

Torrey 2003 Loving God with all your mind Part 2

By Craig Hazen

Hey, good to be back with you. Wow, that was that was dynamite. I thought the I thought the gospel choir was tough to follow. Oh my goodness. Steve said, will we let him take us to places we have not been before? I hadn't thought about that as a title for my message, but it might be. Loving God with all your mind. Part two subtitle Prelude to the Revolution. I actually think it's entirely possible that there's going to be a revolution in my lifetime and I might have a few years on you. Not a whole lot, but a few years on you, which means it's going to be really chugging along in your lifetime. I actually think there's going to be a revolution, and I'd like to paint a little bit of a picture of that tonight. I don't know that I can fully do. I don't think God revealed the whole thing, but I actually think it's possible. I don't think it's a done deal. I think a number of things have to come together in order to see a worldwide revival like the church hasn't seen in hundreds of years. But I think it's I think all the things are in place for it to happen. But they need to come together flawlessly. It's possible.

So I'm going explore some of those things tonight, Second Corinthians, Chapter 10. Second Corinthians, Chapter 10. But you join me with a word of prayer. Our heavenly father, our great king, helped us to bring glory to you. In all, we do make your word alive in us and your will clear for us tonight, Holy Spirit. We invite you to heal us, to guide us, to convict us and to transform us in the name of the risen one. Amen. Second Corinthians, Chapter 10, verse three four. 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. This has always been thought of as a great spiritual

warfare passage, and I think it is, but I think the apostle Paul takes a very different turn on what we normally think to be spiritual warfare. For though we walk in the world, we do not wage war as the world does. Hmm. The weapons we fight with are not the weapons of the world.

You know, he's really not getting it anything too deep here. He's simply saying we don't fight with physical weapons. You know, we don't use atom bombs and bows and arrows and all that kind of stuff in our in the warfare that he's talking about. We don't wage war the way the world does. It's not a physical kind of warfare. On the contrary, the weapons we use have divine power to demolish strongholds. Hmm. Actually, the interpretation of this verse turns on what are the strongholds, not what are the weapons. We find out what the weapons are when we discover what the strongholds are. On the contrary, they have divine power to demolish strongholds we demolish.

Arguments and every pretension that sets itself up against what? The knowledge of God. We demolish theories and speculations, lofty and pretentious ideas that set themselves up against the knowledge of God. Why do we need to demolish those? Because knowledge of God is key. Christianity is actually a knowledge tradition. We know things about God and his world and his work and his will and what's to come. These are things we we need to know. We don't. Just as I made a big point of last night, intuit these things.

Our religion does not lie strictly inside us. We need to know things objectively about God and his world. We demolish arguments in every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. This is spiritual warfare, but the kind of warfare he's talking about is not the kind you might see in a Frank Peretti novel,

you know, where people pray and angels fly into the room and chase a little lizard like beasts out of the corner.

You know, if you ever read a Frank Peretti novel, that's the imagery he uses. And that's valid. And it might be included in this. But that's not all that the apostle Paul is talking about. He's saying that spiritual warfare is tearing down bad ideas that brought people's knowledge of God. And I bet you can think of three or four immediately that block people's knowledge of God, ideas that need to be torn down, that need to be addressed and need to be they need to be spoken against in the love of Christ, but nonetheless spoken against.

And we need to take every thought captive or obedient to Christ. Our intellectual pursuits are actually a huge part of what it means to do spiritual warfare. Sometimes we get a little bit too mystical and spiritual for our own good. We actually need folks who are smart and who master certain ideas so that we can show people and persuade them that they're thinking about God is wrong if they're in error and turn it around. We need to tear down things that block our knowledge of God, such as the idea of relativism both in the arena of truth and in morality.

We need to tear down the idea of evolution, evolutionary naturalism, that is, that that is an idea that blocks hundreds of thousands, if not millions of people's idea of God. I don't get it. But some people think that evolution somehow debunks the Christian God. I don't not sure exactly how that's related all the time, but in the popular mind, it does. Right? People who embrace evolution think Christians are basically wrong. Think somehow that Darwin undid the Bible.

Darwinism certainly has its problems. And we need to point those out on a regular basis because that is one of those walls that block people's knowledge of God. And we need to tear that down. This is a great spiritual calling, make no mistake about that, this is a spiritual calling. It's not one of those eight headed pursuits or pointy headed enterprises. Right. This is a spiritual calling. And this is a perfect seems to me it's a perfect thing to say to a group of college students who are actually trying to grow primarily in knowledge. Certainly you're trying to grow in character, too, but you can grow in character, other places.

The fact that you're at a university means that you're trying to upgrade your knowledge base. So what you're engaged in here is really laying the groundwork for some tremendous spiritual work. All right, I'm going to shift gears now and I'm going to hop across the Atlantic to Britain and talk about a tragedy that's taken place, it's a tragedy that's really not in dispute at all. It's really the death of Christian Britain. Christianity has essentially died in the British Isles, which it really isn't that debatable?

Not really. Not when you think of it in this terms. It doesn't mean that there aren't Christians in the British Isles, even robust ones who love God with all their heart and are doing the Lord's work there. But by and large, the British people have have stopped identifying with Christianity. They don't go to church. They don't baptize their children. They don't get married in the church. They think Christianity is not true and they don't pay any attention whatsoever.

Now, how did that happen? Because not long ago, Christianity was a robust part of the British identity. Hmmm, what happened? What happened? Well, if you were to go to a good story and

they might say, well, clearly over a very long period of time, since the time of the Enlightenment and the Industrial Revolution, slowly but surely modernization and new ideas pushed God out of the picture in Britain. And it was really just the force of good ideas. You know, that's what happened. And eventually, slowly but surely, over the course of many generations, God got kind of pushed off the British Isles. Actually, that doesn't turn out to be the case at all, although that's what I heard in the past. There's a new book called *The Death of Christian Britain*, a sociologist who did a marvelous study on this. And he says, look, no matter how you slice it, Christianity in Britain was lost over a very short period of time, maybe a single generation, maybe as few as 10 years.

In fact, if you go back to the nineteen fifties, people were all over the Church of England tending and getting married and baptized and confirmed. When Billy Graham held a crusade in Wembley Stadium in the early 60s or late 50s, it was jammed right. Thousands upon thousands of people attended and thousands went forward. No matter how you slice it, it would have been considered a robust Christian nation at that moment. I'll say the late 50s, early 60s, let's give it that time frame, what happened, because by the time the 70s came along, it had all but vanished.

The shocking part of this book called *The Death of Christian Britain* is not that Christianity is dead in Britain, that's kind of a given. It's how quickly it happened. Now, the person who wrote this book was a sociologist. He was not a historian of ideas and the ideas part of the story really puzzled him. At one point. He gets to a certain stage in the book and he says it's so strange. But all of a sudden it seems that people just stopped believing in Britain.

Huh, what are you going to do? And then he goes on to analyze some more, you know, marriage records and things like that, at one point people stopped believing. I know it happened because I actually do study the history of ideas several generations before that, there were liberal clergy persons in the Church of England and elsewhere and and professors at Cambridge and Oxford and lesser schools laying the groundwork for Christianity's demise. They were undermining Christianity at every turn, basically calling it a myth and a superstition and a personal religion that has no contact with the outside world and no objective truth.

At a particular point in time, those ideas coalesced in the individuals in Britain, a generation woke up and said, Now wait a minute. Remind me why we go to church. I'm not sure I get it. Why do we need to be married? Why? Why do we need to baptize our children and such? What's the point of that? See, at some point, people stopped believing because they did not think it was believable. The idea played a significant role in the death of Christian Briton.

What about our own scene, is that could that happen in our own country, no doubt about it, it can it won't happen in the same way because we have so many different kinds of churches. They had one major church, the Church of England, which sort of helped the whole thing implode. We have many churches, so it'll it'll be in fits and starts. But the trend is certainly in a downward trajectory. In fact, you'd be shocked to find the latest church attendance. No, not church attendance, religious service attendance statistics for the United States. About twenty two percent of people in a given week attend a religious service in the United States. And don't forget, I said religious service. That means people who go to the Kingdom Hall and the Jewish temple and the mosque and everything else, and then you get the Christians and you might have Unitarians and

you might have liberal Methodists by the time you get down to the Bible believing group that people who actually worship God with all their heart and believe the Bible is the word of God, you've got a very tiny slice of the pie, very tiny.

It's a little bit depressing. But I think the reason we've shrunk in spite of remember, in spite of the fact that we seem to be hitting it out of the park all the time with harvest crusades and Billy Graham rallies and all those things that seem like people are going forward. By the way, I don't downplay those at all. Those are important functions and we need to actually bolster those as much as possible. But somehow it's not helping. It's not working on an overall basis.

The Christian church in America keeps shrinking. People believe less and less. And this is a crisis of belief, it's a crisis of knowledge, they don't have good reasons to believe this is true. The most courageous Christians I've met are those who have really got a tight connection between their heart and their mind. That is, they really believe this stuff is true. Those are the ones who are willing to die for this. They are compelled to believe that this is true. There's no doubt that we need to do business differently, that is a given, we've got to do business differently in that this is a call to you to help us reinvent the way we do our business, because whatever we're doing now is not working very well. It's working, but it's not working well. We seem to be losing ground now. There's another troubling situation in our country in that if you compare the Christian situation now with the Christian situation, say one hundred or one hundred and fifty years ago, there's a dramatic difference in the 19th century.

God was firmly established in the middle of American public life, no doubt about it. God was right in the center of American public life. Right. But in our own time, clearly, by any measure,

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God is off to the margins, any measure of high culture, middle culture, low culture, God is off to the margins. How did this happen? This is a very important question, we've got to analyze this carefully in order to know how to do our business differently.

It's funny, if you were to go to one of the big universities around here, you know, one of the state schools, UC Irvine or Cal State Fullerton or Cal State, Long Beach, and go to the history department and ask that question. How is it that God went from the center of American public life in the 19th century to way off to the side in our own day? Have that happen? They give you an answer, something like this?

Well, you have to understand that the the force of modern ideas, higher criticism of the Bible, you know, we're beginning to look at the Bible as what it really is, a collection of important myths to ancient people. Or take a look at Darwinism. You know, now, we don't need to invoke God to talk about the origin and diversity of life on Earth. We have scientific, modern explanations for these things. These were weighty ideas that by necessity pushed God off of center stage.

That would be the standard reply. I read a phenomenal book maybe 15 years ago now. In fact, I wanted to answer this question in doctoral work at UC Santa Barbara. I actually wanted to take on this question. That is, how did God get moved from the center stage off to the periphery until I read this book? This fellow had done such a marvelous job and I decided to do my work on something else. The book is called Without Without God Without Creed The Origins of Unbelief in America.

The author is John Roberts. Roberts says, You know, I don't buy this thing about the force of Darwinism or the force of higher criticism of the Bible pushing God off center stage. In fact, it doesn't make much sense at all, because when these ideas came to America in the first place, there were very bright bulbs in the United States with with major positions in universities who could answer these things.

And, you know, by and large, they did. But they were a very small voice, a very small voice standing against Darwinism, standing against higher criticism, standing against those things that wanted to tear down those ideas, that wanted to tear down Christianity. Roberts says, no, it wasn't the force of those ideas. There were stalwart people who could answer those. Rather, it was a choice made by Christians in America. What was that choice, he says, here come these ideas that challenge the Christian faith in a very difficult and strong way.

Here they come. We have several ways we can react. We can react like the liberal Christians in New England did and say basically, hey, you know, if you can't beat them, join them. And so liberal theologians in New England embraced Darwinism. They embrace higher criticism of the Bible and pretty soon it becomes part of their entire system. There was another group this these would be I call the conservative Christians who are really holding alive the flames of Christian orthodoxy. They saw these ideas coming across the Atlantic and they said this, if you can't beat them. Separate from them. If you can't beat them, separate from the people who really have the wherewithal to stand and have the motivation to stand against these things when it came to cultural engagement, decided to separate off and not engage the culture, not engage these very

difficult ideas. Guess what that left it left this gaping hole right through the middle where secularism ran through.

That's why the engines of culture today, that is all of the mainstream universities that were one time in the hands of Christians now are in the hands of secular folk. Right. The government, the world of business and entertainment are all in the hands of secular people primarily, says John Roberts, because the Christians who are trying to hold alive the flames of orthodoxy decided to separate out from culture and not engage it. So we're paying for that today. Well, I've got a third battle cry, you'll like this one.

It's a very simple one. It's only one and a half words. Beat them. Beta, why it boggles my mind why we don't stand and answer these things. Look, if the basic Christian story is true, right, that God created all this, that human beings spell, that we redeemed by Christ, and there'll be a culmination at the end of the age, every fact in the universe should point to the truth of that story, and I actually think it does.

I think every fact in the universe points to the truth of Christianity, this is something worth living for. It's something worth spending your time mastering so that you can articulate these truths and defend them. And I got to tell you, you will never have more fun in your life than mastering these ideas and sharing them with the love of Christ. To everybody you bump into, you wonder, but is this possible? I mean, help me understand that we can actually turn things around.

I'm convinced we can. By the way, let me let me give you an example. I went off to graduate work at UC Santa Barbara. And, you know, there was a lot of fear and trepidation in going up there. I mean, man, I had to uproot. I just just been married. I didn't have a job. We didn't have a place to live. But I really wanted to study at the graduate level and kind of a hostile atmosphere and religious study was a great place to do it.

And UC Santa Barbara had a first ranked program. And I got in and the Lord seemed to be with us. So we uprooted and we went, you know, it was kind of risky. I didn't know I might only last a few months and be tossed out of the place. I started to enjoy the program, the God got us a place to live. I'm not kidding. Two weeks before we were homeless and my wife got a great job, she was a nurse.

Any nurses in here? She was a Biola trained nurse. Hey, you folks can get jobs anywhere. I'm not kidding. Those of you men or women who want to, like, have somebody put you through school, marry a nurse. I'm not kidding. It's a great way to go. So we land in Santa Barbara. I start the program and it's challenging all the way. In fact, no doubt, given my Christian sensibilities, there were challenges on every front.

Word started to leak out after about six months that there was some sort of fundamentalist in the department. Hazen it was this is a pretty big department. I think we've got one in our midst, you know. So I started to get harassed, to be honest, by other grad students and even a couple of the professors. And I thought I could handle that. But then an opportunity came up, an opportunity came up to get a lecture to the entire department.

The department had these regular monthly colloquium sessions where the entire department, graduate students and professors and professors from all over the campus would come as a very popular colloquium series that the Religious Studies Department put on. And they bring in top scholars from around campus and from around the world to give presentations of cutting edge research and such. One time. I don't know if somebody dropped out or but or what happened, but they had a slot open in a given quarter and they said, you know what, let's throw it open to the graduate students and see if anybody would like to take it.

Well, I threw my hat in the ring and they gave it to me. They said, OK, you're given the colloquium series lecture, you know, in a couple of months. Oh, my. You know, I thought maybe they're maybe they're really out to get me, you know, maybe this is the way to, like, sacrifice me and then toss me out the window. And I don't know. So I work so hard on that presentation and I've been studying the interaction of religion and science.

I was an old biology major, did biology research for a while. So I'm putting this talk together. I work so hard on it. But to be honest, I probably prayed more than I studied because I knew this was a make it or break it moment in my graduate career. All right, so I work real hard on the on the presentation, the time is coming for the presentation and I really believe the Lord spoke to me about this.

He said, look, it's not going to be just on your studying that you make your way through this. Keep an eye on the practical issues, too. Here's what the practical issues were. The colloquium

sessions were taking place in a stuffy room. I mean, this was Santa Barbara. If you open a window for corn sake, the ocean is out there, the breeze can blow it. But I guess these these windows had been kind of, you know, rusted shut by the salt air or something.

So I went in a couple of days earlier and worked these things and got them to open. And I also noticed there were a bunch of bulbs out in the room. So it's kind of a dim room, you know, so I replaced the bulbs, open the windows, replaced the bulbs. I brought in two huge coffee pots. So here I am. I'm preparing to give my lecture. The place is bright. There's a sea breeze blowing through.

The smell of coffee reaches all the way down several floors. I'm not kidding. Every everybody who walked in the room, smelled the coffee, ran back to their their office, got their mug and just tanked up, you know. Now this took place in the afternoon, so normally people would fall asleep. In fact, the chairman of the department would usually introduce the speaker, sit in the front row and within three minutes his head would be cocked back and he'd be snoring loud enough to hear him in the back, you know, but he was taking the coffee, too.

So that was not going to be a problem this day. There was a whole different sense about the colloquium that day. I'm not kidding. So sometimes you have to be as clever as Serpens. So I do my presentation or is it you know. Yeah. So I do my presentation. I start out doing a basic religious studies presentation on creationism. You know what it all means? Who are these people? What are the statistics and so on.

And that went on for some time. And then I said, look, I'm not sure you're tracking with this. What I'm going to do for the next forty or forty five minutes is I think you need to hear the arguments of these creationists, you know, those people out there, you know, so what I'm going to do is kind of like pretend to put on the white lab coat of the creationist scientist, and I'm going to give you some of their arguments. And so I spent the next 40 or forty five minutes giving them just awesome arguments for the idea that creation is true and that there's an intelligent designer involved in the universe.

They were I'm not kidding. They were on the edge of their seats, they had never heard anything like this before. I just didn't expect that kind of reaction. In fact, immediately afterwards up, what's the most liberal professor in the department? You know, he destroyed many the faith of many Christians, you know, who tried to wander through there, comes up, shakes my hand and said, you know, I'm not kidding with evidence like that.

He looks both ways, make sure nobody else. Listen, I, I could I could become a creationist. I mean, I can imagine it. I'm not seeing evidence, folks, is powerful, it is a huge and important tool in the hands of the Holy Spirit. We need to be sharp tools in his hand. We need to be well trained and know what we're talking about, another professor came up to me and not Kenya a week before he was sitting across the seminar table with a number of other grad students slamming his fist on the table and saying, Hazen, you are nothing but a flat earth or, you know, because I was, you know, presenting creationist ideas in the graduate seminar room. He came up after, shook my hand and said, you know what, there's a lot more going for this than I ever imagined. All right. So remember, I was I was on the edge before this. Afterwards I became the department.

Darling, I'm not kidding. They would invite me to conferences. Oh, Craig, you know, come and meet, you know, and they'd they'd shop me around to all their colleagues from around the country. You know, I could do no wrong in the department from that time on, no matter what I propose. I said, yeah, you know, even David became proud that they're like they'd introduce me at conferences, like, you know, we've got a fundamentalist, you know. Because like, you know, the pinnacle of diversity, you know, we've got a we've got a fundamentals, not only that. All right, so I get to the dissertation stage of doctoral work and at that stage, a lot of possibilities for money open up. Why? I spent all summer applying for every possible scholarship that could ever apply to me. I won every one of them. I kid you not I would get a check for ten thousand dollars in the mail one day, the next day five thousand.

I just kept I call these scholarship outfits and say, now, look, you have to understand, I've already received X number of dollars. I mean, is it OK if I keep this one organization? Yeah. Is it enough, you know. The Lord was with me, I am not kidding you, he was with me and I got to tell you, I was not the smartest person in the department by any stretch. There were people who had like first graduate degrees already from Harvard and various places. There were some very bright characters in that department. But the Lord was with me. I was rich. I'm not kidding.

I bought a Mercedes and I did. Really. I mean, you know, I think the Lord wanted to show me definitively that I am with you and this is very important work you are doing. You can see why I'm passionate about it. I wake up every morning asking God, how can we move the revolution forward today? And believe me, folks, it's going forward. It is more fun than I should be allowed to have. And I really want to invite you all to join it.

I mean, I can give you examples all night long about how this is going forward on a very small scale. I think the big movement is coming, and I'd love for you to join us. Let me give you a couple of examples just to throw them out to you. We started a journal, some of you know this story. We started a journal here on campus about five years ago because we didn't think the secular journals of philosophy were doing a very good job at highlighting Christian ideas.

You know, so we started a journal called *Philosophia* *Cristie*. It actually existed before that, but it was like mimeographed in some guy's garage and stapled and sent that it wasn't we weren't exactly proud of it, you know, so we retooled and we got it out there.

And in fact, I've got a copy right here. Here it is. That's a big tome. Now, this is like the fifth year of publication. This is now the top circulating philosophy of religion journal on the planet. Every major library, Cambridge, Harvard, you name it, has a subscription to this. And since I'm the editor, I get to look at the subscription database. And it turns out that almost every major academic, atheist or agnostic in the United States has a personal subscription to this. That is, they don't just wait for their library to get it, they get it themselves.

I asked one philosopher who is kind of an agnostic, and I said, why do you have a personal subscription to it? And he said, well, I might be left behind. I thought there was some symbolism there that. But he basically said, well, to be honest, you guys are setting the agenda. How long has it been since Christians have set the agenda in a cultural arena? This is dynamite. You can see why we're excited about this. And this is not just going to take place in philosophy. Any area of interest you have, we want to see Christians begin to dominate. Like I said, if the basic

Christian story is true, all of the facts of the universe will in some way lead back to the cross the truth of the gospel.

We're convinced of it. We are taking them on in the love of Christ, I might add, with with a winsome and attractive manner at the very highest level of academic discourse. And I'm convinced that ideas have consequences and these will have ripple effects for years to come on many levels. I actually feel called to that top level, but there are many other levels that we can all join in. I have a thesis. Let me throw out my thesis to you here.

This is why a revolution is possible. But we've got to get very serious about it, but there is a revolution possible. Here's my thesis. The secular world is clearly ramping down intellectually. They are ramping down intellectually, there's just no doubt about that, you cannot get a good education, say, at the University of California today. Now, that doesn't mean you can't learn some accounting facts and some basic engineering skills and some biology and things. But in terms of wrestling with the great ideas that have always moved human beings at the deepest level, forget about it.

You know, it's not going to happen at the University of California or any other secular institution. So if the secular world is ramping down intellectually and I just don't think there's any doubt about that, what would happen if even a small group of Christians decided to ramp up intellectually at just the right time, which, by the way, is now? What if what if, say, this group decided to really pull out all the stops in studying? Really working hard at that, mastering your

area of study and your discipline now, not everybody is called to be an academic, but what have you decided?

You know, I don't even know if I'm ever going to go to grad school or anything, but I'm going to knock it out of the park with regard to studying here at all, the master's scripture and whatever your area of discipline is, you're going to you're going to be at the top of your game. I actually think that is the seed for revolution because whoever controls the world of ideas controls the future. And I think we have a shot at regaining this. And by the way, I'm not interested in some sort of cultural revolution for Christians. I just want to make the gospel. More believable to the secular world that just doesn't think we've got anything going for our position, we've got to turn that around. This is a missions enterprise. It's not a it's it's not a mission of cultural hegemony that is taking back the White House or so I think we already did that. But it's not taking back some area of culture we can if we'd like. But that's not the goal. The goal is to save souls and give glory to God every step of the way.

Can we do this? You bet we can turn to John Chapter five. You've got to see this, John, Chapter five now, excuse me, John, Chapter 15, John, chapter 15. Verse five. Jesus is speaking here and he says, I am the vine, you are the branches, if I'm if a man remains in me and I in him, he will bear much fruit. Apart from me. You can do nothing.

There is the key to the whole thing. I have to be in him. Apart from him, we can do nothing. If anyone does not remain in me, he is like a branch that is thrown away in Wither's. Such branches are picked up, thrown into the fire and burned, if you remain in me and my words remain in you.

Ask whatever you wish and it will be given you this is to my father's glory that you bear much fruit showing yourselves to be my disciples.

I'll tell you what I want to do with my very short life, my vapourised life here on Earth, I want to be part of something that glorifies God and that is written about in history books in one hundred years as the greatest move of the spirit. Since the early days of the church, I think that is entirely possible. I think we have been involved in the sin of despair in the church, like we just cannot win. I think that's based on a crisis of belief.

We have forgotten who God is and what he can do. And I'll tell you what, this is fun. This is not divine drudgery, you know, just, you know, pulling boulders up hills for God. Oh, no, I have never had so much fun. And it leads to all kinds of other virtues, too. My wife likes me, you know, because I'm happy in what I do. A quick side note on that.

You know, I came from a divorced family. My wife came from a divorced family. The chances of us having a successful marriage were very slim, really. When you when you add it up, we're almost at 20 years now. I cannot believe this. This is the greatest testimony. The greatest testimony to the grace of God I've ever seen this is astounding, and I say this to give you hope. If you've come from a family where your parents basically hate each other, you know, that's the family I came from. You know, some great modeling there for, you know, a lasting relationship. But God intervened and I can't believe it. I like my wife better than my kids and, you know.

Yeah, all right. I'm going to close from a word with a word from one of the greatest Christian authors of all time. Dostoyevsky, who wrote *The Brothers Karamazov*, listen to this. This comes from the chapter on Elders, and he's talking about Alyosha Karamazov. Listen, this will apply to you directly. It must be added that in a way, he that is Alyosha was indeed a member of our younger generation, which means that he was honest, that he believed in demanded and searched for truth, that because he believed in it, he yearned to serve it and give it his whole strength. He was spilling for immediate action, was prepared to sacrifice everything his life itself in an act of supreme devotion. Unfortunately, these young men often fail to understand that the sacrifice of their lives may be the easiest of all sacrifices. Much easier, for instance, than giving up five or six years of their seething youth to hard study to the acquisition of knowledge which would increase their strength tenfold in the service of that same cause and in the performance of the great works to which they aspire.

But to sacrifice those few years to study often proves too much for them. You don't make Alyosha's mistake. You work hard, your power and your ability to make a difference in the hands of the Holy Spirit will increase at least tenfold, if not more. Join the revolution to the glory of God, will you stand? Sing with me, I love you Lord and I left my voice to worship. Oh my soul rejoice. [singing 00:40:50]