

# Joanna Ng on Christian Innovation: Technology, Creativity & Kingdom Impact

Featuring Joanna Ng

October 7, 2025

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## TRANSCRIPT

**Gerson Moreno-Riaño:** Welcome once again to the Wisdom and Influence podcast here at Cornerstone University. And it's my great pleasure to speak with a friend of our university, one of our president's fellows, someone who's no stranger to Cornerstone University, Joanna Ng. Joanna, thank you for being with us. It's great to have you.

**Joanna Ng:** Pleasure to be here.

**Gerson Moreno-Riaño:** And thank you for speaking in chapel this morning. You have such an incredible career that I want to at least very briefly tell our listeners. You were at IBM for so many years, a master inventor of well over 30 patents.

**Joanna Ng:** Or 50 patents.

**Gerson Moreno-Riaño:** And now you're a founder of your own startup AI company, and doing some incredible work based really on your Christian worldview and based on what you're seeing in the industry. So thank you for being with us today, and thank you for being a part of Cornerstone.

**Joanna Ng:** Happy to be here.

**Gerson Moreno-Riaño:** Joanna, as you spoke at chapel this morning, there was so much. And as you know, this AI conversation can go on and on. It is probably one of the most important conversations to be having today because the implication is so significant for every aspect of life. And I think one of the things that was somewhat not jarring, but made me think a lot, is how easy technology has sort of crept into our lives. So it becomes almost just an intimate part of everything we do, and we don't really think about it. Right? Which is something you really, I think, asked and challenged our students this morning in chapel. The importance of thinking about and reflecting on every click, every link. How has that happened to us, that technology, even before AI, has become such as water to us? Like, it just covers us and we don't even feel it.

**Joanna Ng:** Yes.

**Gerson Moreno-Riaño:** How has that happened to us?

**Joanna Ng:** I think it started with internet, 35 years ago. That, when it first came, people see static pages, and really didn't think too much about it, but when it started to get buy and sell in commerce, and then when the social media came along, then it became our everyday thing. So accelerated by the smartphone

that everyone now has in the pocket. It totally accelerate everything. But it happened so fast that we didn't even have time to think. So for example, when you say, "What's the best Japanese restaurant?" And you ask Google, it give an answer. But it might not be the statistically most correct answer. It was an answer listed because the company listed pay Google to be listed. So what is truth anymore? The data search result we receive, the whole so-called SEO and the ranking of the pages are financially incented. So when you think about every click, the truth might not be what you are being presented to, because of the commercialization ecosystem of the internet space that include Google, that include Facebook, that include even Amazon and all the big tech. And so we really do have to think about what does the algorithm do to me, and am I seeing the truth that it's presenting?

**Gerson Moreno-Riaño:** As I was thinking about what you said, I'm thinking about other significant technologies that have changed how we live. You can think about the automobile. Completely changed everything about life, how we develop cities, urban planning, roads, civil engineering. I'm thinking about air conditioning. Some have made the argument that air conditioning really destroyed community. We'd rather be inside the house cool than outside, right? Now the internet. And I'm just wondering, even based on what you mentioned about big tech and the use of data, that we're the product actually, right? That they're pulling data from us. Do you think, or maybe this is the case, that big tech is so aware of our human weaknesses that they play off of those. They're aware that we like comfort. They're aware that we're lazy, right? They're aware of our fallen-ness. They may not call it that, but they know it, and they build systems and technology around that, and in some ways use it against us. What do you think?

**Joanna Ng:** I don't think initially it was intentional. Initially it was a technology company. I don't think it was originally intentional. However, when there are a algorithm that bring in more profit, there is not necessarily the awareness what is the best for the people. So when the priority is the financial return and the stock price, then you feed the algorithm that would earn you the most money and you don't see people necessarily, and that's when the line is crossed. So initially it may not be to their awareness, but I think the problem comes in when they were made aware and choose not to change for the sake of profit. That was when the pivotal point that it become a problem because it's no longer unintentional.

**Gerson Moreno-Riaño:** Should we have any hope? You think about the European Union, you think about our own government here in the United States or in Canada or global bodies, the UN, who are working diligently to regulate our AI, right? And to pass codes and laws and regulation for it to be more moral. Should we, is there really hope that that's going to change things or restrict it? Or is it gonna be guidelines that no one follows or you can get around? What do you think? Because I'm mindful of the United Nations and all the it has tried to do for years. And frankly, they're ignored. Not respected. Can we expect the same with regulation for AI, and how do we think about it as Christians?

**Joanna Ng:** It has to be. Legislation is of no use if it is not enforceable. It has to be enforced. So if I substitute the technology of AI with film, there are regulations as to what a 13-year-old could watch. And they are enforceable. So the legislation of AI must be brought to a state that it can be audited, that violation are being proven, and enforcement of consequence are being enforced. That must be the case, otherwise there is no incentive for any company to earn less profit. And when profit is the highest priority, then this community, the society suffer. It must be enforceable.

**Gerson Moreno-Riaño:** Tell me, I mean, you mentioned a lot about profit. I'm mindful that Peter Thiel, right now, I think in the next few weeks, he's holding a four-part conversation at a club in San Francisco entitled The Antichrist in AI. It's sold out. You have to attend all four sessions. And I mean, everyone's going to hear Peter Thiel speak about this. And his view on the end times — it's interesting, he's very much an investor in AI and doing some interesting things in that space. But I want to ask you to help us

think about, you brought this up this morning citing the Book of Daniel. On the end times, everyone will be running for more knowledge. Right? So there are some apocalyptic views of AI. That it's gonna, maybe it's the Antichrist, it's gonna bring out all these evil things. And then there are some positive prophets about it. That it's gonna be the next stage of human progress and evolution and so on. So give me your sense as you're in that space. About these two significant positions. And what should we as Christians be thinking about, about those two polar opposites? It's evil, it's the end, or it's the next best thing.

**Joanna Ng:** I think it's both. The internet and the AI and the social media, if you look at the original publication on internet, it was created with the assumption that of the best nature of human, which may not be a practical assumption. Software design probably should be designed with the worst intention in mind, so, for the protection of the society. So I think both can be true. Like I said, if you think about film industry, it totally could create content that is dark and evil, but it also can create content that is good. And at the same time as AI, it can be both good and also both be evil. But as a platform provider or as a technologist, we have to design with the worst case in mind for the protection of the society. And I wouldn't say AI is evil or good because it can be both. However, in the context of the end time, I wouldn't say it is an end time thing, but it's the other way around. Jesus talk about the end times, that in the end times there will be massive deception, massive lawlessness, massive lovelessness. And the AI appearance is part of that prophecy coming true, but it definitely 100% technologically enable the Antichrist. So if there is a political party that decided that every citizen of his country or her country would have a implanted thing, which is technically doable, and without that thing you cannot buy and sell, or the government would not register you, that is technologically totally possible.

I think that is more for our own awareness. So far, for all the big tech, I wouldn't say that there is one person that wield it. However, the enablement cannot be ignored. For example, like this morning, I talk about the monetization, the monopoly of data, without any disclosure, the dark boxes of algorithm that do the influencing without check and balances, without government legislation, that is not good at all because that's totally waiting for someone with the most evil intent to take all that into one hand and be able to do whatever that person wish and totally control the society. I also see that the tremendous wealth that the tech company have that enable the unelected individuals of this tech company to have such a big say in the society, that they are not electable, they are not being held accountable through our democratic system, is a problematic, unplanned consequence of the development of technology.

**Gerson Moreno-Riaño:** So how do we — I mean, I'm thinking about the common everyday person, right? How do we, in our everyday lives so far removed from that, what could we do to address that or to perhaps put our government officials on notice about it? What could we do? Because I remember years ago when Google was up and running and the New York Times Magazine ran a feature, and it said, "These are the two most powerful people in the world," and it was two attorneys who basically negotiated Google relationships throughout the world. And they could determine what was censored, what was not censored. And these were 30, 40-year-old people. Very young. And they were more powerful, they said, than any government leader because they could control the flow of information. And I remember thinking then, "Well, how do we even hold those people accountable? What does the everyday citizen do?" What do you think?

**Joanna Ng:** I'm praying and hoping that there will be a decentralized version of this tech company, as the only way to break up that monopolizing power. And either someone created something like that or legislation dictate that, it needs to happen, because that centralization of power as an unplanned consequence of the evolution of tech, creating that societal impact that's not healthy for the society. Needs must be changed.

**Gerson Moreno-Riaño:** So we should support policies of decentralization.

**Joanna Ng:** Yes, absolutely.

**Gerson Moreno-Riaño:** I mean, so for our listeners, I'm trying to get our listeners to think about that. So even at the local level, those decentralization policies in tech and AI are absolutely essential.

**Joanna Ng:** Absolutely, and also I want to see a more aggressive push for legislation of AI. If you think without legislation that any filmmaker can make any film that any age could watch is bad, it's a thousand times worse in AI. That to protect your kids. The thing is, like the teenagers in their evolution and development, they are so vulnerable for exploitation. Any teenager, including our own teenager, we always had a point in life that we thought we've done something that we don't want another human to find out. Okay? Not that it's literally that bad, but we would always as a teenager evolving, would come to that moment, and then if a secretive chatbot would be the one that he or she poured the heart to and exploit that vulnerability, they are completely defenseless. And we need to protect these kids and give them a better way.

You have to learn that where does the chatbot give the answer from? It learn from users' data that come from their sinful behavior, come from user-generated content, come from users' blog. So when a depressed teenager say, "I'm depressed. I've done this shameful thing that I wish I'd never done. What should I do now?" So you can crank up the CPU and figure out what the chatbot was trying to do, is trying to gather all the user-generated platform from other teenager, from other teenagers' blog, and what do they normally do? They take drugs or they commit suicide. So what else can they advise the teenager in that spot? There was no data that tell the chatbot to tell this kid to find help from an adult. Those content are statistically inferior. So that's what we're exposing our kids to because where is the data that presents the more positive or absolute truth? There is no such data that the chatbot generate the answer from. The chatbot are generating answer from user-generated content and other teenagers' data that are normally in the inferior response morally.

**Gerson Moreno-Riaño:** Thank you. This is a great segue for the next set of questions I'll talk with you about and pick your brain about. The New York Times just in the last week ran a story about people confessing their sins to a chatbot.

**Joanna Ng:** Yes.

**Gerson Moreno-Riaño:** Right? And it was numbing. It was jarring to read, this chatbot, in essence, played the role of God or a priest as it were, and people began to confess, and The New York Times would list what people were saying. And it was heartbreaking. Heartbreaking. "I've done a terrible thing, and no one knows about it."

**Joanna Ng:** Oh. Exactly what we were just talking about.

**Gerson Moreno-Riaño:** Right? Or, "I hate myself. What am I supposed to do?" I mean, just dark things. And I immediately thought, I imagine there are a lot of people who are feeling and thinking these things right now.

**Joanna Ng:** Not just teenagers.

**Gerson Moreno-Riaño:** Not just teenagers, right? I immediately thought of Cornerstone, of our students here, and the real things that our students go through, and our faculty and our staff in dealing with life, and the burdens and difficulties of life. So I want to ask you to help us think through, and our listeners think about, you have now this in some ways a very sad development with technology where it's being used to replace God. Or to replace meaningful conversations with people. So that it actually exacerbates

the problem of loneliness. Of being alone, of being isolated. I can't talk to anyone, but this chatbot is always available 24/7. It will hear me. I can confess my deepest things to it. And I think we're worse off now than ever because of these things. I imagine that this is also affecting our churches. Our families. The teenager you showed this morning who committed suicide. There have been a number of cases of an intimate bond with a chatbot. And all of a sudden you take your life. So how do we as believers, as Christians, and for any who are listening to our podcast now, what do we need to do in our own lives, in the lives of those that we love around us, to reconnect with people and reconnect with God and reconnect with each other so that this chatbot connection, it doesn't exist. Where we feel more comfortable relating to an algorithm than a person or God. How do we do that?

**Joanna Ng:** I think what is lacking is an environment of safety. The reason why they pour their hearts out with the darkest secret to the chatbot is because the chatbot has a so-called safe environment. What makes it safe? Nobody will find out. So they think. And there is no consequence, right? But of course, the price is the lack of real solution, real connection with a human. One of my [unclear: possibly "core tenets"] in my company, in the platform that I'm working on, I insist on implementing something called the fair trade of data, which means that I can feel safe. The data is with me, and the technological details make me feel safe because technologically, no one can get it, not even the platform itself. So that's the first thing. But then I can choose to share with people of my tribe that I choose to trust. I can also share it anonymously so that there is an intermediary way of sharing my darkest secret, either with my trusted friend or with my community, but in an anonymous way, so that the community know that this is happening.

So, for example, if there is a platform where your student can share anonymously some key entry of their journal or some of their emotions, you might not necessarily know who it is, but at least you know this is going on. So as some intermediary resolution dealing with the toxic technology as an opening point. But all of that is to point back to human-to-human interaction. That it is kind of hard to jump from the secretive chatbot to go and talk to your parent or go and talk to your professor. That gap is too big. But if our platform can provide a little bit of an intermediary, or fair trade of data that your private data won't be shared, but it also give you a little window to reach out to get help to bridge that in between gap. I think that might be an experiment that's worth running.

**Gerson Moreno-Riaño:** Tell me about something that I think is near and dear to you and the things you shared. Every time I've heard you present in our chapel, there's always a journey map. You always have one. You had one today. You didn't disappoint us. You had a map of a race. And being in the kingdom of darkness and the kingdom of light, there's a journey to this, right? And I think one of the challenges with technology is that technology has bred in us the expectation of immediate gratification. You click, it's there. You click, it takes you there. You want it, we'll give it to you right away. The moral life is a journey. And you map it out. It really is. So immediate gratification doesn't always come.

**Joanna Ng:** No.

**Gerson Moreno-Riaño:** It takes discipline, work, suffering, growing, learning, stretching, right? So I say all that to say talk with us about what in your own life, as you work with your team and your company, the role of prayer. It is one of those very important parts of this journey because I'm seeing this now more than ever that these tendencies that we have with technology, are things that take time to change. And that's the importance not just of the work that we do, but you mentioned this morning watching and praying for people. So share with us how this old, ancient discipline of prayer is so important for AI, how we use it, and how we interact with technology.

**Joanna Ng:** Okay. So I make life very simple. The first person you go to, that is your source of trust. So people talk to AI instead of prayer, that shows a root problem, that God is not our source of trust. So I

think in any discipleship endeavor, nurturing a person to live a lifestyle that God is the first person I go to on big and small things is a very, very, very important component of any discipleship relationship.

When Galatians talk about the fruit of the Spirit, I asked myself for a long time, all these qualities, can they be achieved by willpower? Right? Patience, kindness, all that. It could, but only in a limited sense. But the reason why they're called the fruit of the Spirit is because it is produced by the Holy Spirit that I can't for myself, and that fruit is being produced because of the relationship that when I trust the word that He said, when I trust the promises that He gave me by, you know, faith come from the word, that faith in the word He gave activate the releasing of the Spirit's gift.

So that's why prayer is so important, because that provide us the atmosphere that allow that dynamics to happen, that it is a safe space in private that I can be who I am, no matter how screwed up I am. That I can come to God safe. There is no sin that He knows about me that He would reject me for, that there is no sin that I have committed, no matter how horrifying, that Christ did not die for. Right. And therefore, in that safe space, which is safer than talking to ChatGPT, because He would call for a response, to change my heart that I couldn't for myself, right? Bible talk about enslavement of sin. The word enslavement is to point out the helplessness of man himself to change it for himself. That's why it's called the enslavement. Therefore, trying harder wouldn't help. And that's, but trying harder add to the shamefulness, right? Like, I mean, if people watch porn would know, would come and tell you that they try very hard not to, but the trying harder fell flat on their face to add to the shamefulness.

That intervention could only come from trusting the promises of God's word that you are forgiven, that the shackle is broken, and the faith in God would turn you around by the Holy Spirit that you couldn't do for yourself. Now, God gave a blank check to everyone, not just Christian, in Jeremiah 33:3. "If you come to me, I will answer you."

And I gave that a lot of thought, and I think it was so ingenious of God, of course, because you don't come to someone you don't trust. You don't come to someone who is unable to help. So the very fact that we pray is to already acknowledge my humbleness of unworthiness, that I need help, but at the same time also acknowledge God's reality as a person and his ability to help. And that's why God could give. Like, initially it seems so casual as a promise, that God said, I mean, you. And that promise, I believed, when it's not just for the Christian. Anyone who come to me, I will guarantee you I will answer. And in fact, that's how I came to Christ. But that little formula of anyone come to me, I will answer, is a very ingenious design, 'cause I don't come to a concept to ask for help, if I think —

God is a concept. I don't come to a concept to ask for help because a concept cannot help, right? And people come to chatbot because they think it's real and not thinking about their ability to help. And so that's why prayer is so critical, because when we cry out to God, whether we are Christian or not, the very act of crying out, calling upon God, say, "I'm inadequate. I'm humbling myself to bow down before you. I call unto you because I talk to a real person. I'm not talking to a concept, I'm not talking to a theology, theology teaching. I'm talking to a person. And I don't come to you if I don't think you can help." Right? And so no matter where you are on your journey with Christ, cry out to God is better than cry out to the chatbot because it's safe.

**Gerson Moreno-Riaño:** It's real.

**Joanna Ng:** He's a real person. Right. And he can help.

**Gerson Moreno-Riaño:** So last year, I want to talk with you a little bit about AI in the church and theology and education. You touched on some of this this morning, the very real danger that with the AI, our brains, we're gonna shut off our brains. And there's data already there, right? It really numbs and stultifies our mind, our thinking. I think it was last year that in Germany, the first AI pastor preached the

first sermon, right? And it was sort of a face with a mouth, and the parishioners came, and it was a bot they had created. And the parishioners and theologians said that the sermon was perfect. Theologically correct, orthodox. The parishioners said, "Yes, but we had no personal connection." Right? And we've thought a lot about that here, with some of our faculty about AI in the classroom, AI in the church. We have a seminary, Cornerstone Theological Seminary, and we've thought about this is a very real issue now. Of how we educate and train. So talk to us about the appropriate uses of it, whether it's for sermon preparation, sermon delivery, or homework, or lesson planning, right? What are some of the appropriate ways of using it as a tool for those things rather than just doing a video and having it do it for you?

**Joanna Ng:** Yeah. Yeah. Okay. That's a very, very dear topic. In fact, there will be a conference, only with pastors, talking about how to use AI to preach when it's not okay. The scenario you quoted, the first response I have was, I was wondering how mad God is. Mad God is. Because it totally exhibit your core belief of what is a sermon.

Okay. So my core belief of what is a sermon is God has a message to say to people, whether they're Christian or not, that He speak it through the person He use to release it. So including the message I have today. So if you work through the process flow, it is you go to ask God, "What do you want me to say today?" Which, what I did for today's message. So the process flow is the person who preach first ask God, "What do you want me to say, because you know everyone's heart struggle that I don't?" So God would tell you a passage, give you an impression. When you say, when you say it, then you trust to ask the Holy Spirit to use some punchy words to carry the message. And once you have the content, then everyone would do some due diligence as to doing some research on what's the historical background, what is the original meaning of the word, and those are great for AI to help, right?

Because what AI is good at is knowledge integration, right? So instead of shutting yourself in a theological seminary library for an afternoon to look up that Greek word, on, you know, dynamis or whatever, dunamis or whatever, at the tip of your finger you got that, and that's great, because you don't need to drive to the library, and it's at the tip of your finger, right? But you don't let AI change the process flow. You ask AI to help when it is the most make sense to help. But the most important point is you don't let AI dictate what you say, because that is the thing that God has to do. And so that is about the sermon, that there are a part of the process that would be totally appropriate to ask AI to help, and that would be a part of the sermon process that is completely inappropriate and actually dishonoring God to ask AI to help.

So let's talk about teaching. And it all depends on your philosophy of teaching. If you think teaching is purely information exchange, then I would say that AI might do a better job. Like I remember, in computer science, right? There was a day that the professor obviously have a very terrible day. He just came in and did his thing, and didn't even look at us, and —

**Gerson Moreno-Riaño:** You wish you had AI that day?

**Joanna Ng:** Oh, yeah, I wish I had AI to teach me then. You're not even communicating the information of knowledge that you need. So those days, you know, you might say AI would do a better job. But I do believe also, teaching is more than information exchange. I think teaching also has to do with role modeling, with mentoring, with communicating your life to the student, imparting your moral value, your relationship with God to the student, and there is a relational aspect of that. And if that is critical, then that part cannot be replaced by any bot. Now, from a discipleship point of view, I think Paul in 1 Corinthians 11:1, he said, "Model me to model Christ." Which is a heavily in-your-face relationship of mentoring that in all situations in my life, I let you come in and see how God and I wrestle through it so that you can follow Christ in your life situation. And those are not replaceable by any AI bot.

**Gerson Moreno-Riaño:** So tell me about, you know, I think about our students. I remember I had a colleague of mine who has started two, I think, AI companies. He's on his second or third one now. And he said to me that someone has shared with him that one of the ways to deal with the use, the inappropriate use of AI in homework assignments is for professors or teachers not to penalize the student. But to simply put it under transcript that all the assignments were done by AI. So the employer will hire the AI and not the student, right? In other words, that was the solution to it. I thought, "Well, I'm not sure that's gonna go well, right?" But how do we, at a university setting or in an elementary school or secondary school setting, what are the kinds of things that teachers can do to cultivate the life of the mind, the heart? How do we do that in a world where technology can give you fast solutions? So I appreciate your point of, you don't wanna spend four hours in the library and drive an hour to get there or drive home when you can just click a button and there it is. Some professors will say, "There's actually good in the struggle." Right?

**Joanna Ng:** Yes.

**Gerson Moreno-Riaño:** It's true. Some will say, "You know what? You have the technology. It gives you speed. You can do other things and use it. That's fine." But how do we cultivate the life of the mind and of the heart? You know, I'm thinking of the old ways of thinking about education. You sit around and you have conversations. It was called the Socratic dialogue, right? These incredible conversations is mentoring back and forth to help and shape the heart, the soul, the mind of a student. And how do we maintain that and do that, right, with technology? And how can it be done with technology? Maybe that's the question. How do we do it with technology so we don't see it as a thing that we push off, but as a partner?

**Joanna Ng:** So I think first and foremost, we have to realize how critical it is to preserve that, because we have to come to the realization for the first time in the journey of technology, we are dealing with a technology whose output we cannot 100% trust. So that means that to call out when it is producing falsehood, the only guardrail is our own mind, is our own thinking.

**Gerson Moreno-Riaño:** Our own criticism.

**Joanna Ng:** Yeah. So having said that, it's more than ever more important to develop in the student critical thinking and first principle thinking. More than ever, so that when the AI bot is hallucinating, you have to know, instead of our mind being numb, that when it's hallucinating, we've mistaken it for facts.

So to cultivate that, the basic skills cannot be spared. Like I used the example this morning, when the chatbot say four plus four is 10, and you don't know it's wrong, it's very dangerous world to be in. Which means that you have to build yourself the skills to know that is wrong. And to do that, the basic learning cannot be spared. So I am very empathetic with the professor. There are ways that AI can accelerate learning because there might be some concepts that are hard to explain, and it provide the student an alternate way to find explanations that work better for them. But I would make sure in the education system, the core knowledge and the first principle thinking, and the critical thinking are truly in your head.

So I totally would advocate a brain-only assignment environment, or a brain-only exam environment, to make sure they get it, right? So in my own discipline, in computer science, I definitely use AI to code for survival, productivity, competitiveness. But because of the training that I have, I knew when it hallucinate. I also knew when it is not sufficient, because the whole system design, the whole framework is already in me. Now, some junior software engineer ask me how to acquire that, so maybe the memorization part can be replaceable, but not the critical thinking part. Right? Not the sense, like I think

every discipline has a sense, that develop of your gut feel of what is right and what is wrong. That cannot be lost. And so maybe the only way is to test the total understanding behind the reasoning, behind the philosophy, behind the logic of the discipline than the memorization task. So for example, in history, oh, you forgot the years of World War I and World War II, it really is no big deal. You really can ask ChatGPT for that. But to analyze what are the factors that lead to world war is something much deeper, right? And critical thinking is more important than ever. You have to know why these things happen.

**Gerson Moreno-Riaño:** Joanna, I want to give you the last word. So what message would you have for the Cornerstone University community, faculty, staff, students, and others who are listening to it? What would you like to share with them about AI, the future, walk with the Lord? I want to give you a minute to share your heart.

**Joanna Ng:** Okay. So my heart is I see God's heart to use your faculty to raise up mighty warriors for his kingdom in this very dark generation. I mean it from the bottom of my heart. This is a very privileged space where people come to the Lord with loving professors, mentors, and counselors surrounding them. It's a very nurturing environment. But the nurturing environment ultimately is not just for them. It's for establishing Christ's kingdom. Because outside is very dark. So my prayer for Cornerstone, and my privilege to be a friend of Cornerstone, is to see that through this very sheltered environment, that you are training future mighty warriors for the kingdom that Christ want to establish on Earth, that would have the audacity and faith to speak truth even in the most hostile environment, that would show the world that people would need to wonder why this Christ in their life is worth sacrificing for. And that's what I see of the Lord's heart for this university and for the students here.

**Gerson Moreno-Riaño:** Joanna, thank you. May that be so. May that be so. Joanna, thank you for being a part of Cornerstone.

**Joanna Ng:** My pleasure.

**Gerson Moreno-Riaño:** Thank you all for this time and all you've shared. Bless us in your work, and we look forward to seeing you again soon. Thank you.

**Joanna Ng:** Thank you.

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