

# Knowledge is Power

## By J. P. Moreland

J. P. Moreland:

Well good morning, brothers and sisters, it's good to be with you. I have honestly looked forward to this chapel message greatly, and I'll tell you why. I get to speak once or twice a year in chapel, but I have never, since I've been here, had a chance to speak the first week of school. And I have a special message that I've probably given to over 100 colleges around the country to Christian groups. And it dawned on me about six weeks ago, hello, I've never given this message to my brothers and sisters here at Biola. And it's a message that I think is especially relevant at the beginning of the semester. And what I want to try to do, this is going to sound boring to you, but what I would like to try to do is to motivate you for your schoolwork. Got- hear any Amen's out there- bless you- yea get outta here. There's always a liar in the group.

I'd like to ask you to turn, if you have a Bible, to 2 Corinthians chapter 10; 2 Corinthians chapter 10. Matthew, Mark, Luke, 2 Corinthians (audience laughter). I have come to believe at my age, fifty three years old, that we are in a war for the hearts and minds of students in this country like I have never seen before. I was saved in the radical 60s. I became a Christian activist. I debated on free speech; took the microphone away from a Black Panther and preached the Gospel while he was trying to disrupt the student body. I saw the ROTC building bombed and there was overt, aggressive activity on the campus in the 60s. But I will tell you that there is a more powerful war raging on university campuses today than in the 60s, though it is more polite and it is more underground. And that war is a part of a spiritual struggle for people at Starbucks, for people at

Moreland: Knowledge is Power

Cal State Fullerton, and for people at Azusa Pacific and Biola University and Master's College. And it is a fight for your mind.

And we should have always been alerted to this fight because long ago the apostle Paul, brilliant as he was and inspired by the Spirit of God, warned us about this war. And he says in verse 3 of 2 Corinthians 10, "Though we walk in the flesh, we do not war according to the flesh." So there's not going to be a Biola militia that's going to be formed in the near future. It's okay to fight in the military for the country, but you can't take up arms for the Baptist church or something of that sort. Maybe if you're a Lutheran you could, but not as a Baptist (audience laughing). All right. OK. We don't war according to the flesh, for the weapons of our warfare are not of the flesh, but they are divinely powerful for what? Ladies and gentlemen, the destruction of what?

Now, what is a stronghold? What is a stronghold? A strong hold is an idea. It is a theory. It is a set of beliefs. Now, how do I know that? I really don't. I just made it up. No. You can tell that by looking at the next verse, because the apostle says we are destroying speculations, theories, arguments, says the New International Version. "We are destroying arguments and every lofty thing raised up against-" the power of God? No. Against what? The knowledge of God. And what the apostle Paul tells us is spiritual war is largely a struggle in the world of ideas.

I was in Las Vegas this last weekend speaking at a church, and there was a ministry in that church reaching out to prostitutes in Las Vegas. And I made the point to the church, I said, I think it's a good idea for you to be reaching out to prostitutes. But I will tell you, if you want to know where the devil is really working in this town, it is not primarily among the prostitutes and

Moreland: Knowledge is Power

the- in the Mafia. It is primarily at UNLV. The primary place the devil will work in any community will be the centers that disseminate ideas in the culture. And those will largely be the public schools and the universities. Why? Because the way you control somebody is you control how they think and feel. And if you can control the ideas and the theories that people will come to believe in a society, you will control those people. And that's why the apostle Paul says that spiritual warfare is not primarily the casting out of demons, though it is that, it is primarily a struggle of ideas.

Now, if that's true, how do you destroy a speculation? Do you shout? Do you yell louder? Well, I suppose if you're a post-modernist, that's all you've got left, as we'll see later. Because according to postmodernism, everything is a power struggle. But no. According to the apostle Paul, you destroy a speculation. How do you destroy a speculation? By out arguing your opponents, by learning to argue not to be argumentative, but to argue; learning how to dissect ideas carefully.

As Ron mentioned, this time last week I lectured to 1,600 university students at Cal Poly San Luis Obispo, most of them non-Christians. I spoke last Tuesday night for forty five minutes and had 40 minutes of Q&A with 1,600 non-Christians. There were two microphones. They filed up and I probably handled 30 or so questions. It was an absolute joy. The next day, I got to speak to 400. I guess I didn't do a very good job the night before haha. I um- hoping it was because people were in class. Last weekend I was in Vegas with my wife, speaking at a church and had the chance to interact with graduate students and undergrads at UNLV. Um this uh- in three weeks I will be lecturing at Rice University in Houston in the month of April. I will be at

Moreland: Knowledge is Power

Gonzaga in Washington. And then the last 30 years, I have lectured on something like 200 university campuses around the country.

I don't say that to boast. I say that to tell you that having been exposed to 200 college campuses, I now have a pretty darn good feel for where the battle lies today for the hearts and minds of people in this culture. And what I want to do is I want to explain to you three things today.

Number one, I want to explain to you the nature of the war that we are to fight as it exists in the university today. I want to explain to you the essence of that warfare. Secondly, I want to explain Biola University's role in that war. And I'm going to be arguing, why should someone come to Biola as opposed to, let's say, Cal State Fullerton or UC Irvine? And I'll explain that. I'm going to- then second-, like I said, secondly, explain Biola university's role in that war from the vantage point of a professor. And third, I'm going to explain why you should dedicate yourself to your homework in light of this struggle in 2 Corinthians chapter 10.

What is the war that we fight? Probably the best way to get at that war is to tell you something that happened on Oprah Winfrey three weeks after 911. Let me explain to you something that did not happen on The Oprah Winfrey Show. Could you imagine Oprah Winfrey, after 911, getting on national television in front of 30 or 40 million people and making the following claim? Can you imagine her doing this? "Ladies and gentlemen in the viewing audience, there is a threat of smallpox. And I want to urge my viewers, for you and your family's sake, you should go and try to get smallpox vaccinations. Whatever a smallpox vaccination means to you. If you think a smallpox vaccination is putting a little pinch of salt in your breakfast, then I would urge you to put more salt in your breakfast. If you think a smallpox vaccination is going to watch Lord of the

Moreland: Knowledge is Power

Rings, I urge you, watch Lord of the Rings. Um we shouldn't get bogged down on the words we use for smallpox vaccinations because all we're using is different words for the same thing. So whether you call it a pinch of salt or whether you call it watching Lord of the Rings or whatever. What I want you to do is to get a smallpox vaccination."

Now, why- why wouldn't she do that? Because there is such a thing as smallpox. It's real. There is such a thing as a smallpox vaccination. And salt isn't going to solve smallpox, is it? Now, here is what she did do. She got up on television after 911 and said, "There is a tremendous turning to God in this country and I think it's a good thing. And I believe we ought to turn to God no matter whatever you think he, she, it, or they is. And we shouldn't get bogged down in the words we use for God, whether we call him him, her, or it, or they. What matters is that we turn to God." A woman in the audience in the studio stood up and said, "Well, Oprah, I'm an atheist." Oprah said, "Well, you can't be an atheist." "Well, no, I'm an atheist." "Well you couldn't possibly be an atheist." "I AM AN ATHEIST." And Oprah said "WELL, you believe in love, don't you?" "Yeah.?" "WELL, then you believe in God. You're just using a different word for it!!"

When you go to Starbucks or when you go to Knott's Berry Farm or when you're hanging out, and you're hearing unbelievers talk or you have non-Christian friends from high school that are at secular school, this is the kind of thing that they are being taught in the colleges and it is leading to the destruction of people's lives. What is the war that you and I as Christians need to pay careful attention to? It is a struggle among three world views. A struggle among three world views and these three world views are fighting for allegiance on the university campus for the hearts and minds of students.

The first one I'm happy to tell you is Christianity. Christianity has become increasingly viable even on the secular campus. May I say to you, in my field, as Mark Noel said in the scandal of the evangelical mind, the field of philosophy has led the way for Christian scholars to recapture the universities. Oh! I've got to tell you, about six weeks ago, an atheist named Quintin Smith, who teaches at Western Michigan University, wrote an article for the journal *Philo*. The Journal *Philo* would be in all- all the secular libraries. It is an atheist journal designed to promote atheism.

Smith is an atheist, and he warns his atheists by saying, "WAKE UP OUT THERE. We have lost the field of philosophy to the cotton picking Christians. They've taken it over again." And he cites five journals that are- that are part of why they're- Christians are winning. And, you know, one of the five he cites is a journal we produce here at Biola University called *Philosophia Christi* (inaudible). (audience applause) You've got to love it! You've got to love that!

That's the first worldview. The second world view is scientific naturalism. Carl Sagan was a scientific naturalist, when he said the cosmos is all there is, was or ever will be. Now, scientific naturalism is the view that the physical world is all there is and science is the only way we have of knowing anything. Now, that's why Oprah Winfrey would not step up and say you use salt to cure smallpox because smallpox is a matter of medical what? Science. And so our culture thinks that if it's scientific, you can know whether it's true or not. You with me? If it's not scientific, nobody knows. And so the second worldview that you and I have got to be very careful of is scientific naturalism.

Here's the third one, postmodernism. Postmodernism is a not- is an anti-Christian worldview. I'll say later, there are certain parts of postmodernism that may be perfectly fine. But postmodernism, if you study the main figures of postmodernism (inaudible) -if you look at the con- at analytic philosophy in America and Europe; and you look at Richard Rorty and people like Thomas Kuhn and Quine, you will discover that the essence of postmodernism as a worldview is that everything is relative to your linguistic community. That language constructs reality. What is real and true and right for one group may be unreal and wrong and false for the other group. And on this view, all of reality is like a text. There can be a gay reading of a text, a feminist reading, a Lutheran reading, a Protestant reading. Nobody's right and nobody's wrong, because when you read a text, you create it for the reader.

So on this view, then, all texts and even reality itself is nothing but a social construction; and truth and rationality and value is relative to your ind- your individual community. That's why- I doubt if Oprah Winfrey's ever read a postmodernist, but she has been influenced by postmodernism, whether she knows it or not. And that's why she would say "whatever he she it or they is to you", because according to a postmodern view, communities construct the supreme being according to their own language talk. And what God is is relative to the community.

Now, if we are to be involved in a struggle as 2 Corinthians 10 tells us, then what that means is if we're going to be good at it in this community, we have an obligation to help you students understand where that struggle is raging. So number one, you don't get sucked into it. And number two, you can be a part of the solution. You hear- understand that? If you want to be a

Moreland: Knowledge is Power

part of a cause, then what you need to do is to learn how to be a part of this worldview struggle to help people so they don't get hurt by these ideas.

Now, I want you to notice that you have Christian theism on the one hand and postmodernism and naturalism on the other. Guess what these two other worldviews have in common? Both naturalism and postmodernism agree that there is no such thing as non-scientific knowledge. There is no such thing as non-scientific knowledge. The naturalist says if you can test it with your five senses or measure it in a laboratory like smallpox, you can know it's true. But if you can't put it in a beaker or see it, touch it, taste it, smell it, or hear it, or measure it, then you can't know it's true. So if you want to be a Christian, if you have the kind of faith to believe that sort of stuff or a need, that's fine. You can add your Christianity to your little group if you want to. But you can't know Christianity is true in the same way we can know smallpox can be cured by such and such a vaccine.

The postmodernist says there's no non-scientific knowledge because the postmodernist does not believe there's any knowledge. Postmodernism reduces knowledge to power. Okay? Now, why does this matter? Why am I wasting your time with this this morning? Apart from 2 Corinthians 10. Folks, here's the bottom line. It is knowledge that gives people authority to act and culture. It is knowledge that gives people the authority to act and culture. I let- I let Dave put his hand on my tongue and lips and mouth, and I would never let Mike do it. Even though Mike likes me better because Dave is my dentist and Mike is my next door neighbor (audience laughing). And it wouldn't matter to me if my next door neighbor said, "You know, I've got some really deep beliefs about molars. And I believe them so sincerely that I'm willing to gather groups and raise



Moreland: Knowledge is Power

money and spread my views about molars all over the world. I'm trying to recruit people to go over to Asia and teach them about molars." I'm not going to let them do my molars, because even if he has true beliefs, you know what he doesn't have? Knowledge. He doesn't know what he's talking about.

And so as Christians who want to help people, it is critical for you and for me to pay careful attention to where the ideas are moving in American society. You need to be alert and discerning. When you read a textbook, when you watch a movie, when you- when you hear a conversation going on when you're out and about, you need to learn to think as a Christian and have a discerning set of glasses; ESPECIALLY you need to listen to how KNOWLEDGE is being treated. You need to see if the people are making the assumption that the only kind of knowledge we can have is in science and outside of science, say in religion and ethics and politics, you can't- nobody can know who's right. And so maybe what we'd better do is to say in those areas, everything is nothing but a social construction.

So in sum then, I'm suggesting that in 2 Corinthians 10 we're told by Paul that in order to help people, we do not go around arguing in a sense of being arrogant and argumentative, but we do learn to argue in the sense of being persuasive in the world of ideas. Why? So we can be big shots? No. So we can help people not be enslaved by the ideas that are being promoted in the culture that are contrary to the teachings of Jesus and His disciples. And I'm saying that in this particular era, the two worldviews that we must be very, very careful of is naturalism and postmodernism.

Moreland: Knowledge is Power

Now, in light of this struggle, what is Biola University's role as I see it as- as a professor?

Speaking for myself now, what do I see Biola's role as being? Very, very briefly, and I wish I had longer to talk to you about this, but very briefly, in the 1950s through the 1970s, earlier in the nineteenth hundreds, Christianity lost in the world of ideas and withdrew from academic debate and retreated from culture. In the 1950s through the 1970s, God raised up evangelistic ministries, Billy Graham, Campus Crusade for Christ, InterVarsity Christian Fellowship and the Navigators in the 50s through the 70s. And there was a massive harvest for Christ in the decade of the late 60s through the late 70s.

Unfortunately, unfortunately, this evangelistic movement that the Spirit of God raised up through Billy Graham and Bill Bright and the other ministries, as good as they were, they were- they were largely anti-intellectual. They did not value the life of the mind. They did not value scholarship. So if you joined Navigator staff or Campus Crusade staff or InterVarsity staff or a part of the Billy Graham Evangelistic Association, as good as those ministries are, I'm not criticizing them, there was no attempt to struggle with the world of ideas as opposed to learning to give your testimony and to get people to have quiet times and things like that, which were important.

So what I'm saying is then that in these movements in the 50s through the 70s, there was a separation of the head from the heart. And Christians were addressing people's hearts, but leaving out their what? They were not addressing their heads. Now, that was a bad idea because the world of ideas was moving towards postmodernism and naturalism, and the devil was beginning to control how people thought. And the Christian groups were trying these little rescue

Moreland: Knowledge is Power

missions to save a few here and there. But because they basically just addressed the heart, they did not make an impact on the culture.

In the 1980s, the Christian College Coalition schools - Biola, Wheaton and other schools began to explode. That's good news because they needed to. But there's bad news; in the Christian College Coalition, there is a continuum of colleges and th-, in my view, the schools on either edge of the continuum are a part of the problem. They're not part of the solution. Now let me explain. On the one end of the continuum, you- and I'm not going to mention names, but you have Christian colleges and universities that have been so hungry to be respected academically and to have secular universities think that their real schools that they've sold their doctrinal and their theological positions for a pot of academic respectability porridge.

This last year, Atlantic Monthly did a feature on th-, you've heard of The Atlantic Monthly. They did a feature on the evangelical mind. And in the Atlantic Monthly, there was the recommendation about what Christian colleges could do to gain academic respectability. And in The Atlantic Monthly, it said if Christian colleges want to be respected academically, they've got to get over their doctrinal positions. They've got to start allowing homosexuality to be a legitimate lifestyle on campus. They've got to get over this view that the- that- there is such a thing as religious truth for everybody. And if they'll back off of some of these things, then they can gain academic respectability.

I'm here to tell you that there are Christian colleges at that end of the spectrum because they have allowed post-modernism on their faculties, and because they've allowed theistic evolution and

Moreland: Knowledge is Power

some other things to take root in their faculties. They have gone that direction and they are academically respectable. But when you talk to the students, they couldn't serve Jesus Christ by and large if their life depended on it. And that's why I can't mention a name but there is one well-known Christian college who, a few years back, hired a professor because it got so bad that the students were starting to deny the Scriptures and all kinds of things, and they had to get a new president at that university to start getting rid of some faculty that had bought into postmodernism and scientific naturalism. And it wasn't a mean spirited thing. It was an attempt, doggone it, to honor 2 Corinthians chapter 10.

Now, on the other end, you have schools that are so conservative that the only kind of knowledge they believe in is the Bible. And they don't think you can gain knowledge from psychology and fields like that. They've gone too far the other way. The reason I came to Biola University is because, in my opinion, Biola University is one of a small handful of schools in the United States-. And may I just speak as if insane for a minute? This is going to sound like a brag, it doesn't, I don't mean it to be. I've had the opportunity to teach at probably 20 Christian colleges since I've come to Biola. And I'll never leave this place, because I actually think this is the finest school in the country - Christian school, and our best years are ahead of us. And I'll tell you why. Because Biola university is one of the few places I know of that combines academic rigor with a warm hearted commitment to the Great Commission, to Jesus Christ, to spirituality, and staying doctrinally pure. And I say to people, look, if you want- if- if you- if you want to flirt with some of these other worldviews. Good Lord. Go to UCLA! Haha You know, they've got 'em there.

Moreland: Knowledge is Power

Now, what does that mean Biola's job is then? Biola, of course, needs to teach you and expose you to ideas. In my classes, we largely read books written by atheists. We do not simply read Christian books. We do read some Christian books but by and large, on a university, we ought to use largely a lot of the same texts that students use at USC, Arizona State and the rest of them. But what should we do as a faculty? If we're sensitive to 2 Corinthians 10 and if we're sensitive to where the devil is moving in culture today through postmodernism and naturalism, what should a university like Biola that's committed to the life of the mind and the cause of Christ do? What should we do for you? We ought to help you critique the worldviews that are contrary to the Gospel so that when you get out of here, you can make a difference for Christ in the world of ideas. Biola is a university, it is not a youth group (audience laughing).

But that doesn't mean we shouldn't care about the spiritual life. And it doesn't mean we shouldn't care about the Great Commission of Jesus Christ. What it means is that we should be experts in the world of ideas; and we ought to help you think through these ideas as a Christian. So that means that, first of all, we critique naturalism. And I want to say that there are two very serious movements going on in the world around scientific naturalism, and I'll say them quickly. The first is the theory of evolution and second is the view that there's no such thing as a soul, you just have a brain and central nervous system; you don't have a soul.

Now, let me ask you a question. Can a person be a Christian and believe in evolution? Of course. Can a person have a love for Jesus Christ and believe in evolution? Ah yeah, but look, do you think it is a good idea to try to reinterpret the Bible in light of the discoveries of what non-Christian scientists say we've got to believe? Given the fact that when we do, we're going to play

Moreland: Knowledge is Power

into the naturalist's hand. You think it's a good idea? Let me explain to you why it isn't. Isn't it surprising to you how the deity seems to change his mind at just the time when the cultural values change? So now all of a sudden, God's a woman uh to a lot of people. All of a sudden the Bible teaches homosexuality. Right now-, at just the time when the culture began to change its views on homosexuality. Well, golly day, for 20 centuries, the church has missed what the Bible taught and guess what? It really teaches that as long as you have a committed homosexual relationship, it's fine! We've got to reinterpret these Pauline passages. So now you've got a spate of literature written by spokespersons scholars defending the fact that the Bible promotes homosexuality.

Now, doesn't it sound a little suspicious to you that maybe what people are really trying to do is to read into the Bible an agenda they got from the secular world? Doesn't that feel a little funny to you? I've always been suspicious of people who say that women should- can be pastor teachers in local churches and they have the right to be elders. I've been very suspicious of a feminist agenda when it comes to the local church. I'm for equal rights in a lot of areas, of course, equal pay and so on. Women sh- are equal with men, but their roles are different in the Scriptures, it seems to me. And while I know someone who-, there may be some who want to argue against that and they have- they have the right to make their case. I'm always a little bit suspicious as to why it took us nineteen hundred and seventy years to find this out. And we're discovering these new truths at just the time when there's pressure from all the non-Christian thinkers for us to change our theology.

Moreland: Knowledge is Power

Now, what about postmodernism? Postmodernism is out of bounds. It is a- it is a form of relativism. Now, can a Christian- Are there some things that are part of postmodernism that are OK? Yea. Well, shouldn't we then say as Christians, "Listen, we adopt a postmodern perspective when it's got good things to say, we critique a postmodern perspective when it doesn't have good things to say." So what we should do is to say we're kind of indifferent to postmodernism. We take- we agree with it in some places and disagree with it in other places. Is that's the approach-? Is that the approach we ought to take? No. Tell you why.

Two weeks ago, I spoke at an African-American church of about 4000 people up in Sacramento. And one of the pastors on that church is a graduate of Talbot School of Theology and he is really doing a job up there. He is a stud. And man, he's having a ministry. God bless him. I asked him about what he was doing and he said we're having all kinds of struggles with the Nation of Islam. He said, "We're- I'm going and trying to have public debates with people in the nation of Islam, and I'm trying to protect the church and to show where it's wrong." And I said- I said, "Rodney, do you think that there are any teachings from the Nation of Islam that are true?" Well he said, "Yeah, there are some things they're saying that I would agree with." And I said, "well, then why don't you tell your people that we should have a mixed attitude toward the ideas of the Nation of Islam. We agree with some of the things they say. We disagree with some of the things they say." He said, "J.P., if you understood how overwhelmingly negative this movement is, you would not be willing to identify with it in any sense of the word."

Let me give you another illustration. Nazi worldview, the Nazi ideology had some truths in it. The Nazis, for example, had a pretty strong view of having a solid military. I would agree with

their view that a nation ought to have a strong military. The Nazis also had, I think, a pretty good view of public education, and I think the Nazis had a pretty good view of economic theory. Now, if someone came to me and said, "you're a Christian, how did- how do you feel about the Nazi point of view?" You think it would be a good idea for me to say, "you know what, I- I- I can buy part of it so I'm kind of mixed on- yeah, I adopt the Nazi point of view in certain areas and I don't adopt the Nazi point of view in other areas." You think that'd be a good thing? No. Why? For two reasons.

Number one, the parts of the Nazi point of view that are bad are so cotton picking horrible that whatever few things that are good in the Nazi perspective, they're far outweighed by what? The negative part. So I don't want to identify with this movement even if some of the things the Nazis taught are true. Number two, the things that were true in the Nazi perspective I can justify from the Old Testament. I don't have to justify them through Nazi ideology. And that's the same thing true with postmodernism. It is so overwhelmingly undermining of the Christian faith. And if you don't believe me, you get a book cal- by Doug Groothuis, G-R-O-O-T-H-U-I-S, called Truth Decay. Or just read some of the major exponents. It is so devastating that whatever few things that postmodernism offers, I don't want to dignify the movement by identifying with it.

Now, there are some truths in postmodernism, one of it is, for example, that people use language to gain power over other people. Did I need jock dari da in a French cafe to tell me that?! You can get that from the Old Testament. And so what we need to do as an institution in light of this struggle for people's souls is we have got to steer a course between following the Atlantic Monthly's advice and adopting worldviews that are undermining the Christian faith. And on the



Moreland: Knowledge is Power

other hand, we've got to be careful we don't go so far to the right that we do not believe that other things outside the Bible can give us knowledge.

And what you have a right to expect from us that you couldn't get at UCLA or at a secular school-, and I hate to say it, but what you probably couldn't get at two thirds of the Christian College Coalition schools, quite frankly; what you have a right to expect from us is that by the time you get out of here, you will know how to honor 2 Corinthians chapter 10 and think carefully about how to critique the ideas in the culture that are speculations and lofty things raised up against the knowledge of God.

Now I said, what's the war? The war is a battle of ideas that primarily is a contest between Christianity, postmodernism, and naturalism. Secondly, I've said Biola's role in this war is to be a Christian university that steers a middle course between moving too far towards academic respectability on the one hand for the wrong reasons and too far towards a Bible-only perspective. That means our job is to help you get out of here and to make sure you know how to think as a Christian in your major.

Now finally, and I've got five minutes left, here is your job. Here's your role as a student. Love God with all your mind. Learn to think as a Christian. I'm not against you learning to hang out and have fun in the dorms, the Eagle's Nest or wherever, that's fine. That's all a part of college, I believe in that. But while you're here, approach your homework as a disciple of Jesus Christ.

Moreland: Knowledge is Power

Now here's the questions you should be asking in your classes, and your professors here are more than hungry to help you answer these questions. So you're going to find a faculty here at Biola that is anxious to help you think about these things. So here are the questions that I want you to ask. I'll give you three of them. Here's the first question: Is there anything in my major, suppose you're a psychology major or a philosophy or math major or whatever, is there anything in my major that is widely believed by thinkers in my field that, if true, would run contrary to Christianity? Is there anything in my major that is widely accepted which, if true, runs contrary to Christianity? Examples: Suppose you're studying brain science and you read that scientists now know nobody's responsible for being a homosexual. And it's not a moral question. Now, that would be a problem, would it not?

So when you're approaching your major, you're looking, first of all, for issues that are- that are now widely apart of how your major is taught in the secular guild and what issues are contrary to a Christian worldview. And you need to learn how to respond and critique and answer those problems. That's number one. Got that? Make sense?

Number two, you need to learn to return the favor. Hehe. You want to be looking for alternative ideologies like atheistic evolution and learn how to give them some problems so they have to respond to our arguments. That's number two. And number three, you want to ask, how does the- can I use the Bible to explain things in my field? Suppose you're in art. People know that beauty is not in the eye of the beholder- that there is such a thing as objective beauty. Now I admit to you a lot of times we're confused about what it is, at least I am, as my wife says, your taste is in your mouth J, so don't talk about art. She's right about that. Although if someone looked at a

Moreland: Knowledge is Power

sunset, and look at the sunset and said, "You know, that's the ugliest thing I've ever seen in my life," I think we would say the guy needs therapy. He needs to go to the Biola counseling center. We wouldn't say "Golly Day, I guess Val- I guess beauty's relative after all." Uh we wouldn't do that.

So then, if given that there is objective beauty and you're an art major, one explanation for how there could be such a thing as beauty is the creative work of a Divine artist. And we ask our non-Christian friends in art, we say, "ok, you give us an explanation for how there could be beauty. You think it got belched out of the big bang? What's that about?" So what we want to do is to show that Christianity explains things.

So at the end of the day then, I have shared this message on probably a hundred campuses. I know it's not particularly inspiring. My purpose here this morning was to challenge your thinking, not to inspire you. But I want to say in summary, there is a question that is still out about your generation. And Tom Brokaw said that my parents' generation was the greatest generation in American history because it was willing to fight for what it believed. And the word about your generation is that you're lazy and cynical. And I don't believe it. I don't believe it. I am seeing people your age for the first time in 20 years of university teaching hunger to live for a cause like I've never seen in 20 years. You people aren't lazy. You're not looking to be indulged. You want to live for a cause.

If you want to live for a cause, then the rest of your career here at Biola University you take 2 Corinthians 10 seriously and you learn how to critique postmodernism and scientific naturalism.

Moreland: Knowledge is Power

And you join with the Biola university community to steer a middle course, not going too far to the left or the right, so that the next quarter of a century they will say about us that we were faithful and that we were ambassadors for the greatest name that has ever been named.

Let's pray. Jesus, help us and be merciful to us. Amen. You are dismissed.