



# THE BEREA PAGE

*“Examining . . . to see if these things are so” ~ Acts 17.11*

## Worship Book Now Available as Ebook

My book, *The Glory Due His Name: Collected Sermons on Worship*, released last year as a pdf book, has been reformatted as an ebook and is available from multiple sellers (\$3.99; list [here](#); preview the [Contents](#) and ["Introduction"](#)). The summary:

At a time when worship remains the subject of what are often passionate conversations in the church, we need to think more about worship, not merely its forms and what may or may not be appropriate in its performance, but about what our worship should be. The sermons collected for this series were prepared to help one church reflect on worship's importance, nature, and elements. The title and three major topic designations for the collection are derived from Psalm 96:4, 8.

- *The importance of worship*: “Great is the Lord, and greatly to be praised” (96:4a)
- *The attitude and approach we bring to worship*: “he is to be feared above all gods” (96:4b)
- *The actions we perform in communal worship*: “bring an offering . . . into his courts!” (96:8b)
- *Related supplemental sermons and essays*

*If interested in a print copy, you may order a pdf version from my [website](#)*

## Preparing Minds for Challenges from the Other Side

David Anguish

One of the most satisfying validations of the time and effort spent preparing and teaching an academic Apologetics course to high school juniors for several years has come from periodic queries from some of my students in the years since.

Two contacted me within a few months of completing the course. One, serving as a page at the U. S. Capitol, called at 11:00 one summer night to express dismay that many other students in the program did not share her convictions about the faith and openly espoused other views. The following fall, the other, who was spending his senior year abroad while his university-teaching father was on a research sabbatical, wrote to share that he was facing similar questions from classmates who—and this seemed to surprise him—were discussing the issues in the student center in their downtime.

In effect, both said the same thing: “Other students here are asking questions I can’t answer; I know we talked about these things in class, but I need help. What do I say?”

I wasn’t surprised they didn’t remember the details; my students generally studied for my tests the same way they did for history, literature, or math. But neither was I disappointed; for those two at least, one of my main goals had been realized. I didn’t hope my students would remember “all the answers.” I did hope that, when faced with the tough questions I expected were coming, they would remember that someone had thought there is another side to the story and be prompted to search for the credible answers that are available.

I was reminded of those students again while reading the preface and introduction to a recent book by Michael Kruger, written out of his concern about the trend within his evangelical context wherein believing students frequently head off to college and “return (often in a short time) with a

## More from Kruger

“Unfortunately, the ideological state of the modern university is unlikely to change anytime soon. In the meantime, Christians need to think more seriously about how to prepare the next generation of believers to handle the intellectual challenges of the university environment (and beyond). We need to do more than prepare them morally and practically; we need to train their minds to engage effectively with an unbelieving world.

“So how’s that going to happen? Ultimately, it will require a macro-shift in the broader evangelical world, moving beyond just pietism and revivalism and recapturing the deep historical and intellectual roots of the Christian faith. And then, that same evangelical world must think carefully and critically about how we pass that robust version of the faith to the next generation. . . .

“Today’s college students need more than dating advice and tips on how to make good grades. They need a framework for dealing with the flood—no, tsunami—of intellectual attacks they will receive from their professors, classmates, and campus organizations.”  
- Michael J. Kruger, *Surviving Religion 101* (Crossway, 2021) 23-24

## Coming Soon

I have been informed by [Resource Publications](#) that my commentary on Luke 1-9 in the Truth for Today Commentary series is now at the printers and should be ready for release soon.

substantially different worldview than when they left.” But despite the trend’s duration and frequency of occurrence, the many departures have not “occasioned [the] serious soul-searching” and “substantive response” we need. So, he writes,

As we wait [for such a response], some profoundly important questions remain on the table. Why are our Christian college students not better prepared intellectually? Is it because, perhaps, our churches in general are not intellectually engaged with their faith? And is that due (at least in part) to having ministers who are also not thinking (and teaching) deeply about the Christian faith? And can that be traced back to the state of the average American seminary? I am sure there are many answers to these questions, and there isn’t space to explore them here.<sup>1</sup>

Many churches, he argues, are “asleep intellectually” (13), focused on other issues he acknowledges are important:

While evangelicalism is certainly not monolithic, most would agree that large segments of the movement today still lack deep doctrinal reflection and intellectual engagement. That could be due to a focus on personal piety and conversion (as in my youth experience), or it could be due to evangelicalism’s newer fascination with social action and cultural change. *Either way, the development of the Christian mind has not been a priority.* Surely, therefore, many Christian college students over the years have found themselves in a position very similar to my own—lots of zeal but little knowledge (18-19; emphasis added).

Kruger writes as a former student who was caught off-guard as a college freshman by challenges for which his church upbringing had left him utterly unprepared (in a course taught by a young Bart Ehrman). He writes, too, as a father whose daughter recently matriculated at his alma mater. He is well aware that the challenges are not new and have been addressed from Christianity’s earliest days “with depth, precision, and intellectual rigor.” But, as in his youth, the arguments put forward by the other side are still not being discussed or explained in most churches (20).

I would stress one thing more. We should not think we will succeed by providing the needed intellectual training only to “the youth group.” In today’s secular, internet-media climate, many who are older will also encounter tough questions and not know there is another side. And even if we don’t, we cannot teach the youth group what we don’t know ourselves.

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### Notes

<sup>1</sup> Michael J. Kruger, *Surviving Religion 101: Letters to a Christian Student on Keeping the Faith in College* (Crossway, 2021), 12. Page numbers for subsequent citations are included parenthetically in the text.

*All Scripture quotations not otherwise designated are from the ESV. Permission is granted to reprint original materials with the credit line, “Reprinted from David Anguish, ‘The Berea Page,’ September 20, 2021.”*