culture. Many people are searching for something that will give meaning beyond man's ideas. There is a spiritual hunger. But if we try to relieve that hunger through ideas that come from man's perceptions of spirituality, we are back where we started: man is the measure of all things.

Fourth, the student should be taught that what works is not always good. Satan can make evil work for a time, but he is the father of lies, and lies lead to spiritual and moral decay.

Fifth, the student should be led to believe that life has meaning. The Christian can see the world around him with the eye of hope because God is in control. As chaotic as things may appear, there is a purpose, there is a plan. People have meaning, past events have meaning, present events have meaning, and future events will have meaning. Christ has died to give us salvation, and He has risen from the dead to give us hope for the present and the future. A student whose

mind is infused with meaning will be able to handle the despair around him, and he can share his secure hope in the midst of such despair.

Sixth, the student should be guided to think in terms of the big picture. Imagine a puzzle with thousands of pieces. Now think of attempting to assemble the puzzle without having seen the picture on the box top. That would surely be a frustrating experience. You would have individual pieces but no guide to fit the pieces together. Many attempt to live this way. But the Christian student has the box top. He can begin to put the puzzle of life together with God's picture in mind.

So, does education take place beyond the classroom? Certainly! May God guide us to help students learn the proper lessons.

Notes

1. J. Kerby Anderson, *Signs of Warning, Signs of Hope* (Chicago: Moody, 1994), p. 136.