LOVING GOD WITH ALL YOUR MIND

Thinking as a Christian in the Postmodern World

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PREFACE

This is a revision and an updating of a book I wrote in 1987. At the time, graduate school was a fairly recent memory, and my academic career as a scholar and a professor, though well underway, was in its early stages. I wanted to write a book about the kinds of conflicts, temptations, and worldview collisions that I had been dealing with as a Christian in the academic world. I wanted to explain how, in my experience, my Christianity had actually been a help, not a hindrance, in helping me participate in the vast "marketplace of ideas."

I wanted to write a book that would encourage Christian students in the universities, showing them not only how to withstand the attacks on their faith that would come, but, more positively, to show them how the life of the mind, in whatever discipline they are called to, is worth pursuing for God's sake.

Apparently, according to testimonials that came my way, the book fulfilled its purpose, and many people—and not just students—found it helpful.

But there have been lots of changes from the 1980s to the twenty-first century, and the prospect of a new edition meant that I have been able to make some significant changes. And yet, looking at the book after nearly two decades, I was surprised to see how well it held up, even against the new issues and ways of thinking with which Christians now have to contend. If one test of a good idea is its predictive value, that first edition of *Loving God with All Your Mind* seems eerily prophetic.

That first version of the book focused mainly on the challenges of "modernism," that scientific, rationalistic materialism that leaves no room for any kind of supernatural worldview. Though this way of thinking remains, the paradigms have now shifted, and we are in

a "postmodern" climate, in which truth is seen to be not objective at all, not a discovery but a construction. Truth, it is claimed, is relative, culturally-conditioned, a function of the will, and ultimately unknowable.

A good part of the revisions in this new edition deal with the challenges of postmodernism to the Christian mind. And yet the earlier version—for example, the discussion of the death of knowledge and the point that if you look at something closely enough it tends to dissolve—anticipates what would come.[1]

What this book offers is not just discussion of particular ideas, but structures for dealing with any ideas. They will change from year to year, but the ways Christians can use their minds to deal with secular thought are always valid. This goes for the modern, the postmodern, and whatever may come next. In terms of one of my models, the enchanters may now hold sway over the magicians—it was the reverse when I first wrote about them—but those who are like Daniel can handle them both.

This book, the third one that I published, has always been one of my favorites. And in this early work I am astonished to see how it anticipates my later writings. Later I would write whole books developing subjects alluded to here just briefly: postmodernism, literature, the arts, education. It also brings up specific preoccupations, such as the continuing danger of fascism and how "modern" and "postmodern" thought so easily can lead to that nightmare.[2] Above all, this book raises an issue that at the time I had scarcely studied but now has become the major theme of my work: the doctrine of vocation, which I believe is the key that unlocks all realms of knowledge and service to Christians, showing how God gives various gifts to His people, how He equips them to be salt and light in every sphere in which He calls them, and how He works through their vocations to accomplish His ends.[3]

The scope of the book has also been expanded somewhat. This new version is not directed solely at students, as the other was; while students will still find it directly applicable, Christians who are not in academic settings will find themselves included.

I have also become somewhat more self-conscious of my

methodology. My approach here might be described as "Chestertonian apologetics," trying to show that Christianity is so much larger than the humanly-devised worldviews that try to replace it.

One difference, too, is that I have changed somewhat in my theology, in ways that are difficult to revise out of this book without making it all come unraveled. I used to approach the Bible to find its underlying principles. Now I see that such an approach can be abused and that the best way to understand Scripture is in terms of law (revealing what God requires) and gospel (revealing God's mercy and forgiveness in Christ). The Bible is not a self-help book but is God's Word of judgment and salvation, a means of grace that creates both repentance and faith. But the account of Daniel at the University of Babylon and its remarkably close parallels to the situation of Christian students today remains apt, I think, and too good not to use. I would say that it contains both law, showing God's standards for the vocation of being a student, and gospel, showing God's promises and His saving work for those whom He has called to love Him with their minds.

In addition to all of my teachers and students whose influence helped me write the original book, I would like to thank a few other people: My wife Jackquelyn, together with whom I have gone through college, graduate school, career, and life. Marvin Padgett, the editor of Crossway who asked me to put together this new edition. Sally and Jeff Williams, who scanned the original text into computerized form so that I could revise it on my computer. The first version was the first book that I wrote using the "new technology"—not on a computer, which I did not have yet, but on a "word processor," a semi-computerized typewriter that seemed like a huge advance at the time. Things have changed quite a bit since the 1980s. But not the things that matter the most.

1

INTRODUCTION

Christians should use and develop their minds. The mental faculties of the human mind—the power to think, to discover, to wonder, and to imagine—are precious gifts of God. The Christian who pursues knowledge, seeks education, and explores even the most "secular" subjects is fulfilling a Christian vocation that is pleasing to God and of great importance to the Church. The Bible, by precept and example, affirms this and opens up the whole realm of human knowledge to the Christian. This is my main thesis.

When Christians do pursue the whole realm of human knowledge, however, they often run into some obstacles. This is especially so today. Christian assumptions are not generally recognized in academia or in our culture in general. Christians often find their faith challenged when they become involved in the arts, the sciences, the social sciences, and other professions. Christianity is clearly not in vogue with the "intellectual establishment."

When Christians realize that there are some basic discrepancies between their faith and contemporary thought, they often do one of two things: They withdraw or they compromise. Christian students who go to a secular university are often shocked and disoriented when they discover that their professors, textbooks, and classmates do not share their faith. Some of them, not knowing how to deal with the difficult issues they are facing, quit school. Others, tragically, abandon their faith. Overwhelmed by the power and prestige of secularist academia, and being unable to draw on the intellectual resources of the Christian faith, they drift away from Christ.

Another common option is to compromise, to reinterpret Christian doctrine according to the ways of thinking currently in vogue. This is the way of theological liberalism. It is possible to become so enraptured by one's academic discipline that its answers to problems start to seem more authoritative than the Bible's. Those who crave academic respectability and acceptance by peers and colleagues may not be willing to abandon Christianity entirely; instead they often reinterpret it according to contemporary fashions and values. In doing so, the hard-edged faith that has always been a scandal and a stumbling-block to the world is changed into something less.

This book argues that it is possible for Christians to engage the contemporary intellectual world without weakening or compromising their faith. Christians in fact need to do so, both for the sake of the Church and for the sake of a world that is starving for the truth of the gospel.

Christians need to be aware, though, of the contours of contemporary thought. They need to know what to expect and how to deal with some of the challenges to the Christian faith that they will encounter. They also need to know the positive side, how Christian truth genuinely opens up the mind, providing a framework that embraces all knowledge and that gives a basis for curiosity, creativity, and all the energy of learning.

What I have to say will apply to the whole climate of contemporary thought as it appears almost everywhere in our culture, but my focus will be on the secular university. This is where that thought is engendered and nourished, and it is the point of encounter for most Christians. Although this book is intended mainly as an exposition and application of Scripture, it also draws on my own experiences. As an undergraduate I made many of the mistakes that I will be counseling others to avoid. When I was a graduate student, drawing on the power of the Bible and the support of fellow-Christians, I began to see the strength of the Christian perspective in modern academia. Today I am a professor. Having taught English in both secular and Christian colleges, and having become a small part of the "intellectual establishment" in

my own research and in dealing with colleagues and students, I make bold here to offer an insider's view of academia and today's intellectual world.

This book is divided into three parts. The first section presents the biblical case for "secular learning." It argues that the life of the mind—the process of learning and pursuing knowledge of every kind—is a legitimate, God-pleasing calling for a Christian. It focuses upon the particular example of Daniel as a biblical model of a believer pursuing knowledge in an unbelieving world.

The second section provides an overview of the contemporary mind, describing the assumptions and characteristics of the current intellectual establishment as seen especially in today's academic climate. That section will examine the various attacks and temptations that Christians will face from that quarter, but it will not be totally negative. Christians can contribute to contemporary thought in some important ways and can flourish even in an environment that seems hostile.

The third section describes "the Christian mind." In it I argue that Christianity provides an intellectual framework that is actually superior to any other worldview for the pursuit of knowledge. Looking at history and at the current intellectual roadblocks that secularist thinkers are experiencing, I suggest that only Christianity can account for the complexity and the open-endedness required for true learning. Christianity gives a conceptual foundation for creativity, discovery, and mystery so that the pursuit of all truth can be energized by the love of God.

The new student trying to understand and cope with university life, the scholar seriously trying to reconcile the demands of an academic career with the demands of the Christian faith, Christian teachers in public schools, pastors trying to minister to a contemporary congregation, Christian psychologists, journalists, scientists, artists, lawyers, and certainly parents—nearly all Christians today will face the conflicts and the possibilities that I will be describing. I offer here a map of the modern and postmodern intellectual world that might prove helpful to a Christian trying to navigate its sometimes troubled waters. I also wish to show that Christians do not

need to be afraid to think, that Christians in fact have advantages over non-Christians when it comes to using their minds. Just as Jesus Christ commands us to love the Lord our God with all of our heart, our soul, and our strength, He also commands us to love Him with all of our mind (Mark 12:30). This book tries to explore what that can mean and where it can lead.

PART I

Getting Educated as a Christian Vocation

2

EDUCATION AND THE BIBLE

Should a Christian get involved in the world's intellectual discoveries and intellectual battles? Does a university have anything to teach a Christian, or is it simply another pagan mission field? How does "secular learning" fit in with the knowledge of God? Christians trying to decide whether or not to go to college (or to stay in college) often ask these questions. Christians in other callings ask similar questions: Should Christians read books by non-Christians? Can a Christian learn from non-Christian philosophers, scientists, or artists? All believers must walk the tightrope of being in the world but not of the world and must continually deal with such questions. To find answers, one should begin by asking God—that is, by studying the Scriptures.

Secular Education in the Bible

The Bible gives many examples of people who were both highly educated in the knowledge of the day and who were also heroes of the faith. Moses was "instructed in all the wisdom of the Egyptians" (Acts 7:22), which would have been considerable. Daniel, Shadrach, Meshach, and Abednego were at the court of Nebuchadnezzar—den of lions, fiery furnace, and all—precisely so they could learn the knowledge of the Chaldeans (Daniel 1).

Paul was "educated at the feet of Gamaliel" (Acts 22:3), who conducted the most distinguished academy of first-century Judaism.

Paul's hometown, Tarsus, was famous for its university. We do not know if he was influenced directly by the great Hellenic academy at Tarsus, but from his mastery of Greek, including his citations of Greek drama and his frequent employment of classical rhetoric, it is apparent that Paul was well-acquainted with Greek and Roman thought. Paul's sophisticated education was recognized by Festus, who worried that "your great learning is driving you out of your mind" (Acts 26:24). For the highly-educated, that is a very real occupational hazard.

Although Festus remained unconvinced, another Roman official, Sergius Paulus, became Paul's first convert mentioned in Scripture. Praised as "a man of intelligence" (Acts 13:7), this proconsul of Cyprus must have been highly educated. The same office was held at Cilicia by Cicero, one of the greatest minds of Rome.[1]

Paul's great coworker Apollos was from the Egyptian city of Alexandria, the premier center of Greco-Roman thought.[2] The library of Alexandria was one of the wonders of the world, and its "museum" was, in effect, the major university of the age. Described in the Bible as both an Alexandrian and as "an eloquent man" (Acts 18:24), Apollos must have been trained in the rhetoric and dialectic for which Alexandria was famous. Judging by his Greek name, Apollos must have been a Hellenized Jew, a follower of the Old Testament who was also open to the classical culture around him. Apollos was not only learned, but he was also "competent in the Scriptures" (Acts 18:24). He placed his analytical and intellectual powers at the service of Christ's Kingdom: "When he arrived, he greatly helped those who through grace had believed, for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus" (Acts 18:27- 28).

Having earthly knowledge is, of course, no substitute for the work of the gospel. "Not many of you were wise according to worldly standards," observes Paul (1 Corinthians 1:26), thereby indicating that a few of them were. It must not be forgotten that "the world did not know God through wisdom" (1 Corinthians 1:21). Solomon's great wisdom, for example, did not prevent him from falling into idolatry.

Still, the Bible leaves no doubt that Solomon's wide-ranging knowledge was a gift and a blessing from God:

> *And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt. For he was wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame was in all the surrounding nations. He also spoke 3,000 proverbs, and his songs were 1,005. He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He spoke also of beasts, and of birds, and of reptiles, and of fish. And people of all nations came to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom.*
>
> —1 KINGS 4:29-34

Solomon's famous wisdom was not only moral discernment. Solomon is described here as a philosopher, a poet, a musician, and a natural scientist. "He spoke of trees . . . of beasts, and of birds, and of reptiles, and of fish." In other words, according to the Bible, Solomon was a biologist. Nearly every type of knowledge, from the arts to biological science, from music to psychology, was poured out upon Solomon by the Creator of them all. For God is always portrayed as the source of all true knowledge, and intellectual ability is His gift.

Education and the Bible

There is another sense in which Scripture by its very nature upholds education. God chose to reveal Himself by means of a book. He communicates to us not primarily by visions, mystical experiences, or inner voices, but by His Word. Christians believe that we meet God and enter into a direct, personal contact with Him when we sit down and read a book, the Holy Bible. Therefore, reading is, for Christians, literally a sacred gift and obligation.

The ability to read is now taken for granted. Historically, how-

ever, this has not been the case. The ability to read is not common in world cultures. In the relatively few civilizations that developed writing, only the elite could read and thereby wield the power that reading made possible. Literacy, however, has always been nourished by the Church.[3]

In fact, the high rate of literacy in our culture and the very existence of today's educational institutions are due to the centrality of the Bible in the Christian faith. In ancient times, when many of the surrounding tribes did not even have an alphabet, and when those that did restricted their use to the bureaucrats, the businessmen, and the priests who sought to protect their mysteries from the masses, every Hebrew boy was learning how to read God's Word.

During the Middle Ages, books had to be copied out by hand, making them rare and expensive. Most people, including the very wealthy, could not read anyway. Yet the Church could not exist without the Bible. Copies of the Scriptures were laboriously and lovingly inscribed by hand. The oldest universities of Europe, such as Oxford and the Sorbonne, were founded to train the ministers of the Church. (The historic American universities—Harvard, Princeton, and the early church-related colleges—were founded primarily for the same purpose much later.) Ministers at least must be able to read and to understand Christian doctrine in order to fulfill their function as teachers of God's Word. In fact, the term *clergy* and its related form *clerk* often simply referred to someone who could read. (As late as the nineteenth century, a criminal could escape hanging by claiming "benefit of clergy," which he did by proving that he could read, a skill that was too valuable to lose to the hangman.)[4]

That the medieval Church to a certain extent fell into superstition and error, neglecting the authority of Scripture in favor of human traditions, was probably due in large measure to the literal scarcity of Bibles and of people who could read them. Even many of the clergy had become shamefully uneducated. Many churches did not even own a Bible. Since they had to be copied out by hand, they were enormously expensive. With the printing press, however, books could be mass-produced, whereupon universal literacy became possible. With this new technology everyone could have

access to a Bible and could have personal contact with the Word of God. Luther's greatest work as a Reformer was his translation of the Bible into the language of the people. Another legacy of Luther, which makes him a major figure for all of our culture and not only for the Church, was the development of universal education. All classes of people were to be taught how to read so they could know personally the fullness of God's will and His love as communicated in the Scriptures.

Even today, literacy training is part of the work of evangelism. Missionaries such as those with Wycliffe Bible Translators typically go into an area to learn the language of the people, translate the Bible into their language, and then teach them how to read it. The Word of God is what subsequently brings them to faith in Christ.

Once they learn how to read, though, other worlds open up to them. Their ability to read the Bible also gives them access to other kinds of knowledge, to modern technology and health care, to the possibility of escaping from poverty and social repression. Their ability to read the Bible opens up the whole scope of knowledge.

The Bible and Other Kinds of Knowledge

If a person believes that the Bible is the authoritative and holy Word of God, supremely worthy of study and understanding, other kinds of knowledge in addition to the ability to read become very important. The languages chosen by God for His revelation are Hebrew and Greek. The knowledge of these ancient languages is thus a matter for more advanced study for those who wish to study God's Word exactly as He inspired it. Linguistics, the study of language in general, becomes essential in translating and rendering the Bible's message into modern languages. The Wycliffe missionaries are trained in the most rigorous methodology of scientific linguistics in order to carry out their work of translation and evangelism.

Moreover, to understand fully the ancient Hebrew terms and references, a knowledge of history is indispensable. Geography, archaeology, and anthropology are all involved in a full understanding of the events of Scripture. The Bible also proclaims theological truths,

which involve the vocabulary of philosophy and abstract discourse. The point is, even if a person desires to know only the Bible, that knowledge would have to involve a multitude of sophisticated academic disciplines.

Consider, for example, the Reformation. Martin Luther was a doctor of theology, a professor at the University of Wittenberg. His discovery of the gospel, the good news of free forgiveness through Jesus Christ, came in the course of his academic preparation for a series of lectures on the book of Romans. His translation of the Bible would have been impossible without his academic training and his intellectual and creative gifts. It depended further on the textual scholarship—a dry, painstaking, but fascinating academic discipline—of Erasmus, who prepared an authoritative edition of the Greek New Testament. Before, the New Testament had only been available in a Latin translation. Knowledge of the original Greek language depended, in turn, on the work of the Renaissance "humanists" who helped to recover the classical languages. Luther was in touch with this new scholarship and was a master of Greek, as well as of his own German language. He also depended upon his colleague Melanchthon, the notable Hebrew scholar and classical educator.

The Reformation also depended upon the scientific and technological discoveries of the Renaissance. Were it not for the technological innovations that gave rise to the printing press—the developments in metallurgy and engineering, the countless interconnected discoveries that led to the mass production of books—the vernacular Bible would still never have reached the people who were starving for the Word of God.

There is an even deeper sense in which the Bible supports the pursuit of knowledge. Historically, it was the Bible that swept away the superstitions of paganism and opened the door to Western science, technology, and culture.

The Bible and Western Thought

Western thought has deep roots in Christianity and in a biblical worldview.[5] Even if contemporary scientists reject Christianity, they

cannot escape its influence in the very way they think. For example, those of us in the West assume that time travels in a straight line. Physicists speculate about the beginning of the universe, biologists argue about how species change and develop, sociologists chart the progress of societies, and futurists of all kinds worry about the end of the human race. The assumption is that time has a beginning and an end. This linear view of time and human history comes from the Bible, which teaches that time has a beginning, the Creation as described in Genesis 1, and that it rushes forward to its end, the Last Judgment as described in Revelation. (Time also has a midpoint, God's incarnation in Jesus Christ, reflected in the marking of moments in history as being either B.C. or A.D., before Christ or *anno domini*, "in the year of our Lord".)[6]

The ancient pagan civilizations, on the other hand, assumed that time is a series of cycles. The seasons and generations endlessly repeat one another. The cycles of day and night, summer and winter, birth and death continue forever, with no beginning and no end. There was no creation from nothing. Pagan creation myths describe how a god initiates a new phase of being, forming a world from previously-existing matter, from a world that already exists or from the remnants of a world that has been destroyed. There is no creation *ex nihilo* but rather the beginning of a new cycle.

Because of their cyclical view of time, concepts such as progress, change, development—which presuppose a linear view of time—are very difficult for pagan cultures to comprehend. Thus, such societies tend to be very static and unchanging. Tribal pagan cultures today in Africa or New Guinea or South America are exactly the same as they were thousands of years ago.

Even those who oppose the Bible today nevertheless assume a biblical model of time. Marxists may see religion as the "opiate of the people" and insist on a militant atheism, but they think in terms of change and apocalypse, with history moving to a last judgment when all oppressive social systems will wither away into a worker's paradise. Evolutionists also assume a linear model of time that derives from the Bible. The ancient Babylonians or Canaanites would scarcely be able to raise the question of the "origin of

species." Nor would they be able to imagine a future much different from the past. Secular humanists of every type may ridicule the Bible, but they cannot escape it; and in their obsession with change, calls for reform, doomsday warnings, and utopian visions, they continue to steal from it.

Another important example of a biblical assumption that undergirds Western thought is the view of nature. Modern science could not have arisen without the Bible. For the Babylonians, Canaanites, and most other pagans, nature is sacred. The gods are extensions of nature, and nature is a manifestation of the divine. Nature is worshiped. It is to be treated with awe. It receives prayers.

The ancient pagans were not romantics. They did not "appreciate nature." They were terrified of it. They offered blood sacrifices in the hopes of getting a better crop. They worried that if they violated a ritual taboo, the rains might not come or they might not be able to bear children. The gods and the natural forces they represented were to be placated, not loved. They might sometimes be magically manipulated, but never understood.

In contrast, the Bible insists that God is distinct from His creation. The pagan nature religions were often a temptation to the Hebrews as to us, but they were always opposed by the prophets and the other authors of Scripture. Nature was no longer to be seen as sacred. The "ghosts" that made nature a matter for fear and taboo were banished. As a result, nature could be seen in a different way. As the creation of a God who declared it "very good" (Genesis 1:31), nature was dependable and valuable. It could be studied. There were no tree-gods to offend—one could examine the tree in its physical createdness. Science became possible. Human beings no longer had to serve nature. Nature could serve human beings. Technology became possible. Modern science and technology, in their very origins, grew out of a biblical worldview.[7]

Western thought has its origins in our culture's Judeo-Christian heritage—that is to say, our culture's biblical heritage. Moreover, the very "secular" quality of much modern knowledge is part of that biblical legacy. For the Hebrews, knowledge tainted by the pagan religions of their neighbors was always a problem. If that knowledge

could be secularized—that is, divorced from the idolatrous worldviews that often accompanied it—then it could find its place within God's creation.

That is still the problem for Christians today, to sort out truth from the false religious teachings in which it often is packaged. The problems come when secular fields cease being secular, presuming instead to put forward notions that are essentially religious, indeed that are often pagan (such as the sufficiency of nature). Pure secular knowledge, unmixed with religious falsehood, presents few problems.

The centrality of the Bible for Christians means that they ought never to despise learning. By precept, by example, by its history, and by its very nature, the Bible opens up to us the whole world of truth. However, the pursuit of that truth in a sinful, nonbelieving world is not without its problems. The possibilities and the dangers of such an enterprise can perhaps best be illustrated by studying in detail a specific case history from the Bible: the education of Daniel.

NOTES

Preface

1. Postmodernism was certainly in the air during the 1980s, and I had studied it somewhat in graduate school a decade earlier. But it was not on the radar screen of most Christian writers until the 1990s. See my book *Postmodern Times: A Christian Guide to Contemporary Thought and Culture* (Wheaton, IL: Crossway, 1994).
2. See *Modern Fascism* (St. Louis: Concordia Publishing House, 1993).
3. See *God at Work: Your Christian Vocation in All of Life* (Wheaton, IL: Crossway, 2002).

Chapter 2: Education and the Bible

1. See E. G. Sihier, *Cicero of Arpinum* (New York: G. E. Stechert, 1933), pp. 267-295. For the status and duties of the proconsul of a province, see Edward Gibbon, *The History of the Decline and Fall of the Roman Empire* (New York: Harper & Bros., 1900), 2:284ff.
2. For the inferences about Apollos as a model of a person educated in both the classics and the Scriptures, I am indebted to my colleague Dr. Walter Jennrich, an emeritus professor of Greek at Concordia University Wisconsin.
3. For the role of literacy in Christianity—and what happens when literacy is lost—see Arthur W. Hunt, III, *The Vanishing Word: The Veneration of Visual Images in the Postmodern World* (Wheaton, IL: Crossway, 2003).
4. See the entry for "Clergy" in *The Oxford English Dictionary*.
5. Many scholars have developed these points in more detail. See, for example, Herbert N. Schneidau, *Sacred Discontent: The Bible and Western Tradition* (Berkeley, CA: University of California Press, 1977) and Thorleif Boman, *Hebrew Thought Compared to Greek*, trans. Jules C. Moreau (Philadelphia: Westminster Press, 1960).
6. Contemporary historians, wanting to be secular and not wishing to offend non-Christians, have substituted "common era" for the references to Christ, resulting in "B.C.E.," "before common era," and C.E., "common era." But these are exactly equivalent to B.C. and A.D., leaving Christ as the turning point of history after all.
7. For the details of how science grew out of a biblical worldview, see Nancy Pearcey and Charles Thaxton, *The Soul of Science* (Wheaton, IL: Crossway, 1994).

Chapter 3: The University of Babylon

1. A version of this chapter was published in *HIS Magazine*, March 1985, pp. 1-4.
2. Note the parallels of Daniel's knowledge, understanding, and service with the *trivium* of the classical educational tradition: grammar (knowledge), logic (understanding), and rhetoric (personal application).
3. The translations of the names are from the notes on the passage in *The New Oxford Annotated Bible* (New York: Oxford University Press, 1973).
4. This does not rule out civil disobedience in those rare cases when human authorities demand something contrary to the Word of God. In those cases, "We must obey God rather than men" (Acts 5:29).
5. See also the incident with Arioch in Daniel 2:14, 24.