

# Being Christian in today's culture Episode 2:

## Live by biblical truth and authority

### TRANSCRIPT

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**NOTE: This transcript was AI-generated and has not been fully edited.**

[00:00:00] **Dr. Mark Turman:** Welcome to the Denison Forum Podcast. I'm Dr. Mark Turman, executive director, sitting down again with Dr. Jim Denison, our cultural apologist, founder of our ministry and a commentator about all things in the world. God, the world, and other things is what we say sometimes around here. Jim, how are you today?

[00:00:19] **Dr. Jim Denison:** Well, I'm going to try to live up to that as best I can. Thanks for the privilege, Mark.

[00:00:23] **Dr. Mark Turman:** Yeah, well, we wanted to set the bar at an appropriate level so that, you know, right here at the beginning, we'd all have the right expectations going into this

[00:00:30] **Dr. Jim Denison:** right. Yes.

[00:00:31] **Dr. Mark Turman:** So, but we are launching into the second episode of our new series called Being Christian in Today's Culture, that being a Christian is not just A box that you check it's a life that you live and I think most people understand that when they come to faith and start walking with christ but we're doing this special series to try to help build a worldview lens from the perspective of christ from the bible And to help you understand what's going on in the world today our passion At denison ministries and denison forum Is to equip people to think biblically to live holy to let the good news of jesus change your life And then to act redemptively To make the world a better place what we're going to talk about in this series as biblical flourishing to make the world a better place for everyone Until jesus comes again And so we're jumping into this around seven key ideas that Dr.

Dennison has written about. Every one of these podcasts will be supported by a white paper that Dr. Dennison has written, and that will be available in the show notes, but also on our website, [denisonforum.org](http://denisonforum.org). And you'll be able to locate those there. We hope that you would go and not just listen to this conversation, but you would go and actually read each of these articles white papers, they're, they're longer than just Dr.

Dennison's normal DA article. Take you about 20, 30 minutes to read depending on the article. But we'll take you into a deeper dive of the things that we're going to talk about each time in this series. Again, seven different topics. There'll be at least eight, maybe nine podcasts around this idea of being Christian in today's culture.

And we're going to walk through the very first one Today you can go back if you need to and listen to the overview that we did in the very first episode but we're talking about seven pillars of biblical flourishing The first one today will be about embracing biblical truth and authority But then the others are necessity of faith in Christ, sanctity of life, biblical sexuality, biblical righteousness, political civility, and cultural engagement.

Jim, when we talked in our last episode you talked about how the model of Jesus and the way He began the Sermon on the Mount, the Beatitudes as we commonly refer to them, those eight foundational statements were inspiring and inspiring. And somewhat directive to you also The ten commandments when Moses received those and then delivered them to the people of Israel as God was forming them into a people And into a nation but as I've thought about that, I wonder you're not claiming that you went up on the mountain and received something similar Are you?

[00:03:24] **Dr. Jim Denison:** Well, we could think about that, couldn't we, if we really want to start with heresy and go directly to blasphemy, then I suppose we might have started down on that pathway, couldn't

[00:03:34] **Dr. Mark Turman:** is a really fast roller coaster ride down, right? From one place to the other?

[00:03:38] **Dr. Jim Denison:** you don't go up from that, you only go down, you know, you're at the top of the roller coaster when you get on that ride, I think, and so, unfortunately, tragically, you know, across history, there are folk who might make such an assertion, I would hope definitely not to be one, I would all do all I could to suggest that this is how I understand a way of articulating foundational principles that I think are essential for us following Christ effectively and fully experiencing the abundant life he intends for us.

But yeah, these are not intended to be formulaic. There's certainly not intended to be definitive on some level that is now prescriptive to the entire body of Christ. Now all 2.2 billion Christians need to sit up and listen to this podcast and read this paper and get on board with us because we have salted haven't we?

We have identified the principles of all of Scripture, all 66 books. We have it all figured out here. No, that's not the claim.

[00:04:32] **Dr. Mark Turman:** Well, yeah, I didn't think so. And all kidding aside, while we wouldn't we wouldn't want to set anybody's mind in the direction that these things are on the level with Scripture with Moses encounter with God, and certainly not with Jesus, They are very important and they are very biblically grounded.

And I know that you spent a great deal of time praying over these, thinking through these things, asking the Holy Spirit to just help you get your mind around them. Talk about why you see them as urgently important for the time that we are living in now, for the issues that we are facing and grappling with and really suffering from in many ways.

[00:05:15] **Dr. Jim Denison:** Yeah, and I really do agree with you that they're time conditioned. You know, all of Scripture is eternally and perennially relevant. I believe every word of Scripture is inspired by the Holy Spirit. And part of the reason it's recorded for us, preserved for us, is because it's still relevant to us today.

But part of the ongoing work of theology, as you know, Mark, is determining ways by which timeless Scripture applies to our time condition circumstances. And so it is in this moment, in this 21st century, post modern,

culturally relativistic culture, which has really given up any sense of objective truth, objective values, biblical values.

These principles become especially, I think, relevant and especially foundational. There probably would have been a day in Christian history when you wouldn't have to start by affirming the authority of scripture, because that was a given. That was an absolute understood fact across most of at least Western culture.

If you were to come along second and insist on the necessity of faith in Christ as a means of, of attaining salvation and experiencing eternity with God, again, a lot of the culture would have agreed with that. That's not the case now, of course, but for a lot of Christian history, that wouldn't have been a thing you'd argue perhaps necessarily about.

Sanctity of life, you wouldn't think would have been an issue like it is now, certainly biblical sexuality. was not, across all of human history, anything like the argument that we're having right now, that we're having to discuss right now. Righteousness has always been an issue. Civility has always been an issue.

Cultural engagement by the church has always been a bit of an issue, depending on what the particular circumstances might be. But I would say those first four. have been, I think, a higher level of priority now than has been the case probably through Christian history and would perhaps illustrate the fact that we'd articulate seven pillars now differently than would have been the case a hundred years ago, certainly a thousand years ago, but hopefully would be relevant to the needs of this day because that's the purpose of the podcast and the articles and really our larger ministry.

To equip the saints for the work of the ministry in this day and time is the purpose for which we exist.

[00:07:11] **Dr. Mark Turman:** And really so many things that are. Kind of foundational to us as a ministry one of those we talk about we're inspired by that statement about the men of Issachar the tribe of Issachar in the old testament that says that they understood the times and they knew what Israel should do that One of our goals is to not only execute exegete scripture well, but to exegete the culture and then to connect those two things together.

You do that so effectively on a daily basis with the daily article and other resources that we produce are all along that line of how do we understand not just the word of God, but the word of God applied to the struggles and issues of our day. so that we can, again, be equipped to act redemptively in the season that God has given us to carry the baton of faith and to do the work of ministry.

And you know, we can certainly be, be sure that in other times in the past and other times going forward, if Jesus doesn't come, that there will be other issues, there'll be other things that people have to try to do the same thing. So that they can be that salt and light and walk with God in that newness of life.

One of the foundations we talked about here at the beginning, a lot about foundation ideas one of the foundations that we hold to and come back to over and over again is when Jesus was asked, what's the most important thing? He said, love the Lord your God with all your heart, soul, mind, and strength.

And love your neighbor as yourself. We even have a fairly new course that we put out on our website at [denisonforum.org](http://denisonforum.org) Where people can take a deep dive into what Jesus was talking about and how to apply that in their lives How would you connect these seven pillars of flourishing to Jesus's great commandment?

To love God and to love others.

[00:09:00] **Dr. Jim Denison:** Yeah, thank you for that. If we love God, then we have the power to love others, don't we? I can't give what I don't have. Love is the first of the fruit of the Spirit. Love, joy, peace, and so forth. And so I really think if I'm loving God with all my heart, soul, mind, and strength, then I'm empowered and enabled to be able to love my neighbor as myself.

And so it would seem to me that the first and the second of the pillars are more connected to loving God. Loving God with your heart, soul, mind, especially, is I think we're refocusing here in strength. So that we really do believe that Bible is God's Word, so that we can think biblically, we can love God with our mind, so that we really do believe that Jesus is Savior and Lord, the way, the truth, and the life, so we could in a sense love him with our heart, our soul.

But now getting to live with your strength, in practical terms as we perhaps make a bit of a turn here. And now we're going to think, how can we protect the sanctity of life for others? How can we help people live in biblical sexuality? How can we experience biblical justice and how can we do so with civility and do so in cultural engagement?

It could be that the first two could perhaps be tied to the first great commandment. And then the other five is expressions of that and perhaps a way of illustrating that second way of loving my neighbor as myself. I would say that makes it really important to see those other five as expressive of a love commitment to others.

They're not legalistic. They're not our desire to impose our morality on anybody else. It's because we love women that we want them not to experience the pain of abortion. It's because we love the pre born that we want to protect the pre born. It's because we love those who are elderly and infirm that we want to protect their lives all the way to natural death.

For example, it's because we love people who struggle with LGBTQ issues, that we want them to live in a biblical flourishing that enables them to experience God's best, and so forth. With each of the other five, they're all motivated and should be anyway, by a desire to love our neighbor as ourselves.

Which itself is empowered by loving God because we trust his word and we know him through his son. So I think that's a way to see the other five compared to the first two and have kind of a causality as one leads to the next.

[00:11:02] **Dr. Mark Turman:** Yeah. That's so, so helpful. So clarifying. And that's again, another one of the things we really hope to do with these conversations and with the white papers as well as to bring a significant level of clarity around a lot of things that are confused in these individual topics as well as how they are related together.

So, thank you for that. You mentioned in the first podcast and referenced it just a moment ago. The importance of the idea of being kind of really the first thing that we want to talk about, which is biblical truth and

authority, and we want to dive into that for a few minutes. But as we get started going down that line and loving God with all of our heart, soul, mind and strength from a broad standpoint, As a philosopher, a theologian I know you're not trying to call out loving God with your mind as being more important than the other things that Jesus said when he said, with all your heart, with all your strength.

But talk about in some way, why we start here. And what does it mean even more broadly than that to love God with all of our mind? Help us understand that from your perspective.

[00:12:11] **Dr. Jim Denison:** Yeah. Thank you. So since you mentioned philosophy, let me you know, one of the reasons you study philosophy is to learn big words and hopefully impress others, you know? And so in philosophy, we speak of three channels of epistemology. I know that's going to thrill everybody who hears that, right?

That's just simply ways of knowing how you know. Knowing what you know, I should say. Epistemology is that part of philosophy. The look episteme has to do with knowledge. And logos is a word about. So it's word about knowledge. We think there are three ways people know what they know. Rational, practical, and intuitive.

You do math rationally. You're hopefully not doing math intuitively hoping not guessing at a sum of figures if you're trying to balance up your check book or your bank account or something. Hopefully you're doing that rationally, right? You're probably starting your car practically There was a day mark when I owned a 65 mustang that I could start my car rationally I knew why turning the key kicked over the starter solenoid that started the starter that was impaired by the battery I understood all that these days.

I have no idea why pushing that button starts that engine. So i'm starting it You Practically. We're having this conversation practically. I have no clue how the technology is working by which you and I are able to do this and, and on some level make this available to others. So we do a lot of what we do practically.

We like people intuitively. You meet somebody and you like them or you don't, you have an inner sense of something that's right or wrong. And so we have the intuitive. Well, we all do all three of those. And all three of them are important. Our ministry, I think, probably more focuses on the rational than even the practical or certainly the intuitive.

First Fifteen would be a ministry that I think would definitely focus more intuitively. It would give you an opportunity through a worship video, through some really introspective kind of directed prayer to really have an intuitive sort of experiential engagement with the Lord. I would say Christian Parenting.

and foundations that Janet writes would be a very practical resource typically, down to earth practical guidance for parents and for Janet's readers and for other content that might be there. My wiring is very intensely rational, just kind of by nature, and so my proclivity has always been toward loving God with your mind.

Not to the exclusion of the other at all. I don't think those are four separate things. There are probably four ways of looking at holistic love for God. Ryan unpacks that really well, I think, in the course you mentioned just a moment ago. But in Denison Forum world, and in these seven pillars, we're thinking more around theology and apologetics.

What does this mean? How can we defend it? How can we understand it? And then how can we drive it practically into our lives? But really we're thinking around loving God with your mind. I think more in this conversation and certainly in the content that I produce, because that's the wiring that I have.

That's the calling God has on my life is to help people think biblically so that then they can live and act in a redemptive and Holy way. I'm sure Mark, just quickly, a lot of that comes out of my own story. I know others have heard my story, but my father, had been very active in the church before he enlisted in the army in World War II, saw such horrible atrocities and never went to church again.

So I grew up in a loving home with no spiritual life and all my father's questions. If there's a God, why is there war, science and faith, evil and suffering, all of that. And when I became a Christian, I still had all those doubts and those questions. And really it was C. S. Lewis's mere Christianity. There was a turning point for me.

First time I saw anybody wrestle with faith intellectually. And from then till now, that's really been my heart. Really, I think, to try to help people like my dad. To help people who have these questions, who struggle with these issues, who would like more clarity around theological issues, philosophical issues.

And so certainly the seven pillars that we're discussing are oriented in that way because that's really, I guess, God's call on my life and therefore would be the means by which I would express it through the conversation we're having today.

[00:15:55] **Dr. Mark Turman:** Yeah, that's, that's really helpful to paint the picture for us. And just let me pause here for a moment. There may be some people listening to this conversation who don't realize that Denison Forum is a part of a larger family of ministries that we call Denison Ministries. Well, We just liked the name Denison so much that we just decided that we would use it on a

[00:16:16] **Dr. Jim Denison:** One day we'll come up with a better name.

[00:16:18] **Dr. Mark Turman:** one day we'll come up, you know, we're, we're, we're currently praying for a new name, even

[00:16:22] **Dr. Jim Denison:** A

[00:16:22] **Dr. Mark Turman:** we speak.

But but just to help people understand that may not know Denison forum is one ministry of a larger umbrella of four ministries. We talk about cultural issues. We talk about applying biblical understanding to cultural issues. We want people to discern the news differently through the daily article and through other things that we do on this platform called the Denison Forum.

But as you said, we have a devotional resource that helps people spend time with God. We call that first 15. We have a parenting ministry called Christian Parenting. That is largely, not exclusively, but largely a podcast network where parents with different ages of children even grandparents can go and get resources, listen to conversations from a Christian perspective.

about how to raise your family, how to guide your family in a way that will help them to be equipped to walk with God, to know God and to serve him well. And then, as you said, foundations with Janet is a Bible study ministry where individuals in small groups can use resources. For a number of weeks in various settings, and they can get deep into God's word and they can understand all of those things working together, as you said, to equip people to first of all, know Jesus, but then to walk with Jesus and serve Jesus in every way that he would call them to do.

So if that's new to you, we would encourage you to check out all of those. Individually they have their own web pages and you can find out things about them. We also have an umbrella Web page called [denisonministries.org](http://denisonministries.org) but if you want more information about that, you can check those out or email us.

We'll be sure to Help you understand all of that and jim, you know, you and I met 35 some odd years ago while I was a student in seminary Yeah, well we well I was in

[00:18:10] **Dr. Jim Denison:** playing on the playground. We were playing on the playground.

[00:18:12] **Dr. Mark Turman:** Playing on the playground. And so I've read, you know, I've resonated and followed your work and your writing for a long time.

But let, let me take us down a, a short rabbit hole. If I can it is not to say many people listening might say, well, you know what? I've come to faith more through an emotional kind of an experience, what they might describe as coming to God through their heart and loving God with all their heart and.

And I've heard you talk about this. I've heard other, other leaders talk about this. You know what the most important journey in your faith is the journey between your head and your heart. Talk a moment, if you would, how those two things have kind of connected up for you. I've always, I'll, and I'll, and I'll confess to you you know, sometimes this kind of started to show itself over the decades in, in relationship to my Pentecostal friends.

I've always been somewhat uncomfortable in high emotional environments, whether they be Bible studies or worship experiences. I feel like in some ways I came to Christ more in a rational kind of environment as opposed to an intuitive environment. I remember when my friend and I were talking about the things of faith and it finally kind of clicked and the, I tell people the dots came together when I was 17 and he helped me to make an intentional decision to put my faith in Christ when we finished praying together he was openly weeping and I, I was completely confused.

I had, I had very little emotion, quote unquote, other than just the thought that I had just made one of the best, if not the best decision I could make. How is that for you as a very rational person? You know, one of the things I've learned by hanging out with you over the years is that there's a lot of connection between mathematics and philosophy because of that rational element.

I've never been particularly good at math, but I tried to learn how that connection works. But how, how has something like the emotional side, the intuitive side of faith and the rational side, how have those, how has the Lord worked those things out in you, son?

[00:20:24] **Dr. Jim Denison:** Well, that's a good question. It's been a struggle for me. I mean, it absolutely has. When I trusted Christ at the age of 15, I prayed a salvation prayer that my Sunday school teacher helped me to pray. I had your experience, Mark. I had no emotive response whatsoever. My first thought was, well, is that all there is to it?

You know, I meant what I prayed. I genuinely trusted Christ, asked Him to be my Lord, to forgive my sin and be my Lord. But I had no emotive experience at all. Well, the reason that was such a problem for me at 15 years of age is all the stories that made kind of the stage that people heard about were these emotive, kind of a weight lifted off their shoulders, or, you know, a real transformative sort of a thing that happened in their lives.

I wasn't a hell's angel. I wasn't selling drugs. I wasn't doing terrible things. So my life didn't change transformative way at the age of 15 either. And so I really began wondering if my salvation experience was genuine. Six months later, my brother came to Christ and he wept. When he met Christ, and I'm once again thinking, okay, what's wrong with me here?

You know that I'm not having this experience. I really doubted my salvation for about another year. Talked to my pastor, talked to our youth minister about this, and I finally came to understand that it takes just as much faith to believe I'm saved as it did to become saved. I still haven't seen God. I still don't have any telegrams or emails from heaven here.

I still, it takes a faith commitment to believe that He is who He is and that He has in fact done what He promised that He would do and that I've experienced what He said I would. And that was a great help to me. But then really it was sometime beyond that when I began to understand that my wiring is just one of the ways people are wired.

And that there's nothing wrong with being intuitive or practical or rational. And God tends to work in that space where he's created you. He tends to kind of speak within your alignment and knows your particular wiring, your particular disposition and tends to, you tend to experience them that way. My wife is intensely intuitive.

The Lord just speaks to her spirit to spirit. She just has senses about things. She needs to call somebody. She needs to send an email. She needs to drop a text and invariably they'll say, how did you know? How did you know I needed to hear from that right now? How did you know I needed to get that word right now?

That hardly ever happens to me. Our dear friend, Jeff Byrd, that you and I both work, has been my business partner in ministry for 36 years. Jeff's a background in engineering. He has an MBA, intensely practical. He's the person, if I have some idea, that's always going to say, well, great, but how are we going to pay for that?

Or what would we find the money for that? And I'm just wanting to say, well, those things don't matter. I mean, it's a rational idea here. Jeff keeps us out of jail, you know, as best he can, as best he can to do it. So I've learned over the years not to do anything rational without asking Jeff and Janet what they think.

I would advise anybody listening to us, figure out which of those three is kind of your dominant personality, rational, practical, intuitive, lean into that, be the best you can be in that, but look for people that aren't what you're not. and invite them into this conversation. If you're intuitive, if you tend to be really more in that direction, then look for people who can kind of help you from maybe not that you're being irrational.

I don't mean that or unintelligent. I don't mean that at all. It's just how your tendencies tend to run. Look for pragmatic or intuitive people or rational people. But also what are the things I think, I think denominations come to play to some degree in this conversation. I think people who are intensely intuitive by nature are more often drawn to more expressive.

Forms of worship and maybe more of a charismatic or Pentecostal tradition. I've seen a lot of engineers, a lot of real practical people in the Baptist churches that I have pastored over the years. I've seen a lot of mathematicians in Presbyterian churches, a lot of intensely rationalistically wired people, and in Anglican churches.

If I weren't Baptist, I'd be Anglican. Just in my own wiring. Kind of a good combination of all of them, I think. And so, you almost see churches and even denominations that on some level reflect all of this. And I think it's good to be who you are. But understand that's only one way of doing this. Don't fault yourself for not being what you're not.

If you're not an intuitive person, don't fault yourself for that. But at the same time, welcome those that are and invite them into your life because there's a more holistic experience. I think when the whole body of Christ is serving and living together,

[00:24:26] **Dr. Mark Turman:** Yeah, that's really helpful in, and to remember that we're, we're all learning things through all of these pathways, but one of them oftentimes does dominate.

[00:24:36] **Dr. Jim Denison:** Not always, but

[00:24:37] **Dr. Mark Turman:** not always, but, but for

[00:24:39] **Dr. Jim Denison:** I have had very intuitive experiences over the years that I could tell you about, but those are more the exception than the rule in my experience. Whereas for my wife, that would be much more the rule of how she follows the Lord.

[00:24:48] **Dr. Mark Turman:** Yeah. And, and I, you know, I lean, I, I think I may live somewhere in that space between the rational and the pragmatic mostly.

[00:24:55] **Dr. Jim Denison:** I would agree.

[00:24:56] **Dr. Mark Turman:** and, you know, but at the same time, I've, I've appreciated the way that the Lord has brought more of the intuitive and emotive part. Into my experience, kind of added color in some ways.

You might say if the engineers are drawing the straight lines, you know, and the, and the rational people are getting the numbers right, then maybe the emotional people that the intuitive people are bringing some of the color of emotion. And all of it is about this dynamic. thing that God is doing and that God does in a beautiful way.

But let me bring us back to this idea that engages our mind. It engages both the practicality and the intuitive side as well. But this idea of loving God with your mind by embracing biblical truth and biblical authority. And just kind of along that line with our mind, the Bible says a lot about our minds.

It says a lot about loving God with all of your mind. It warns us of some things. Particularly around the, the, the kind of foundational sin of disbelief unpack that a little bit. Tell us a few of the ideas of what the Bible says about exercising your mind, about feeding your mind, about how your mind is vulnerable.

What are some things we need to know in that area as we consider biblical truth and biblical authority?

[00:26:16] **Dr. Jim Denison:** Well, one good fact that we can claim is the statement of first Corinthians that we have the mind of Christ. That when the Holy Spirit comes to live in us, that he can actually do in us what he did in the life of the Lord Jesus. Jesus was the greatest thinker of all time. I'm reading through a book right now by Jonathan Pennington, a marvelous book, entitled Jesus, the Great Philosopher, in which he's looking at him in the context of an ancient philosopher and demonstrating the degree to which the world would have seen him and did see him as a philosopher.

I thought this was really interesting. There's been in recent years, some excavation around ancient churches, which depict Jesus in a philosopher's robe. They don't depict him as a rabbi, they depict him as a philosopher wearing a robe that was the official garb of philosophers of the day. Like you think about a surgeon's kind of a coat that you think of or would identify you as a medical professional.

Well, they, philosophers had a very specific robe that they wore, kind of wore, and they, Jesus is depicted this way. Jesus himself said, that as wise as Solomon was, one greater than Solomon is here now. You think of Jesus frustrating Sadducees and winning every debate he was in and being the most brilliant person who's ever lived.

Well, now scripture says we have the mind of Christ. Doesn't mean we're going to be as brilliant as Jesus, but it means the Holy Spirit can help us to think as Jesus thought to some degree, if we'll pray for that, if we'll seek that. And then if we'll bring our best mind to that, to, to bear as well, the Holy Spirit will help us to think in ways that honor God.

But then we have a role to do in all of that as well. The Bible says, as you know, in Romans 12, that we're to be transformed by the renewing of our mind. Now, don't be conformed to the pattern of the world, but be transformed by the renewing of your mind. Which I take to mean spending time in God's Word, spending time thinking theologically and experiencing God in a reasoned sort of a way, and experiencing him.

In a way that allows the spirit to transform and grow our mind. Now we're following Jesus example who grew in wisdom and stature and favor with God and man. Jesus grew in the wisdom and were to do that. We can do that. As we do that on the third level, then as first Peter says, then we're prepared to give an answer for the hope that we have.

We become prepared to do that. There's a specific way in which, as we claim the mind of Christ, as we're transformed by the renewing of our mind in Bible study and in time with the Lord, that we study to prepare so that we can use our gifts and our influence to defend the gospel and to advance the kingdom.

And that leads to a fourth fact very quickly. One of my favorite verses in scripture is Saint Corinthians 10, 5, which says, we take captive every thought. to make it obedient to Christ. We demolish strongholds, Paul says, and we take captive every thought. Every thought. You and I tend to live in this culture which separates Sunday from Monday spirit or from secular, like we talk about a lot.

And it tends to define sin as actions. Well, your thoughts are what produce your actions. That's why Jesus said that lust is adultery. That's why Jesus said hatred is murder. Because as a man thinks, so is he, as scripture says. So we're to take captive every thought to make it obey Christ, to make it honor Jesus.

How different would our lives be if our thoughts were sanctified? How different would our world be if our thoughts were sanctified? Satan attacks us at the point of our thoughts so desperately today, with what's online, with what's in social media, with what's in the popular media. He's constantly assaulting our minds because he understands the truth of what we're saying right now.

So, if we first of all claim the mind of Christ, seek to be transformed, then seek to be prepared so we can defend our faith. And our goal ultimately is to take captive every thought. Now we're joining God and thinking as Jesus thought and serving him with our mind. One last thought. When I was graduating from college, the man that gave the academic scholarship that allowed me to go to school was talking to me and he asked what I planned to do.

I said, well, I'm going to seminary. He said, are you going to do a PhD? I said, well, I don't know. Haven't decided that yet. He pointed at me and he said, young man. The Holy Spirit has a strange affinity for the trained mind.

[00:30:17] **Dr. Mark Turman:** Yes. Yep.

[00:30:18] **Dr. Jim Denison:** I've never forgotten that. That was 1980. I've never forgotten that. The Holy Spirit has a strange affinity for the trained mind.

All other things being equal, the more trained we are, the more usable we are. When Paul was learning philosophy growing up in Tarsus, I doubt he knew he'd be quoting philosophers at Morris Hill. You know, but the more trained we are, the more usable it's just amazing how when we memorize scripture God uses that that when we learn things in culture and in faith that God will come back and use those things It's like you've got these tools in your tool belt And then when the problem arises, you know what to pull out because you've already got it there You don't have to run back to the garage.

You've already got it right there available to you in the moment when it's most usable So that's the call. I think that's what it means to love god with all our mind And that's the privilege that god invites us into

[00:31:03] **Dr. Mark Turman:** Well, that's, that's a great foundation for setting us up in this conversation as, as we get into the idea of truth and what do we mean by biblical truth and embracing that, but maybe run in a couple of directions that Romans 12, one passage is so foundational and familiar to both you and I. And when he says be let your mind be transformed that automatically makes me think okay Well, I need to recognize that there's something that needs to change in my mind There's something that's wrong.

There's something not right in my mind that I need to let Jesus and the Holy Spirit change so we have to we have to recognize that there's a need there and then as you describe that process of walking with the Holy Spirit being in the word that type of thing room And there's so many great You just instructions and challenges.

One of the ones I've been trying to memorize is Philippians four, eight, where Paul says, fix your thoughts on what is true and honorable, right, pure, lovely, admirable, what's praiseworthy and excellent that we have with the Holy Spirit's help. We have the ability to choose our thoughts. And, and that doesn't mean that we're not going to have random thoughts that are obviously not godly.

But we do have the ability to change the way we're thinking and to focus our thinking on the things of God and the things of righteousness, rather than seeing ourselves as helpless victims. There's a lot that we don't know about how our minds work, but we can get some insight to this. So let's talk about, let's use our minds a little bit and talk about the idea of truth.

We're having this conversation around Easter time, and it always takes me back to the trials of Jesus and to some of the things that led up to the cross, to what was going on between Jesus and the the civil leaders who ultimately authorized His crucifixion. Many, many Christians will remember that in conversations with Pilate, Jesus is talking at one point, Pilate seems to get really frustrated and says to Jesus, what is truth? How do you define that word? Is it as I've been trying to work my way through this the last couple of years really? Is truth maybe a synonym for reality? Or is there a better way to define it?

[00:33:25] **Dr. Jim Denison:** Well, we can do a little philosophy here. I'm afraid by saying that we'll lose all of our listeners, so I'll try to do this very, very briefly if I can, and be glad that we're doing this in a sense that we can do as quickly as possible. There are several theories of truth, as you might expect. One is called the coherence theory, and it would be the idea that a statement coheres with reality, as best it can be understood.

There's a correspondence theory. There's obviously a very personal kind of subjective sort of post truth sort of idea that's out there as well. So there are a lot of different ways of doing this. The post modern world would say you cannot know the world itself. You can only know your experience of it.

This goes back to Immanuel Kant. That your mind may have innate categories by which it interprets reality, but that your sense experience is uniquely yours. And the way by which your mind interprets your senses is uniquely yours. And so you cannot know the thing in itself, as how he put it. You can only know your experience of it.

So there can't be such a thing as objective truth. Cannot be such a thing as absolute truth. Well, that's an absolute truth claim. There's no such thing as truth, and I'm sure of it. It's what essentially is being said here. But from Kant to today, who died in 1804, but from then until today, that's really become the dominant answer to your question.

Truth is personal, individual, and subjective. Oprah Winfrey will tell you to find your truth. And something that's been a real popular idea in the culture for a long time now. That's one answer to the question is truth is personal and individual because it can't be anything else Because there is no way to experience objective reality objectively Because you have your senses and your mind and they simply can't be objective So, they're not just making a claim that they intend to undermine objective truth just because they're upset with something.

They genuinely believe that what they're describing is the only way in which reality can be experienced. It's through your own personal subjective senses and through your subjective use of your mind in interpreting your sense experience. Well, I'm going to come along against all of that. And I'm going to say that while it is true that my senses are uniquely minded, my mind interprets my sense data, that doesn't mean that objective reality cannot be understood.

As objective, we're going to do this in a variety of ways. One way to do this is to collect wisdom. We're going to see if you think that's right. And I think that's right. And the other 20 people think that's right. We have an argument that that's red. I might be colorblind. You might be, but probably 20 aren't probably 2000 art.

You know, there's probably in numbers, a sense of coherence of truth here. The idea that, well, if all of our claims go here, well, then there's a likelihood that we can make an objective claim here, if we're going to do mathematics, that's what we have to do. Because you're going to start with axioms, 2 plus 2 equals 4, parallel lines never intersect, unprovable hypotheses that over time become accepted by conventional wisdom.

And so there's a collective way in which we can get to that which is objective. Another argument I'd make for objective truth is, if there's nothing objective by which we can understand the world, then we really can't understand the world. If now we're back in the ancient Greek pathologies, and so Zeus gets mad at us and he moves the continents around from today to tomorrow, you can't draw maps.

If reality won't hold still, you can't make a map of it. If two plus two doesn't always equal four, you can't do math. If two parts hydrogen, one part oxygen doesn't always make water, you can't do chemistry. There has to be a stable universe. There has to be a stable, objective reality for us to even have any experience of it on a consistent basis, on a regular, consistent basis.

And so really at the end of the day, the laws of logic, experience of logic, as well as the, I would say the very clear testimony of coherence over a variety of experiences, all move us in the direction. Of making the rational argument, and this is a very complex issue, but making the rational argument that truth is objective and can be understood on a level that approaches objective experience.

We accept that statement, Mark, in so many other dimensions of our life, except when we want truth to be subjective. We want truth to be objective when it applies to laws against murder. When it applies to laws against child abuse and child pornography and fentanyl trafficking, we could go on and on with claims that we want to call objective.

No one wants to come along and say a fentanyl dealer is just experiencing their truth. Nobody certainly is going to come along and say a sex trafficker is just living out of their reality. So in most of our lives, we insist on objective truth, objective morality. Where we like the out is when objective morality is not aligned with what I personally wish to do.

That's when I want to come along and claim my truth. Well, that's just what the Bible says to you, but it doesn't say that to me. Well, you think you need to do trust in Christ in order to have salvation, but that's just your truth. I'm saying that because I don't want to have to trust in Christ and give up my own superiority, my own will to power and submit to him as my Lord.

So where we get to this subjective truth is I think far less You Because we're being rationally honest and rationally consistent, it's because we would rather claim subjectivity where it serves our needs. Imagine a world where there really was no such thing as objective truth and absolute morality. I mean, you couldn't do seatbelts.

You couldn't do speed limits. At the end of the day, you really couldn't have anything like a collective human experience and a little Reflection makes it pretty clear to us. I think

[00:38:43] **Dr. Mark Turman:** Yeah. Like I said, we, we want it when it stabilizes our world and, and, and it points in or, or moves toward a a sense of justice that we think is appropriate. Then we want objective truth and we want it to be applied when we agree with it, but when it confronts us, when it challenges us, when it calls us.

To be, to submit or to change our own direction. Then all of a sudden we want to question its validity. That's that's just fundamentally the way human nature, that's the

[00:39:14] **Dr. Jim Denison:** i'm the same way.

[00:39:16] **Dr. Mark Turman:** Yeah.

[00:39:16] **Dr. Jim Denison:** Yeah mark I don't want to sound like i'm condemning other people for sins that I don't commit I'm just as tempted as anybody else is to want to call subjective those parts that I wish weren't objectively true Those parts I don't like myself. Let me illustrate that very quickly, if I could, with the recent attack that happened in Moscow, with the shooting that was there, that's been attributed to jihadists, to Islamic jihadists.

I wrote a book after the 10th anniversary of 9 11 on radical Islam, in which I really exegeted and interrogated pretty pretty extensively the thinking, the logic, the worldview behind what we call radical Islam. I read the writings of Sayyid Qutb, who was really, In many ways, kind of the founding intellectual force behind what we think of as modern jihadist Osama bin Laden style, ISIS style radical Islam.

And to summarize it very, very briefly, their argument is that the West has been attacking Islam since the Crusades. That we're attacking Islam by supporting Israel because they believe that's a theft of land from its rightful Palestinian owners? They're as convinced by the Qur'an that Abraham sacrificed Ishmael as we are by the Bible that Abraham sacrificed Isaac.

They're as convinced by the Qur'an that Ishmael's descendants are the true chosen people, not the Jews. And so they're convinced that supporting Israel is supporting a theft of land from its rightful Muslim Palestinian owners. Well, the Qur'an verse 190 and verse 192 requires Muslims to defend Islam. So they're going to come along and say, look, I am required by the Qur'an to defend Islam by attacking the people who are attacking Islam.

Then they make one more claim, because the West is composed of democracies where we elect our leaders and support our military. There aren't any innocent victims in the West. Bye. We're all complicit in this. We're like Germans supporting Hitler in World War II. Maybe I didn't work at the concentration camp, but I was implicitly supportive of what was happening, and so I'm, I should be condemned.

I mean, the culture would say that, that if you could have stopped it, if you were, if you were on some implicit level supporting it, well, then you were guilty. That's how they look at you and me today. So, the attack in Moscow, or Hamas invasion on October 7th, or 9 11, is in their mindset a very rational, logical expression of their faith.

It's all very cohesive as a worldview. They're doing this out of a very clear sense that they are right, and they're as convinced of that worldview as I'm convinced they're wrong. Well, if we're going to come along and say all truth is personal, then Then at the end of the day, what right do I have to say that they are wrong? How can I make that claim if they, if right and wrong doesn't exist objectively? I won't go down this rabbit trail, but I could explain where Hitler's came, thinking came from and how he got to the place where he came to the final solution and where he came, became convinced and convinced Aryans that the Jews were their enemy and had to be eradicated so that the Aryan master race could achieve the kind of superiority that they were looking for in that Third Reich and all of that sort of thing.

Again, a very cohesive, horrific worldview. If there's no such thing as truth, then we have to say that's their truth. And we don't want to live in that world, do we? So we want objective truth, unless we would prefer an out, which allows us to argue for subjective ideology, subjective morality at that point.

And again, I'm as tempted as anybody is to suspend the laws of scripture when I don't want them to apply to me. I'm just as tempted to say in fact, on some levels, mark, you and I are more tempted by having devoted our lives as professional theologians. We probably more often than some know when we're wanting to do something we know is unbiblical

[00:42:49] **Dr. Mark Turman:** Right.

[00:42:49] **Dr. Jim Denison:** on a level that may be somebody else who hasn't spent their career studying scripture and in devoting themselves professionally to, to biblical theology, may not know.

that what they're about to do is as unbiblical as we probably know it is. If we commit that sin anyway, then we even more are doing what we're right now talking about. We're even more suspending objective morality when we don't want it to apply to us. So all that to say, we're all tempted in the same way by this.

But it is important to understand in our culture how pervasive this idea is, and therefore how foundational a commitment to biblical authority really is. Not just for the other pillars, but just for living as a Christian every day.

[00:43:29] **Dr. Mark Turman:** Right. It makes, makes me think of a couple of things. One is, is, is James's challenge that not many of you should become teachers because of the greater judgment makes, makes me think of that verse. Also makes me think of. I don't know who may have said this, but probably most people have heard it at some point where there's nothing more dangerous than the lies that you tell yourself and the ways that you, that all of us want to try to shape truth to suit our desires, our choices, and our ends.

And we're just, we're just, you know, Jeremiah said that we're, we're heart, our heart and our mind are desperately wicked. And that no one can understand it but God and nobody can redeem it except for God. And that's again, why coming to faith in humility and coming to God's word, God's truth and accepting that, submitting that is so, so critical.

If we're going to flourish, if we're going to actually live in a way that is beautiful and that is joyful. And you call this out and you talk about C. S. Lewis's. Comment about how you know, a car will only run on petrol as he used to say, and it won't run on anything else. And the same thing is true of human beings.

Our lives will not run well, if at all, if it's not being fueled by biblical truth and by the presence of God in our life, it just won't work. Jim, one of the things you called out in this paper, and again, just encourage people to read each one of these papers take 20, 30 minutes, take, take an hour and think deeply about them.

But one of the things you call out is that this idea that there's no such thing as objective truth. Well illustrates a couple things. One of the things that illustrates is is the power of ideas first of all but you also talk about how this this concept that there's no such thing as objective truth Just personal truth has really come into our culture through elite academic institutions through the academy of higher learning and and as I was reading through what you wrote in that section, I was I was wondering are you You are you telling me in some ways that college is a dangerous place to go that the most elite institutions like the Ivy League, you know, so everybody in our country that has much awareness at all knows what people mean when they say Harvard.

As kind of the standard bearer of great education in our culture. What are you trying to help us understand when you point this out? And, and what are you trying to help us think about in terms of just the power of ideas, the importance of truth, and particularly biblical truth as it's now being somewhat pushed aside, if not downright attacked.

in some of the more predominant environments of our educational institutions.

[00:46:21] **Dr. Jim Denison:** Well, I'm glad we're talking about that because it's certainly a relevant conversation in these days, isn't it? With the DEI questions, with the issues around anti-Semitism on college campuses, which is just a horrific epidemic right now on so very many levels. And so really want to say two things that may appear to be in conflict with each other.

The one I'd want to say is that the more, and I said this earlier, the more trained we are, the more usable we are. And so I often encourage believers to achieve the highest level of education they can, to get to the highest place of academic excellence that they can, and achieve the highest place of academic influence that they can.

We need more believers in the Ivies. We need more believers teaching on academic professional levels as best we possibly can. So grateful for our Francis Collins, who would head up the National Institutes of Health as a very committed, committed. So grateful for people like C. S. Lewis, who would teach at Oxford, and and J.

R. R. R. Tolkien, and others who would use that platform in a way that really could advance the kingdom on a level others couldn't. I don't imagine that Oxford, or that Lewis would have been asked to deliver the broadcast talks, it became mere Christianity, had he been teaching in a small university no one had ever heard of.

But because he is, in fact, the professor of medieval and renaissance theology. Literature at Oxford and a very, very famous convert Christianity that he has a platform that gives the BBC reason impetus to give him their airwaves and let him during the war speak to the entire nation around Christianity and its relevance for our lives.

Imagine that today. Imagine someone coming along in all the networks, allowing an evangelical Christian to speak to the entire nation during wartime. It was a remarkable thing. But again, it's because of Lewis's brilliance and because of the investment he made in excellence, academic excellence. So on the one level, let's be missionaries to the Ivies.

Let's be the best we can be at the highest place of influence that we can be. It's a decision I had to think about myself. I had opportunities to move in that direction. And I chose to go to a seminary route because I had a call to vocational ministry. The reason I did my PhD in philosophy at Southwestern seminary is because John Newport was there and I considered him the finest evangelical philosopher in America and wanted to work with him wherever he was, I would have gone.

It just happened to be at Southwestern. And so that's why I stayed and studied with him there. But I've sometimes wondered, about going a different direction and moving in some other opportunities had that been possible. I would encourage anyone who's considering serving God in this kind of a way, in an academic calling, very much to consider that so as to use their influence in the most effective manner.

But the other side that can sound conflicting to that is, it is simply a fact of history. That the pathway by which the kind of postmodern relativism we're describing really entered our culture was through the academic world and especially academic elitism. So, we have this Immanuel Kant I mentioned before, who died in the early part of the 19th century, who is a German philosopher, who in his critique of pure reason articulates this What's called epistemology, this way of knowing that I described earlier, where your mind has any categories, quantity, quality, relation, modality.

You use these to experience the world, to interpret your, I should say, to interpret your sense experience. And the result is knowledge for you. That becomes very dominant in Germany. His critique of your reason becomes very, very, very, very powerful there. I've met a lot of international students who read it in high school.

It was very, very much a thing that the German culture really embraced and came to understand. Over time, it begins emptying the churches as the Bible becomes a diary of religious experience, as Christianity becomes primarily a social agency. But that's really on the German side of the world. That's really in the continent that we're thinking about.

Well, after World War II, We start bringing some of the best European scholars over here, and some of our students start studying over there, and the world starts getting smaller, communicationally and technologically and all of that. And some of these ideas, the Kant birthed and the Kantian epistemology made popular, start becoming more and more popular in the American academy, especially in the elite American academy.

So now we're in the 40s and 50s and early 60s that these ideas start really germinating in this sort of environment. Well, over time The people that have gone to these places who become the most influential on some level people in our society take these ideas into society. And so over the course of a few decades, what was a rarified academic idea becomes more and more conventional wisdom.

So that millions of people who've never heard of Immanuel Kant would have no idea who that is, nonetheless would agree The truth is personal, individual, and subjective. Well, that started through this kind of academic sort of rarefied atmosphere and came over time through those teachers and those graduates as they came into places of influence.

And so, I mean, that's just a fact of history. I'm not saying that to be unkind to anybody. That's just how that I could argue on the other side. Lots of evidence for marvelous good that started in those sort of same environments and has come through academic excellence and into practical expression in ways for which we're extremely grateful.

People that have been in those same places and in medical breakthroughs and technological breakthroughs have changed our lives for the good in ways that have been absolutely remarkably beneficial. I can think about some conservatives and jurisprudence who are graduates of Ivy League schools and are using their influence in, on the courts in ways that I think are advancing morality in very positive ways.

And so, I'm not saying that's always the way that has to work, but that certainly, in this context, is the pathway by which all that happens. So, Important to know that, but that doesn't mean we therefore have to run from. Academics have to run, that's turning the battlefield over. That's deciding that if we lost a skirmish here, we therefore have to give up the war.

And that's the wrong thing to do. We want to be running to this, not running from this. grateful for believers who are taking this as an opportunity to be in a sense of missionary to that space. Quick example, I'll close with very briefly on this part. We had a technologist on our staff who did his undergraduate in computer science at Stanford and was at this point in time considering a master's and wondering where to go.

His wife did a Stanford degree as well. So they chose to go up and study at MIT, which is where they are now, but to do so as missionaries. And so they're college students up there doing a master's degree, but they're also doing evangelism through their apartment and through a very explicit, very intentional evangelistic strategy.

And because they're not going up as ministers, because they're not vocational evangelist or missionaries, they're just fellow students up there living in the life of the mind. They're having a marvelous success in being able to reach out to their friends, to their neighbors, to their colleagues, and they're planting trees they may never sit under.

And God is using them in wonderful ways and they're an example Of somebody using the opportunity and the influence that academic education provides us at the highest levels of excellence today.

[00:53:01] **Dr. Mark Turman:** Yeah. And it's so important to, to do that. And so important when you walk in those circles, when you're when you're a young person, when you're sending your young person to a college in any context, whether it's in a Christian university or otherwise, That you send them with a, with a strong encouragement and admonition that they stay humble before the Lord, that they stay prayerful, that they stay in community with other believers, that they stay in God's word, that they continue to let him be the master teacher and that they get to the place where they can spot what is not biblical.

That they know how to, as you said, defend the faith and explain the faith in a way. That stays anchored to the core truths of the Bible. And just so important that we're able to do that and able to do that with excellence and with with creativity and with obviously with compassion as well.

So much more in this white paper, Jim, that you wrote that we could talk about. I wish there was more time. There's a wonderful section in here about the urgency of loving God by loving Him with all of your mind and embracing biblical truth and authority a very, very significant Quotation from C. S.

Lewis about why I'm not a pacifist and how that is a call, an urgent call to take these matters seriously. There's a, a, a connection here that I saw about how important it is that we, that we understand that there is objective truth in Christ and in God. And if we abandon that, we are setting ourselves up for a life of anxiety, something that the sociologist Jonathan Haidt has just released a new book called *The Anxious Generation*.

Much of what he's talking about, Jonathan Haidt's not a believer, he's not a Christian, he's not writing from that perspective. He's writing from the perspective of a social scientist who is saying that the abandoning of, of truth is the abandoning of, of certainty that leads to a place of anxiety and would encourage people to pursue that.

You'll get that out of, of this paper as well. But to wrap up, I want to ask you a question about the connection between truth and authority. You're, you're very careful when you lay out this first pillar about biblical flourishing, that it is to embrace not just simply biblical truth, but the authority.

Of that truth what do you want us to understand about that? What is, what is that relation and that connection of truth and authority,

[00:55:37] **Dr. Jim Denison:** Well, it's the difference between believing something is true and trusting it with my life. I can believe the plane will get me to my destination, but that doesn't mean I have to get on it. I can believe this chair will hold me up, but that doesn't mean I sit in it. The chair is only good for me when I trust it.

When I get in it, the plane only helps me when I get on it. I could check out my surgeon and believe his credentials and think he'll be excellent at this procedure, but he can't help me unless I submit to his authority. Unless I give him authority over me relative to this surgery. Unless I give the pilot authority over me relative to this airplane that I'm about to board.

Well, that's when scripture becomes powerful in our lives. It's one thing to believe that it is an objective set of truths. As a mathematical book could be a set of truths. A geometry book over there could be a set of truths. It becomes life changing when we submit to it as authority. Well, we're all scared of authority.

Again, Lucius Lewis speaks of this in great eloquence that authority is a bad word. Even in his day, it seemed like a really bad word, a draconian kind of pharisaical sort of I guess you could say on some level puritanical kind of imposition of, of individual power or some kind of a power move or something.

But he makes a point. We all live under authority every day. And every dimension of our lives, we live under authority. We live under legal authority when we're choosing no base speed limits and seatbelt laws and things such as that. We're trusting authority when it comes to the people that even cook our meals, but certainly that treat our bodies.

We're trusting the authority of professionals in most every dimension of our lives. Just today, we had to have an electrician out to the house to fix something. Trust me, I'm trusting his authority. I don't know the first thing about what he did. He could have absolutely wired our house to burn down tonight for all I know.

I, I have no way to know that until it's too late. I'm submitting to his authority. If I didn't choose to do that, I could have said, no, I'm not going to let you do this. And I'd still have the same problem I had yesterday. And so in all of our lives, we submit to authority. Again, the authority of the scripture seems a little different for us.

If we don't want to do what it says. If we know going in, well, if I do that, there are going to be places in my life where I'm not going to live the way I want to live. And I kind of know that. So I'm going to reject biblical authority because I want my own authority. It's like Tim Keller says, if God isn't the center of your life, something else is. Something else is. And if it's not him, it's probably you. It's probably the, the binary choice that typically is the case there. So that's what we want to insist. The Bible is not just truth. I mean, geometry books are truth and I'm grateful for that, but we want to say it's authoritative truth. On a level that you experience its life changing significance when you submit to its authority.

So the way to know that you're doing that is, let me ask you a question. When's the last time reading the Bible changed your life? When's the last time? After you read the Bible, you did something you wouldn't have done, or didn't do something you would have done. When's the last time, after you prayed, are considered something from a biblical point of view.

It changed your behavior, especially when you did something you didn't want to do or didn't do something you wanted to do. That's the degree to which scripture is authoritative in your life. That's the degree to which God is your king, not just your father or your counselor or even your savior, but your king.

He's your king when you obey him, when you don't want to. That's the place, I think, when we most discover, if we're living under authority, but I'll add this, those are the places where God is most able to lead us and empower us and bless us. It's not legalism. It's that positions me. To experience His best.

Now I'm presenting my body a living sacrifice. Now I'm being crucified with Christ. Now I'm taking up my cross daily. I'm doing what I didn't want to or not doing what I did want to under His authority. That's when I experience Christianity at its most powerful and its most life changing. And that's the invitation today.

[00:59:26] **Dr. Mark Turman:** It's so well said and it just makes me realize that when you're saying that, that's a very challenging thing. When's the last time something changed in you because you were reading God's word in a spirit of humility and pursuit? That idea of what Jesus said to ask, to seek, to knock. To ask in humility, to seek with intentionality and with, with focus and to not knowing that he is available, that he is personal and that he is responsive.

And, and to realize that that change starts in our minds and in our hearts. And then we don't have to try to worry about separating those out with any kind of fine definition that that that change starts when we hear and respond to him and to his voice, which is his truth. And then put our put our surrender under his authority and make a real change that that starts in our minds and in our hearts.

And is a great great way for us to think about so much jim We could talk about like I I got three more questions on the tip of my tongue But I just i'm going to hold on to them, for another place in time Just want to thank our audience again for listening. We hope that this has been helpful Insightful and equipping for you so that you can continue your adventure with christ and with his people Toward those places of biblical flourishing You as we continue this journey, starting with embracing biblical truth, Christ's truth, and his authority in our lives, which is always going to lead us to that place that is the most beautiful, the best place for us.

Continue to pray for us. We thank you for your support. Check us out at [denisonforum.org](http://denisonforum.org). Again, you can find Dr. Denison's white paper on embracing biblical authority and truth. You'll find it in the show notes. You'll

also find it at [denisonforum.org](http://denisonforum.org). And we look forward to sharing in the next step of our series, being Christian in today's culture.

We'll see you next time on the Denison forum podcast.