

# Campus Action

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STUDENT JOURNAL

## WHY THINK ?

"Ignorance is only created by the mind, and the mind keeps the secret that you are something Divine away from you. That is why you have to tame the mind first. The mind is a snake and the treasure is behind it. The snake lives over the treasure, so if you want that treasure, you will have to kill the snake. And killing the snake is not an easy job."

GURU MAHARAJ JI



*The effect of eastern religion on American thought has been very great. But none of the battles that accompany this invasion of eastern thought is certain to have as much impact on 20th century young people and their thinking as the battle surrounding man's mind.*

*Over the last 100 years there has been great attacks on the rational thought process, as seen in the birth and development of existentialism. (a philosophy which denies any moral absolutes and says meaning is derived from and through experiences). The strongest attack on rational thinking to date has recently come from eastern mystical subculture. In Zen Buddhism for instance, one's intuition is pitted against reason, in an attempt to neutralize the mind . . . the Hindus refer to the mind as a "drunken monkey" . . . the Hare Krishnas talk about the garbage-pail mind . . . and one new eastern cult called Arica has a song with a contemporary beat called "My Dear Mind, You Don't Exist" . . . by the late 60's, the distrust of the rational mind was very widespread among western youth, and the rock group "The Mothers of Invention" wrote a song reflecting the spirit of that age:*

*"What's the ugliest part of your body?  
Some say your nose  
Some say your toes  
But I think it's your mind . . ."*

*These are just a few of many examples of those groups and philosophies which are part of the anti-mind movement. An ever growing movement that promotes the idea that man's real problem in life, and real hindrance in him finding his true meaning is his mind. So like Guru Maharaj Ji says: "If you want the treasure you will have to kill the snake".*

*Now, after a brief history of this growing problem, we will answer our original question why think?*

*There are three basic reasons why you and I should think. The first reason and maybe the most important one for the non-Christian is that we have been created to think. We as human beings have been endowed in our personality with the ability of intellect, for which it is intended we should use. Now, if we refuse to think we are committing mental suicide, because we are trying to live in a way never designed for us. As a result we tear ourselves apart in the process. This is exactly what can and does happen to those who conform their lives to existential ideas and the various other mystical cults. Men and women are never to live on the basis of what is felt or experiences, but on the basis of what is understood by the mind.*

Continued on page 3

WHY THINK? (continued from page 1)

The second but every bit as important reason is, if we don't think or use our mind the way it was designed to be used, we will be easy prey for those mind manipulators, who pose themselves as new messiahs trying to salvage fallen mankind. The person, especially those who are young who will disregard his mind, is a sitting duck for every eastern mystic and guru who tries to peddle his brand of self-deceiving, self-destructive fantasy world of experience. One main characteristic of eastern cults is their total emphasis on the mind and thinking. This is invaluable information for anyone who deals with people who are in eastern religions or some kind of mystical cult.

The third reason why we should think, is directly aimed at those who call themselves Christians. This final reason is that we as moral beings are commanded to think. (Mk. 12:30).

One of the greatest failures of the professing church has been their lack of desire and unwillingness to think. This is a great reproach to the kingdom of God. Professing Christians, on the most part have forgotten Christ's command to love God with all their mind . . . in his tract, Truth or Consequences, Winkie Pratney brings forth this point when he says:

"Christians have forgotten a vital command 'You shall love the Lord . . . with all your mind' . . . to combat the non-Christian thought of our day, it is imperative that Christians give their minds to God; the early church knew how to use the understanding and knowledge of God in their preaching and teaching to men who did not know Christ, and their simplicity and child-likeness was not stupidity or childishness . . . to be a true child of God is to be a thinking person. GOD PUTS NO PREMIUMS ON IGNORANCE.

In closing, I want to say that the Christian faith and eastern religions are total opposites in their view of the human mind. In Christianity there is great emphasis on thinking, where as in eastern thought there is great de-emphasis on thinking. An anti-mind persuasion. Thus, any brand of Christianity that belittles thinking may be nothing more than an existential experience called "Jesus" . . .

To be continued

by Randy Thiry

The God They Never Knew by George Otis, Jr., is a book telling about the loving and reasonable God of the Bible. God has said, "Come let us reason together" to all who want to listen to reason. This book gets back to the A, B, C's of Christianity. No, God has not changed, only man's philosophy of God has changed, as Otis portrays. The truth he brings out is not new, just forgotten. This book is an excellent supplement for the understanding of those principles and concepts set down in the Bible. Price \$3.95 252 pp.

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The Four Trojan Horses, by Harry Conn, is available at C.A.M. This book pertains to the subject of the humanistic philosophy of man. It focuses on how Humanism has permeated psychology, sociology, politics and theology. Humanism is a religion without God. To the humanist, there are no moral absolutes and they are absolutely sure! This book defines this philosophy, explains how it has entered these four realms, and describes what the results have been. An excellent book for the modern Christian who wants to reach the modern man. Price: \$2.25, 155 pgs.

Now in hard cover : \$5.95.

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The SIECUS Circle by Claire Chambers is an outstanding study of the massive network of organizations which are involved in pushing the sex education program outlined by SIECUS (Sex Information and Education Council of the United States) which had its birth in 1964. The book convinces us that the SIECUS influence is so pervasive that the only way to remove its humanistic influence is to completely remove sex education from the school curriculum and return it to the parents. Price \$6.95, pgs. 500.

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The staff would like to express to the public that it is making space available in Campus Action for advertisements and announcements of events that would be of interest to Christian young people.

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"If religious books are not circulated widely among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause reflection on the part of every Patriot and Christian. If truth be not diffused, error will; if God and His Word are not known and received, the devil and his works will gain ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

-Daniel Webster

# ISSUES IN EDUCATION

March, 1979

A SUPPLEMENT

Vol. 1 No. 1

## CHRISTIANITY & MODERN MAN

More than a century has passed since this country has witnessed a religious awakening comparable to the revivals of the lawyer-turned-preacher, Charles G. Finney. In this century, what is commonly called the charismatic movement has had its benefits. Many have been ushered into a living relationship with their Creator as a result of the faithful labors of this movement's many proponents. To deny this is improper, particularly for this writer. His spiritual birth and youth's nurture occurred in the bosom of this movement. Yet in proper retrospection, we must say that the charismatics labor under great handicaps, as is evidenced by a want of success equivelant to, let's say, John Wesley and the early Methodists. And our Brother Billy Graham, though he rendered and is rendering a great service to this country, it might be wise to remember that the inability of churches to properly follow up the conversions has prevented his campaigns from reversing the moral decay.

The standard of effectiveness rises even higher when the New Testament Church is considered. That primitive fellowship was led in a way it knew not. They had no blueprint for reference, no detailed manual to follow. What they lacked was taught by the Holy Spirit or by the discipline of experience. And still, the power of that awakening changed the course of history. Within two years after its inception, the church permeated its influence throughout the Mid-East region. Ten years later, Christianity gained a strong foothold in the eastern and central regions of the Roman Empire. And in 66 A.D., the great Apostle Paul penned these words of triumph to his trusted disciple Timothy: "I have finished my course." He was fully confident that his mission was accomplished as Apostle to the Gentiles. If we don't wish to grant them the credit of evangelizing the then known world, we will have to admit that they came close. That they did what they did is indeed a marvel when we consider their lack of rapid transit and mass media.

### THE ROLE OF PRE-EVANGELISM

This writer believes that it would be God's pleasure to see this historical event repeated in the 20th century. It was Peter's testimony of Scripture that "God is not willing that any should perish but that all should come to repentance." We can conclude from this passage that God is still very concerned with evangelism. But, this article finds its purpose in pointing out the need for and the proper employment of what is commonly called "Pre-Evangelism." Pre-Evangelism consists of two primary accomplishments, without which evangelism is impossible. They are: 1) getting attention and 2) establishing credibility. Sometimes, both of these are accomplished in the same act. Often, however, a series of efforts are necessary.

Getting someone's attention before making a presentation is obviously a recognized procedure in the business world. Billions of dollars are spent every year on the advertising industry. Why is it so important to do this? It is important because it informs the public of the availability of the product being sold. The attractiveness of one advertisement over another is certainly felt in the cash registers. Can a Christian converse with a man about his eternal

destiny - without first getting his attention? Can he neglect obtaining a platform by which to make an effective presentation for the Almighty? Of course not!

It is also clear that no responsible decisions on important matters are made without proper consideration by the decision maker. The Gospel can not be received in a careless manner. According to the Savior, a man must sit down and "count the cost". "He who puts his hand to the plow and looks back is not fit for the Kingdom of Heaven". Do not his statements call for decisions based on understanding. See Matthew 13:23 and notice how the word understanding is used. Perseverance can only be expected from the convert who has understood that this decision was a wise and proper one.

• Establishing the credibility of the witness is imperative. No one listens to a fool except to laugh at him. Neither will one be unwary of a person who appears to be a charlatan or demagog. The witness must be perceived as reliable. If a jury were to listen to an adult witness who liked to dress shabby and read comic books, his testimony would not exert as strong an influence as a clean shaven, well-dressed executive.

Establishing the credibility of Christianity is necessary as well. Many philosophies and religions compete for the minds of men. Christianity claims to be world-wide in scope. If it cannot address itself to all men with answers to the great questions of existence, it will be ignored.

Pre-evangelism is seen everywhere in the pages of Scripture. Notice the great miracles performed by the Apostles, and ask whether or not they secured the attention of their audiences. They did. Did they establish the validity of their statements? Consider the numbers of their converts and the silence of their enemies. Certainly, this was the result of effective Pre-Evangelism. Believers were expected to have signs accompanying and "to be ready to answer every man who asks for a reason for the faith that is in you."

### METHODS OF PRE-EVANGELISM

For the purposes of study, the methods of Pre-Evangelism can be divided into three categories: charismatic, apologetic, and essential.

The first category can be further divided into signs, wonders, and healings. These were often used by the apostles and apostolic fathers. Further discussion of this category is not pertinent to the purpose of this article. Pre-evangelism occurred when men realized that only a god could do such things that they were witnessing and that they were listening to the very representatives of this great God. But, this pre-evangelism went further to separate Christianity from the other religions that claimed supernatural powers. The miracles of the New Testament are summed up in the word deliverance. Unlike the other religions it was a manifestation of love and not just power.

The second category of pre-evangelism can be divided into three sub-divisions: philosophical apologetics, scientific apologetics, and historical apologetics. Apologetics can be defined as a reasoned defense for the purpose of pre-evangelism. Philosophical apologetics

addresses itself to world views held by man. A well-rounded world view includes basic answers to the great questions of existence, such as: What is really real? Who is man? What happens to man at death, etc. The term world view refers to those presuppositions that one has acquired and by which he interprets and defines every piece of data. It is true that not everyone comes to a world view by a formal process of reasoning. Many simply assume one because it fits the life style they wish to live. Others are indoctrinated into one. Pre-Evangelism occurs when the *subject's* world view is reduced to absurdities. It occurs when *he* is shown that the logical conclusion of his view is antithetical to fulfillment. The alternative is the Christian's philosophy, which does indeed bring love, harmony, and purpose. For example, if man at death becomes extinct, it can be seen why the idea has arisen, that a nation or a race is more important than a person. The life span of a nation is much longer than that of a person. Such was the idea of Chuck Colson before his conversion. Its logical conclusion is the deprivation of human rights. This result is, of course, undesirable to many, yet many people hold that man becomes extinct at death. The only way to account for this is to see that such people are living inconsistently with their claimed world view. The Christian's world view holds that man is eternal, the image of his Creator; therefore, his rights must be honored. With the Christian's world view, the desired results are consistent with the presupposition.

Pre-Evangelism also occurs when scientific data is shown to fit the Creationist model rather than the Evolutionist Model. The creationist holds that all things were created by an infinite, personal Creator. The evolutionist believes in chance. Though neither position can be proven scientifically, one must be more consistent with scientific evidence than the other. This constitutes scientific apologetics.

When the Bible is shown to be a reliable historical document, pre-evangelism also occurs. This reliability implies its honesty and accuracy and solicits the serious consideration of its message by the subject (of the pre-evangelism). This method can be compared to the analysis of legal evidence in a court of law.

The final category of pre-evangelism is the essential method. It is so named because it is essential to the claims of Christianity. It is that of the changed life. Christianity claims that its converts will live differently after their conversion. They will live a life of love, unselfishness, and reasonableness. Such a life style is much admired by thinking people who are revolted by the shallowness and temporariness of modern life styles. The Christian life is an impressive witness to the validity of the gospel. This is the essence of the gospel — that men live benevolently. If Christendom fails in securing this change, it has failed miserably.

All of these methods have been employed to some extent in every generation since the church's beginning. During Apostolic times, the charismatic gifts were emphasized because they addressed themselves to the thinking of that generation. It is readily admitted that the people were very superstitious and primitive in their understanding of science. Today, this type of pre-evangelism is used quite extensively with great success in the regions of Indonesia.

Apologetics was forcefully used during the 2nd to the 4th centuries, A.D. It was used during the 18th and 19th centuries when the madness and violence of the French Revolution were threatening to spill infidelity over into England and America. What followed were the Methodist revivals in England and the

New England revivals in America which were headed by Lyman Beecher, N.W. Taylor, Timothy Dwight and Charles Finney.

What was sometimes difficult early in the last century is nearly impossible today. The United States is experiencing a Post-Christian era that threatens to remove the many benefits derived from Christian America. Humanism (that religion of the *secular*) has permeated the political and educational system and is now reigning unchallenged in the general culture. That the church has failed to stop this avalanche can be proven by its answers to society's problems. It presents an easy come-easy go-accept Jesus religion. Everything is geared for the happiness of man — which is the very essence of humanism.

The two forms of pre-evangelism that are now needed in America are those of Apologetic and Essential. That these are long overdue can be established by the moral landslide of the last twenty years. This was made possible by a church that was intellectually stagnant in giving spiritual significance to the complexities of modern society. Instead of answering the honest questions that were being made, the seeker began hearing strange language from the pulpits, such as: "It doesn't matter what you believe; just believe." "We have always believed this way; how can *you* be right!" "You're being seduced by wicked spirits." The present historical crisis can be traced to separation of reason and morality from the gospel. When men lose the base by which to determine what is true and right, morality declines. Because the gospel has not been defended reasonably, the masses have seen many Biblical precepts as unjustifiable and therefore discarded them. To the Christian, morality is living *according* to your design as declared in revelation that is perceived through the reason.

Even though miracles are impressive, they are prone to sensationalism. This often results in a backlash of skepticism. Christ had this very difficulty. His refusal to become an earthly monarch eventually turned popular opinion against Him. The conversions resulting from the many miracles that we have seen in this century has been very low. Perhaps we would render modern man a better service by answering his questions on reality, truth, and morality than what he might perceive to be a circus as many healing services at times seem to be. We must be careful not to give Karl Marx's words currency in our society by permitting religion to become the "opiate of the masses".

High school pre-evangelism must be of an apologetic-essential type. To those involved in the education process, scholarly presentation of the gospel is necessary. Christianity has lost its influence because of its withdrawal from this field of influence.

Our goal for Campus Action is to address the problem where we perceive the problem to be — in the classroom. We have pledged ourselves to a clear and intelligent presentation of truth so that the Christian's view will gain the respect it deserves.

Our goal is to make disciples who base their decisions on Christ's teachings. Our ministry is designed to facilitate the quickest return of Christ to the learning experience of students and to encourage more Christ-like people to take positions in key religious, cultural, political, and educational circles. In these positions they will render an excellent influence for good in our evil society. It is hoped that the reader will share this vision and pursue with us this goal which is so necessary to attain if we are to save our country and finish our Lord's commission.

by James Stivers

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

# A Christian Teacher Looks at **KOHLBERG'S STAGES of MORAL DEVELOPMENT**

All ideas relating to education have their origin in a philosophical view which defines the nature of man and his obligations and the nature of knowledge. In this article, I would like to define the Humanistic and Christian positions and go into some detail regarding Lawrence Kohlberg's stages of moral development. Kohlberg's view of morality is behind the dominant educational theory influencing the curricula in the majority of public and parochial schools in our country today. Following, then, is a comparison of the basic tenets of Humanism and Judeo-Christian philosophy:

## HUMANISM

Denies God as creator and accepts evolutionary theory as fact. Therefore, man is merely an animal who accidentally evolved from lower forms of life. Since man is an animal, he operates by cause and effect.

Man is neither good or bad but heredity and environment causes him to be what he is, merely influences.

Man's obligations are defined by himself as the final court of truth and/or by the society in which he lives.

Truth is relative and subjective (lies within man). "Knowledge, then is what we know . . . it is subjective in nature and unique to the learner. It does not exist before learning begins, or if it does, that fact does not matter. It is a result of process and is subject to continuous modification."<sup>1</sup>

Education, then, is a process of inquiry and experiences which are ever-changing and continually being modified.

Emphasis in education is on training and socializing the child in group dynamics, human interaction, introspective analysis and values clarification.

## JUDEO-CHRISTIAN

God created the universe with man as the crowning glory of His creation. Man was created in God's image with the same endowments of personality: free will, intellect and emotions.

Man's character is the sum of his free moral choices. Heredity and environment are merely influences.

Man is obligated by his design to love God supremely and to love his fellow man as himself.

Truth consists of universals which are absolute, eternal, purposeful and unchanging. Truth is discovered through man's intellect.

Education is the transmittal of systematic knowledge.

Emphasis is to encourage the intellectual maturity of the student in developing him into an independent decision-and a responsible citizen.

First, it is important to understand where and how Kohlberg developed his understanding of moral levels and stages. "For twelve years, my colleagues and I studied the same group of seventy-five American boys, following their development at three-year intervals from early adolescence through young manhood. At the start of the study, the boys were aged ten to sixteen. We have now followed them through to ages twenty-two to twenty-eight. In addition, I have explored moral development in other cultures — Great Britain, Canada, Taiwan, Mexico and Turkey. Inspired by Jean Piaget's\* pioneering effort to apply a structural approach to moral development, I have gradually elaborated over the years of my study a typological scheme describing general structures and forms of moral thought which can be defined independently of the specific content of particular moral decisions or actions. The typology contains three distinct levels of moral thinking and within each of these levels distinguishes two related stages. These levels and stages may be considered *separate moral philosophies, distinct views of the socio-moral world.*"<sup>2</sup> (emphasis added)

What Mr. Kohlberg is saying is that based on his study of seventy-five boys and Swiss psychologist, Jean Piaget, he is qualified to make broad, general statements about man's values. And there are no absolutes but several truths ("separate moral philosophies") and depending upon which moral stage one falls into, that is "truth" for the time being. Now, according to the Judeo-Christian philosophy, it is more intelligent to believe that there are moral absolutes based upon God's Word, those being the Ten Commandments which are a description of our design. And who would know better how the design functions than the Designer? Or would you rather base your understanding of morality, all ideas of right and wrong on what seventy-five boys said and did?

Kohlberg has three levels of moral thinking. Within each level are two distinct stages.

The fact that Kohlberg found universality in moral development in different cultures does not mean that he has found proof for his theory. It means, rather, that despite cultural and ethnic differences, God has made it known to all men what is right. The law is "hidden in their hearts" and "all men are without excuse". But God assures us that the laws we are to live by are not abstract and nebulous, nor are they burdensome. God Himself wrote the laws with His Own Finger in tablets of stone, so great was His desire to communicate to man what He desired for Man's "good always".

The reciprocity of human rights which Kohlberg speaks of is the Golden Rule of doing unto others what we would have done unto ourselves. That is not wrong—it is only half right. Who is the center of attention? Man. Who is left out? God. Man is obligated first to love God with all his heart, soul, strength and mind and when he does that, it will naturally follow that he will love his neighbor as himself. Relationship with God leads to relationship with our fellow man, for we cannot know what love is until we understand God's love for us.

It is very clear from a quick survey of the Table of Contents in *Readings in Values Clarification* by Simon and Kirschenbaum that changing values is the very core of the curriculum. Following is a list of chapter titles (emphasis added):

Teaching English with a Focus on Values  
Teaching Science with a Focus on Values

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1. John Fentress Gardner, *The Experience of Knowledge*, (Garden City, New York: Waldorf Press of Adelphi University, 1975) p. 38.

2. Sidney B. Simon and Howard Kirschenbaum, *Readings in Values Clarification*, (Minneapolis: Winston Press, Inc., 1973) p. 50.

Teaching History with a Focus on Values  
 Teaching Afro-American History with a Focus on Values  
 Teaching Environmental Education with a Focus on Values  
 The Search for Values with a Focus on Math  
 Teaching Home Economics with a Focus on Values  
 Teaching the Valuing Process in Sex Education

For those involved in religious education, the following chapters indicate that relativity of moral values has found its way into religious education, too:

Three Ways to Teach Church School  
 Values Clarification: New Mission for Religious Education  
 Those Old-Time Values

Changing values is the focus of the curriculum. Students are fed a steady diet of values ala Kohlberg. There is no escape or relief. And those who think a religious education is insurance against the humanistic influence are surely deceived. Children cannot stand against the onslaught of humanism. The only difference between the Israelites sacrificing their children to the God Molech in Jeremiah's day and our children being sacrificed to humanism is the length of time it takes for them to die.

**ADDENDUM:**

I would like to include some additional thoughts on Kohlberg from the article "Moral Reasoning: Can It Be Taught?" in the February 1979 issue of *Psychology Today*.

There has been much criticism of Kohlberg's theory of moral development, which criticism has influenced him in two significant ways:

Firstly, he has admitted that his approach is "Indoctrinative". By this, "he means that he is openly trying to instill an appreciation of democratic processes and a sense of community in the kids".<sup>5</sup> But all the senior administrators of the high schools were Kohlberg introduced his Just Communities programs (which were designed to move the students to higher levels of moral reasoning) agreed that it (the Just Community) "is a fundamental management technique of social control which utilized peer pressure to urge conformity to middle-class values".<sup>6</sup>

There are two aspects of this statement which are truly frightening. One is that it is a means of social control and those having control are not Christians but Humanists who deny God. Another aspect is that parents find themselves trying to counteract the influence of the school, but they must also counteract the influences of the peers who have been indoctrinated with the same values, i.e. "self-expression is judged to be of greater worth than self-restraint, modesty or consideration for the sensitivities of others."<sup>7</sup> If anyone is innocent as to what alienation from the family leads to, I suggest he get his hands on some of the statistics on suicide (between 1950 and 1975 the annual suicide rate of white youths between the ages of 15 and 19 increased 171%),<sup>8</sup> or on adolescent drug use, or adolescent alcoholism or adolescent abortions. Man was designed for relationship and God had an intelligent purpose for instituting the family as the most significant unit in His creation. Solomon, who was one of the wisest men who ever lived, wrote these words in Proverbs 6:20-23, "My son, observe the commandment of your father, and do not forsake the teaching of your mother. Bind them continually on your heart; tie them around your neck. When you walk about, they will guide you; when you sleep, they will watch over you; and when you awake, they will talk to you. For the commandment is a lamp and the law is light."

**Preconventional level** – The pre-conventional child is often "well-behaved" and is responsive to labels of good and bad. He interprets these labels in terms of their physical consequences or in terms of the physical power of those who enunciate the rules and labels of good and bad.

3. Simon and Kirschenbaum, op.cit. p. 51 4. op.cit. p. 52.

5. Howard Muson, "Moral Thinking: Can it be Taught?" *Psychology Today*, February 1979, p. 51.

**Stage 1** – The physical consequences regardless of the values they represent determine what actions are good or bad.

**Stage 2** – What is right is what satisfies one's own needs and occasionally the rights of others. "Elements of fairness, of reciprocity and of equal sharing are present, but they are always interpreted in a physical, pragmatic way. Reciprocity is a matter of 'you scratch my back and I'll scratch yours' not of loyalty, gratitude or justice."<sup>3</sup>

**CONVENTIONAL LEVEL** – The emphasis in this level is on conforming, maintaining, supporting and justifying the values of one's family, group or nation.

**Stage 3** – This is the "good boy – good girl" stage where good behavior is that which pleases and helps others and is approved by them. The emphasis, Kohlberg says, is to seek approval by being "nice."

**Stage 4** – Here one respects authority and does his duty for the sake of maintaining the social order, for the good of the group.

**POSTCONVENTIONAL LEVEL** – Here the thrust is toward autonomous moral principles apart from the group or persons who hold them. Values have meaning apart from one's identification with persons or groups.

**Stage 5** – This is the social contract orientation, generally with legalistic and utilitarian overtones. That personal values and opinions are relative is clearly perceived and there is an emphasis upon the rules for reaching consensus. This stage from the previous one in that in stage 4, law and order *must* be maintained at any cost, whereas in stage 5, laws can be changed according to the consensus of the group. This stage Kohlberg believes to be the "official" morality of American government and finds its grounds in the thought of the writers of the Constitution.

**Stage 6** – Here the orientation is toward self-chosen ethical principles which are abstract and ethical and which appeal to logic, universality and consistency. "They are not concrete moral rules like the Ten Commandments. Instead they are universal principles of justice, of the reciprocity and equality of human rights and of respect for the dignity of human beings as individual persons."<sup>4</sup> This is the stage towards which all persons are to be moving.

Stages 5 and 6 are the ones to analyze carefully since they are presented as the perfection of adult morality. They are extremely nebulous and are an admixture of pragmatic and existential thought. On one hand, Kohlberg says that values are relative and personal. This is the idea that "I can determine only what is right for me" and "what is right for me may not be right for you." We are each in our own isolated worlds, "islands unto ourselves" and whatever happiness we obtain is by grabbing it. This is nothing more than supreme selfishness. How differently God wants man to live: "The Lord your God is in your midst, a warrior who saves. He will exult over you with joy, He will renew you in His love, He will rejoice over you with shouts of joy." (Zeph. 3:17). Yet, on the other hand, Kohlberg flounders into pragmatism when he expresses the morality which changes according to the consensus of the group. What is right is what the majority determines, so the focus is away from individuality and personal values and on the group. This means that if 51% of the American people would decide that rapists should not be punished for their crime, then rape would be an acceptable way of expressing oneself. Neither pragmatism or existentialism can stand in the light of God's Word. "For His lovingkindness is great toward us and the truth of the Lord is everlasting." (Psalm 117:2)

6. Muson, op.cit. p. 51. \* \* \* by Linda McLane

7. Onalee McGraw, *Family Choice in Education: The New Imperative* (Washington, D.C., The Heritage Foundation) p.24.

8. Onalee McGraw, op.cit. p. 25.

9. Muson, op.cit. p. 57. page 4

CAMPUS ACTION was founded in 1978 and is an interdenominational organization devoted exclusively to Christian social action within secular, educational institutions. Campus Action is concerned in particular about the affects Humanism and Marxism are having on pedagogy. Through various measures such as seminars, publications, campus clubs and summer schools, Campus Action seeks to mitigate the influence such non-Christian ideologies are having on America's students. As funds permit, this STUDENT JOURNAL is issued quarterly to our friends across the country. Its publication is funded by donations.

## CAMPUS ACTION MINISTRIES

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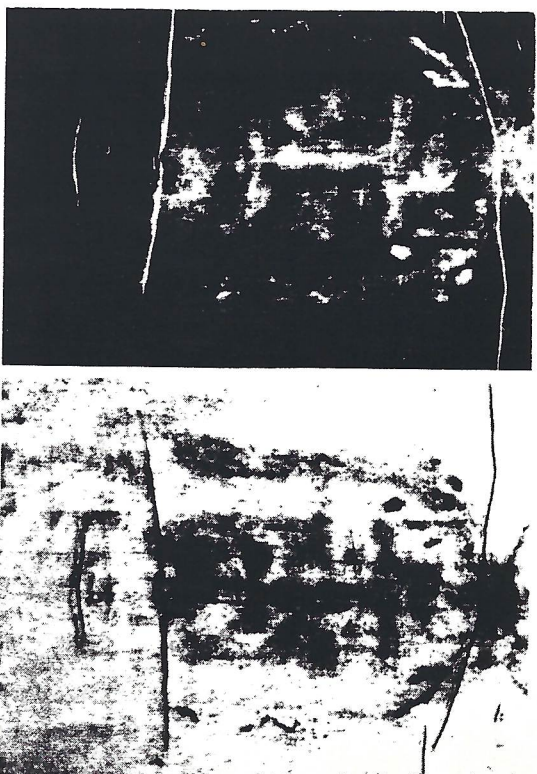
SPRING, 1985  
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Student Journal



**Campus Action**

## IN SEARCH FOR THE HISTORICAL JESUS



"Facial portion of the Shroud of Turin which contains the image of a crucified man. Could it be the Christ of the Bible? (see footnote)"

No event in human history has aroused such a stir as the controversy surrounding the supposed resurrection of Jesus Christ. Its validity has been challenged by the most respected thinkers of history such as the Pharisees and Sadducees of Christ's day and men such as Voltaire, Karl Marx, Dewey, and Albert Schweitzer of modern times. Its validity has been defended by Christ's disciples and by such men as Sir Isaac Newton, John Locke, Patrick Henry and George Washington. We find intelligent men on both sides of the issue. However, logic demands that only one side can be right. Christ cannot be risen and yet not risen at the same time.

*Keris Kanner*

Dear Kerri:

My brother was taught in one of his classes that love was a special way of feeling toward another person. If that is true, I do not love anyone, including my own family. Could you explain what love is, so I can start loving people. No one seems to like me.

Signed,  
Unloving

Dear Unloving:

The problem which you bring up is actually a very familiar problem. Because other students have girlfriends and boyfriends, we often assume they know what love is. However, if you were to ask them to define love, they would usually tell you about making love. They think they are in love, until the night they break up, and then they are bitter because that mysterious feeling left them as suddenly as it came.

Have you ever talked to people who say there is no love in this world? I have met several. Most of them are very bitter. Many people determine what love is by what they experience or feel. But Christians believe that love is primarily a choice.

Before going on any further, I want you to stop for one minute and try to define love. To do that we must know what the opposite of love is. The opposite of love is to live only for gratifying and pleasing your emotions without any regard for how you are hurting others. We call it selfishness. You said you didn't have any friends? How have you been treating the people around you?

"Love is intelligently choosing and doing the highest good for God and all other people, without setting any requirements for them to gratify us in return. Good emotions will follow right choices."

A term that is circulating in some Christian circles, but unknown to many, is the word "humanism". Now humanism is not a new term at all. It was originally coined in the early part of this century to specifically refer to the signers of "The Humanist Manifesto" (and the Humanist Manifesto II in 1973) with their sympathizers. Humanism professes neutrality on religious and moral questions, yet practices intolerance toward the standards of the Christian religion.

Humanism is inescapably religious. In 1961, the U.S. Supreme Court recognized it as "the religion of secularism", a religion without a God. By reading both Humanist Manifestos, the atheism (or better, anti-theism) of humanism becomes quite plain. In the humanist's universe there is no room for the God of the Bible.

Humanism is really a religion of man-centeredness that denies moral absolutes (such as the Ten Commandments) and sets man up as god. The individual becomes the arbiter between good and evil.

To the trained ear of the Christian, humanism is only the repetition of a delusion that is traceable to the Garden of Eden, where the serpent promised our parents deification if they would challenge God's authority. The testimony of Scripture stands in direct contradiction with humanism. Hence, there can be no such thing as "Christian humanism", no compromise.

Humanism is the religion of our generation. It is the theme of modern society where we are told to "do our own thing", "look out for number one", and "if it feels good, do it". The pervasiveness of these attitudes, along with a hostility toward the Bible, should warn Christians that there can be no neutral ground. We must combat the influence of humanism wherever it appears: in print, in the schools, at home, and so on.



# THE BIBLE IS HERE TO STAY

by R. J. Thiry

The Bible is a book from God about God, the story of His unceasing love for man. The central figure of this book is Jesus Christ, God clothed in humanity; the record of His origin, birth, life, death and resurrection. The Bible, of course, is no ordinary book. It is strangely different because the words of men who penned this book were more than human. They were the very thoughts and feelings of God himself.

The Bible is not a book of history; although, its records have been accurately substantiated by modern archaeology. It is not a book of poetry; although, within it, inspired pages contain countless songs and poems. It is not an adventure story; although, few novels have matched it in sheer drama and excitement. It is not primarily a book of ethics; although, civilization's finest and fairest laws have been formed from its principles. The Bible is quite an amazing book; it astonished scientists and scholars from fields as widely differing as genetics, geology and nuclear physics.

C. A. Benham once said: "What a man has produced man can exhaust . . . we have outgrown every other book that belongs to the past, but instead of out-growing the Bible we have not yet grown up to it. The Bible is not only up-to-date, but it is always ahead of date." Centuries of study by the most able scholarship have not begun to exhaust its riches. Profound study has only revealed unfathomable depths of wisdom and unspeakable intelligence. The major reason why most people are afraid to study the Bible is that they are afraid to *meet the author*. They know that they are not ready to do so! To most people, objective evidence as to the authenticity of the Bible is almost useless. Their skepticism of its authenticity is merely a convenient excuse for their "willful blindness". The excuses by scoffers and skeptics for not being Christian are not *intellectual* but *moral*! Not a lack of evidence but a lack of honesty. Their charge that the Bible is a book of contradictions is largely a myth. Few people who criticize the Bible actually know what it says. Even fewer individuals have the necessary qualifications to pass any objective verdict on its message! Any person who would like to give an intelligent opinion on the Bible should first spend enough time in personal intensive research to see what it actually says. An honest investigation of its pages will harmonize the majority of apparent discrepancies that come about from shallow reading.

Now, the Bible does not attempt to defend its claim to Divine inspiration; it simply states it! The writers of scripture continuously claim their message was not human opinion, but Biblical Revelation. The book of Genesis opens with the words "And God said . . ." nine times in chapter one. In all, 3,800 times in scripture, writers declared their message was of a Divine Origin. The Lord Jesus quoted from at least 24 Old Testament Books. He never implied that these events or people recorded there were mere fables or folk-lore. In Luke 24:24-27, Christ claimed Himself to be the subject of much Old Testament Prophecy. (Matthew 13:31, Luke 21:33, John 6:63, 8:42-47, 12:46-50) and "The Scripture cannot be broken" (John 10:35). His own claims of Divinity and the claims of the Bible stand or fall together. If Christ cannot be proved a liar or a lunatic but Lord, then the Bible is proved to be God's Word.

The New Testament writers who walked and talked with the Lord Jesus all claimed Divine inspiration. Apostle Paul declared that His message *came from God* (I Corinthians 2, Galatians 1:11-17). Peter says Paul wrote by "wisdom given to Him" (II Peter 3:15-16). There are at least 600 quotations and references in the New Testament interlocking the two Testaments. Of course, the Bible gives its own account of its inspiration when it says: "All Scripture is inspired by God. . . . "No prophecy of Scripture is a matter of one's own interpretation" (II Timothy 3:16; II Peter 1:19-21).

The Bible is an amazing book, written for careful and intelligent people. It does not aim to appease the occasional inquirer or those who refuse to think! It will bear the closest examination by anyone. *Honest* investigation by the saint or skeptic has always resulted in overwhelming evidence of its authenticity and credibility. The Bible does not require "blind" faith; but it does ask for complete honesty on the part of the critic. Although the Bible does declare that it is the "inspired" authoritative Word of God, this is not quite enough if we are going to satisfactorily answer the real questions concerning the Bible. If we are to establish its credibility, reliability and true spiritual authority, it must be done apart from the Bible. A thorough study of its claims, origin, historical records and prophetic fulfillments and so forth as well as careful consideration of the challenges and charges of critics opposed to it, will amass enough convincing evidence for the most serious and cautious of

If we were to define the Bible in one word, the word we would use would be *Unique*. The Webster Dictionary defines the word "Unique" as "one and only, single, sole, different from all others; having no equal". Like Josh McDowell would say: "Webster must of had the Bible in mind, when he wrote the definition."

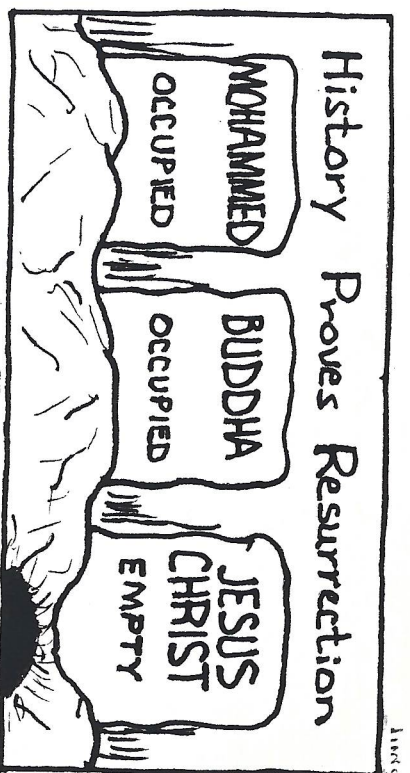
### HOW IS IT UNIQUE?

It is Unique in its structure.

Take about 40 different writers over a period of about 1,500 years of time. Use men from many walks of life — doctors, shepherds, kings and some fishermen. Pick them from miles and generations apart. Give them little or no chance to communicate. Cut most of them from the church organizations of their day. Then ask them to write on subjects such as: poetry — health — ethics — science — philosophy and so forth. Ask them to make predictions on future events, the meaning of life, nature of existence and man's final purpose. Then you be the editor. Collect, condense and put it in common language. Divide it into books, chapters and verses. With all that what do you have? As Winkie Pratney puts it — *Literature Hash!* No man on earth could make any sense out of such a mess of wierd outdated ideas, wild conjectures and hopeless inconsistencies. But the Bible was written just like that. Yet, from Genesis to Revelation, there is *one* amazing *unified message*. Consistent in concept, logical in development and harmonious in Doctrine.

### It is Unique in its Survival.

Why has the Bible survived century after century of determined persecution? No ancient book has such a vast number of survival copies than the Bible; there are literally thousands of Old and New Testament manuscripts. Variations between them are minor and insignificant. Great care must have been taken in copying them. It is said that Jewish Scribes would use a new pen each time they came to the word "*Lord*" and at that point they would carefully compare everything they had so far written. Men have been killed for owning copies in every century. Each era brings a renewed determinism to stamp it out. But history shows it has been impossible to destroy the Bible. Voltaire said, "In 100 years, this book will be forgotten." Voltaire is forgotten, but 100 years exactly after his boast, his house was used as the headquarters for the Geneva Bible Society. Jesus said: "Heaven and Earth will pass away, but My words shall not pass away" (Matthew 24:35).



why did not the authorities produce the body? They knew where Christ was buried. They had every reason to produce it. They did not produce it; because they did not have it. It was gone!

The silence of the Pharisees is the greatest evidence for the resurrection. The Jews really wished they had the body so the annoying fuss about the resurrection would be put to an abrupt halt.

I suppose one could consider the alternative theory that the frightened disciples overcame crack Roman soldiers who were guarding the tomb, rolled back the boulder, and stole the body (even though it was a capital offense punishable by death). But, would you die for what you knew was a lie? I wouldn't; and I don't think the disciples would have either. If anyone wanted to destroy Christianity, all they would need to do is produce the body of Jesus Christ. No one ever did it. No one ever will!

The conclusion to be drawn then is that Christ is risen. If he is risen, then his claims to deity are true also. If he is God, we *must* obey his commands, abandon our self-centeredness, and follow him.

JAMES STIVERS

Footnote: The Shroud has been dated recently by scientific teams to be from the First century A.D. It is in some unexplained way a photographic negative defying the forger's brush and the hypothesis that it is only bloodstains. Could the sudden burst of energy at Christ's resurrection have photographed the image? A number of experts are satisfied that there is no reason to believe it could not be Christ's image on the grave clothes.

Two reasons can account for the widespread disagreement between these two camps. Either there is a factual problem or a moral problem. It would be a factual problem if one side believes its view due to a lack of evidence. It would be a moral problem if one side clings to its position when the facts oppose it simply because they are unwilling to face the conclusions the facts require. For instance, if the evidence shows that Christ is not risen, then Christianity is disproved and Christ is found a liar. Why then will the Christians insist on believing a falsehood? Answer: They simply cannot live without a Saviour that will save them from their problems and give them a life in heaven. So, they ignore the facts. On the other hand, if the evidence shows that Christ is indeed risen from the dead, then the Skeptics are proved false and Christ true. Why then will the Skeptics still insist that Christ is not risen? Answer: They simply do not want to acknowledge him as God. If he is God, he has the right to make intensely personal claims on their lives; and that, they will not accept!

What does the evidence show? Well, it shows that a man named Jesus of Nazareth lived and walked on the earth during the first century A.D. (this can be confirmed from sources other than the Bible). It also shows that his radicalism stirred such a controversy that the Establishment had him executed (even though no charges could be pinned on him). The next rumor we hear is that a group of Hebrews called Christians are preaching throughout the Roman Empire that Jesus had risen from the dead. Their contention was that he was God and that all men should surrender to him as King.

What do you think? Don't pass it off because you do not know any eyewitnesses. If we had to prove things that way, juries could not convict criminals for crimes where there had been no eyewitnesses. I do not think you want to let people like Wayne Gacy loose just because nobody saw him commit the 33 sodomite murders of which he was convicted.

Even though there are a number of avenues for historical research that could validate the resurrection, there is one glaring problem for the Skeptic. That is the problem of the empty tomb. If Christ is not risen as they say, where is his body? Yes, I know someone will object: "the disciples went to the wrong tomb" or "the Pharisees stole the body." That may be true. But then answer me,

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### It is Unique in its Scientific Accuracy.

The God of the Bible is also the God who created the universe. True Science and Scripture will always agree — they both have the same author. Many times the opinions of men about nature and about the Bible have clashed, but no fault has been recorded in Scripture. True scientific motivation for inquiry is really a child of Scripture; that believing the universe is the orderly product of a Divine mind, and that man can discover the secrets of His wonderful creation is Biblical. He is made as a rational, finite miniature of his Maker. Science mainly flourishes in areas where the Bible is most freely read. Men like Galileo, Newton, Pascal, Copernicus and many others believed the Bible and knew its Author.

### It is Unique in its Translation.

The Bible was the first book translated (Septuagint: Greek Translation of the Hebrew Old Testament 250 BC.)

The Bible has been translated and re-translated and more than any other book in existence. The Encyclopedia Britannica says: that by "1966 the whole Bible had appeared in 240 languages and dialects, . . . one or more whole books of the Bible in 739 additional ones, a total of publication of 1,280 languages." 3000 Biblical translators between 1950-60 were at work at translating the Bible.

If there is one thing the Bible dares to do accurately like no other book attempts to, it is predict future events. God can arrange certain situations in history to fulfill particular plans and decisions He makes. God's challenge to man is "Prove me now—I am the Lord... I will speak; and the Word that I shall speak *shall* come to pass (Jeremiah 28:9; Ezekiel 12:25, 24:14). There are at least 2,500 verses directly or indirectly concerned with prophecy in scripture. Buddhists, Confucianists, followers of Mohammed have their sacred writ, but in them the element of prophecy is strangely absent.

#### **It is Unique in its Social Influence.**

It is said, that a book's true nature is revealed by the effect it has on society. The Bible gives us moral guidelines for Human Relationship that have never been equalled. Whenever the Bible is taught and especially lived, they have transformed nations. Obedience to the Bible fosters consideration for one another, tenderness, compassion for the old, sick and the needy. It dignifies womanhood and guided childhood. Whenever the Bible has been freely circulated among the people, it has released astonishing power for good, reforming and elevating society, overthrowing human superstition and opening the door for progress in Science, arts and humanities. The Bible and its glorious message has delivered thousands from the chains of fear, sickness and sin. The Bible is the most powerful book in the world. See what has happened to the nation that has honoured the Bible and its Author. "Blessed is the Nation whose God is the Lord." (Psalms 33:12)

#### **It is Unique in its Universal Appeal.**

The Bible is a book with a universal message for everyone. It is the only book a child and scholar may equally delight themselves in. It's simple, practical intensely relevant principles are applicable in any country, at any time. They transcend the barriers of culture and race to bring a message of peace, love, joy and forgiveness. The Bible has a message which appeals to all.

#### **It is Unique in its Supernatural Salvation.**

The Greatest of Proofs for the Authority of the Bible is the radical difference its message can make in your life. To blow it at this point is to flunk the whole test. May it never be! When a person is truly honest with the Bible and will humbly meet its reasonable conditions and not doubt its wonderful promises — God will meet you in living demonstration of His Reality. (Revelation 3:20)

Make no mistake about it — *The Bible is here to stay!*

To love is a choice, not a feeling. It chooses and does what the Bible says is the very best for God and other people. Some psychologists even say that love is simply caused by environment and heredity (chemistry); therefore, to them, man is a machine that cannot be free to make choices. But God tells us to choose between right and wrong. In fact, did you know that God commanded man to love God, his neighbor, and himself (Matt. 22:37-39).

Have you ever been successful at commanding your emotions to be sad or happy instantly? Hard, isn't it! Have you ever thought evil thoughts about your father, then decided to 'tell him off', and finally tried but failed to have good feelings about your dad? Most people want good feelings toward people, but they refuse to find out what is the best for that person, and even if they know what is best, they will not choose to do it.

For good emotions are the result of making right choices. To God, right choices are important, and good emotions are only frosting on the cake. Because we directly control our choices, God is wise in commanding us to make right choices, rather than right feelings. If we wait for good feelings to come first, you may never make the right choices.

And love is unselfish. Love chooses the best for others without asking for a return favor for itself (Luke 14:12-14). Do you do something good for someone, and then get upset when they don't repay you with a special favor? That is still selfishness.

About now you are probably saying, I can't love like you explained it. The reason why people won't love this way is because they are selfish.

God has a very special way to help us start loving. It is called repentance. Repentance is when you hate your selfishness because it hurts God and others. It means you have decided that you want to stop living selfishly. Then He will forgive you and help you to love Him, other people, and ourselves properly.

Editor's note: Keri's Korner is an advice column designed to give the Christian's viewpoint in personal matters. If you have any questions that you wish to be discussed, send them to Campus Action.