

1: What Postmodernism Means for Evangelism | Lausanne World Pulse Archives

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The Apostle Paul in writing the book of Romans, systematically addressed the plight of man as compared with the holiness of God. In Romans chapter 7 he wrestles with the question of why he does the things he does and demonstrates that the fundamental problem is our sinful nature. But then again, the only real information Paul had about the nature of man came from postmoderns today consider his uninformed theo-centric worldview developed from Scripture and revelation. Pushing the envelope on peak experience through drugs and Eastern religions, Timothy Leary founded his own church in By September, even as his Playboy interview hit the newsstands, Leary was back on the religions track, calling a press conference to announce that he was establishing his own psychedelic church to be called the League for Spiritual Discovery. Was getting high a form of religious expression? Or was it an activity that the government could regulate, like drinking alcohol? Of course, very few heads cared about consistency. Nor, certainly, did Leary. As this mood and thinking continued to grow it would alarm most of the nation in the not too distant future. At the same time, , Tim LaHaye set forth his answer as to why we do what we do through occultism and astrology with his best seller Spirit-Controlled Temperament. LaHaye introduced the four temperaments to evangelical Christians in The four temperaments had virtually been discarded after the Middle Ages and discounted as a valid means of understanding people, until a few lone souls discovered them among the relics of the past and marketed them in twentieth-century language. One of those lone souls was Dr. Ole Hallesby, a Norwegian theologian who wrote Temperamentene i krstelig lys, published in and translated into English in as Temperament and the Christian Faith. Each had specific qualities of warm, cold, dry, and moist with fire being warm and dry; air being warm and moist; earth being cold and dry; and water being cold and moist. Because of the inherent mixture of cosmology with myth, each element also had its corresponding god or goddess. He theorized that health depended upon the proper balance of those humors in the body and that illnesses were caused by imbalance of the bodily fluids. For example, blood, being warm and moist, made the cheeks rosy and promoted a cheerful Sanguine temperament. Phlegm, on the other hand, was considered cold and moist and brought about watery-looking, colorless skin and a bland or sluggish temperament. Carl Jung wrote on the connection: In his book Psychological Types, Carl Jung also clearly notes the relationship between astrology and the four temperaments. From the earliest times attempts have been made to classify individuals according to types, and so to bring order into the chaos. The oldest attempts known to us were made by oriental astrologers who devised the so-called trigons of the four elements " air, water, earth and fire. The air trigon in the horoscope consists of the three aerial signs of the zodiac, Aquarius, Gemini, Libra; the fire trigon is made up of Aries, Leo, Sagittarius. According to this age-old view, whoever is born in these trigons shares in their aerial or fiery nature and will have a corresponding temperament and fate. Closely connected with this ancient cosmological scheme is the physiological typology of antiquity, the division into four temperaments corresponding to the four humours. What was first represented by the signs of the zodiac was later expressed in the physiological language of Greek medicine, giving us the classification into the phlegmatic, sanguine, choleric, and melancholic. These are simply designations of the body. As is well known, this typology lasted at least seventeen hundred years. As for the astrological type theory, to the astonishment of the enlightened it still remains intact today and is even enjoying a new vogue. Did he understand the occult and astrological core and influences on his answers to why we do what we do? We cannot say for sure but with the change from a theo-centric theology to a human centric theology aided by the influence of psychology on culture and the church, it is little wonder that this fad would become so widely accepted in the church even though it had already been rejected by psychology. LaHaye also used elements of Freud and Jung in his temperament scheme. So while on the one hand he claimed to reject psychology and would likely state the same for occultism and astrology , he brought a combination of some of the worst psychology had to offer along with occultism to answer the question the apparently less informed Apostle Paul answered theo-centrally in

Romans with the result of coming to radically different answers. Robert Schuller also was busy building his church in California with a view to answer this question. His answer was directly and unapologetically drawn from psychology. Maslow has it right! The problem is that we have low self-esteem. Schuller who holds to the views espoused in the human potential movement, is fairly upfront in his rejection of a theocentric view: For decades now we have watched the church in Western Europe and in America decline in power, membership, and influence. I believe that this decline is the result of our placing theocentric communication above the meeting of deeper emotional and spiritual needs of humanity. Other classical systematic theologians would begin with the doctrine of God. But this is part of the reason the church is in the predicament it is in today. However, if anyone is sketchy about the superiority of psychology over Scripture to answer the questions about why we do what we do, Dr. Schuller certainly makes sure to disabuse them of that notion: Are we aware that theology has failed to accommodate and apply proven insights in human behavior as revealed by twentieth-century psychologists? The alter calls would be replaced by more sophisticated psychology talks with verses sprinkled here and there to give it a sort of Christian feel but the most important thing to do is to make people feel good about themselves. This could be the most important chapter in the book; it is the crucial step in the process of getting to feel really good about ourselves. Bring in those unchurched folks and help them self-actualize by building up their self-esteem and meeting their hierarchy of needs. As with other popular fad teachers of this time, Bible verses were sprinkled into the seminar to give the points the air of credibility. Sound biblical teaching was further forsaken in favor of gaining personal infallible inspired interpretations of Scripture which often were in direct conflict with what was actually written. Pragmatism it works and mysticism more and more became the order of the day for the church and culture by the end of the s.

2: Telling the Truth | Wayland Baptist University Bookstore

Beliefs formed in the postmodern climate of openness and tolerance create a firewall against genuine and substantive dialogue about spiritual and moral truth. History offers sobering testimony to the high price such anti-rational dogmatism.

What I was expecting was a book full of philosophical arguments on how weak the Postmodern position is. What I got was a book full of useful hints and tips on how to evangelize. Postmodernism is a philosophical concept that stems from the community: Further, the dominant thought is that the only absolute is that which there are no absolutes. This has proven to be a monumental task in Evangelicalism I think the title of this book is very misleading. This has proven to be a monumental task in Evangelicalism in America because how do you convince someone who has no truth except what they believe is truth to believe in absolutes? Each chapter is a different speaker whose thoughts were transcribed and put into a book form. So you have a really wide degree of opinion and thoughts on this subject. Many of the speakers are with college campus ministries because postmodern ideals run rampant here. I suppose I could have figured that it would given the title, but the glimmer of hope I had for real substance was not to be. The main concept that kept coming up was one of community. Since the community is the force in which morality is disseminated in the postmodern thought process, much emphasis is placed on bringing people into Christian communities for evangelism. A lot of the advice is similiar: This opens the dialogue process up and helps young Christians gain a community that will ultimately lead them into a positive direction. There is some merit to this I think. But on the other hand, this point is so well documented in this book I thought I was re-reading things over and over again. Take for example the sexual revolution: Today, that is a topic of heated discussion, and particularly for the Church who, for the most part, will push against claims that those things are morally acceptable. Of course, this book does not address those topics. Which makes me wonder if we have entered into a new age in regards to the dominant philosophical thought of the day. I just think the view of evangelism taken here is too constructed: The various authors explain our postmodern culture, and how Christianity fit Telling the Truth is a great book on evangelism. The various authors explain our postmodern culture, and how Christianity fits into this worldview. More specifically the authors answer the challenge of applying a Christian worldview into a culture that has lost its foundations and is sliding down the slippery and illogical slope of moral relativism.

3: Telling the Truth: Evangelizing Postmoderns eBook: D. A. Carson: www.enganchecubano.com: Kindle S

Something's missing --Postmoderns are uninformed and spiritual --Postmoderns are anti-institutional and pluralistic --Postmoderns are pragmatic, relational, and experiential --A theological model for postmodern preaching --Preaching evangelistically to the uninformed --Preaching evangelistically to the spiritually interested --Preaching.

The secular instigators of this incremental revolution hate traditional Western values because they are based on the Judeo-Christian God of the Bible whom they despise above all else. The secularist-globalist agenda is nothing less than the moral, spiritual, political and economic destruction of Western society. Out of the ashes of traditional Western society they plan to create a new global, secular society based around the values and whims of a governing secular elite. These subversives seek to remove the Judeo-Christian God from the hearts and minds of every citizen in their New World Order whether it be by persuasive propaganda or just by brute force. This propaganda strategy has been steadily working on the hearts and minds of Western culture for the last 50 years. The Dumbing Down of the Western World Selling a global socialistic utopia to the masses works best if the masses are badly-educated, historically-ignorant, nanny-state dependant and most importantly politically apathetic. After all if truth is all relative like every good postmodern will tell you, then why bother to learn any! The unpublicized aim of the people behind this agenda is to weaken Western democracy to the point where they can steal freedom from under the noses of those who supposedly vote them into power and set up their socialist world order. Everybody knows that academia is full of leftists, so is it any wonder that academia is coming up with mind-numbing ideas such as postmodernism to stop people thinking logically. No rational person would wilfully give up individual freedom for mass servitude. This is where postmodernism, propaganda and political skulduggery come in. Chipping Away at The Foundations The foundations of freedom are rooted in the beliefs of the free. These subversive ideas being spewed out of academia have been chipping away at the foundations of freedom for over 50 years much to the glee of the secular globalist elites. Democracy is being destroyed by tricking the electorate into believing democracy is not superior to autocracy. Laws start to be decided by unaccountable international groups rather than by national leaders who are elected by the national electorate. Nations go through the motions of democracy but the important policies are decided by external laws and directives about which we the voters have no say whatsoever. It is very telling that as the secularist-globalist agenda gains ground it is Christians who are the ones being persecuted. The reason is that Christians cannot be politically and morally apathetic to what God calls evil. For us, God decides what His followers must believe and do, not the state. We are to submit to the state as long as the state does not exceed its God-given right to rule. This right to rule does not include the right to govern our thoughts and beliefs Mark For the secularist, the state is all there is. The New Tolerance Secularism has redefined tolerance away from the Christian idea of allowing people with whom you disagree to express their beliefs in public. The new tolerance has been a powerful weapon in the arsenal of the secularist conspirators. If you are in any doubt as to whether you belong to a protected group you need only examine what defines your group and decide if that value or norm goes against the values of the Christian God. Rather it is the same agenda the globalist-secularists have been pursuing for the last 50 odd years, namely the destruction of Western culture, freedom and democracy and your servitude to a global secular group of unaccountable bureaucrats. It does not take much detective work to see the potentially disastrous consequences this will inevitably have on democracy and freedom. Political opinion and expression are now open to censorship by the current ruling party. Inevitably one day that same state will come knocking at their door to take them away as well, and then there will be nobody left to stand for them. God First, Christians Second and Everyone else Last In order to replace the freedom and civility that Western society has enjoyed because of its Judeo-Christian roots, the secularists need to remove the Christian God from Western society. When the Christian God is gone His values will follow after Him. First the Theory of Evolution was given the authority of an ex cathedra pronouncement from the Pope. This supposedly destroyed the need for God as Creator of the universe. From this Christian principals lost all divine authority and became merely cultural mores. We now live in a time when God has been sufficiently separated from our culture by the secularist

conspirators that they can now make the very mention of a biblical principle in public illegal. The saddest part is that as they dismantle our hard-fought freedoms, cleverly annulling them right under the electorates noses, the politically and philosophically uninformed cheer.

4: Telling the Truth: Evangelizing Postmoderns by D.A. Carson

Telling the Truth can help you lay the groundwork necessary to point biblically uninformed, postmodern men and women toward an encounter with non-negotiable truth -- an absolute revealed in the Bible that points to the reality of sin and the need for a Savior.

Learn more about Mitch at his website: A vision, first shaped in a clay mold, was later transformed into seven of the most magnificent vehicles ever crafted—the Bugatti Royales. These breathtaking vehicles were launched just as the world economy began to sour on the verge of the Great Depression. All seven had been built by They were enormous, with a The Bugattis were rolling sculptures. Briggs knew that four of the Bugattis had already been sold, and the seventh one made had been destroyed by fire. But the remaining two were still missing. One piece of sculpture struck Briggs as unique. It was a statue of a boy kneeling before his father. Etched into the stone were the words, The Prodigal Son Returns. It was a beautiful work of art by Rembrandt himself—Rembrandt Bugatti, that is. There was all business. However, you are welcome to take a look around. He glanced into the rooms as they passed by and noticed all of them were empty. It seemed that the cost of the war had wounded even those whom society had previously deemed untouchable. Therese stopped at a mahogany door and reached for a key. Years had passed since anyone had entered this forgotten place—until now. As she swung the door open, Briggs noticed that this room was still fully furnished. Inside was a beautiful wooden desk and two leather chairs facing an old, red-brick fireplace. In the far corner, a sledgehammer stood propped next to a gas lantern. Therese waited in the doorway as Briggs stepped inside. It had been years since her father had passed, and this unexpected visit had flooded her with forgotten memories, none of which had occurred in this room. Cunningham, what is it you do? And, as promised, the refrigerators are outside. He was here to find an authentic original. Without another word, he picked up the sledgehammer and pounded into the center of the wall. As he did so, pieces of brick scattered in all directions. Therese was stunned by this sudden burst of destructive energy, but she continued to watch, a bit bewildered by what unfolded before her. Even though reluctant to admit it, she was captivated by what this American might find hidden after all these years. All the while she told herself that her memories of her father and the legacy he had left behind were greater than any artifact that might now be uncovered. Thirty minutes later, Briggs and Therese stood in front of a small black hole. With one final grunt, he pulled a pile of bricks out of the opening. As the bricks tumbled at his feet, he grinned and turned toward Therese. The moment of truth. She lit a flame and handed the lantern to Briggs. Now she stood by his side and followed the glow that illuminated what was behind the wall. What they unveiled was a forgotten garage, built to protect two pieces of art that no one believed still existed. What a day this had been! It had cost him a mere fifty thousand dollars and two refrigerators. Now that he had found them, he knew he must restore the automobiles to their original, authentic condition. Briggs Cunningham was an American adventurer, a risk taker, whose heart beat to build the fastest cars on the planet. He was also a treasured acquaintance of mine who shared his love for rare automobiles with me. I remember strolling through his museum as he shared the Bugatti story. What always remained true about Mr. It was a dream that he believed one day would come true. He never gave up, using every resource at his disposal to fuel his treasure hunt until he found what was needed to complete the authentic restoration. How can I restore the truest desires of my heart? As in the case of Ettore Bugatti and his magnificent creations, an authentic collector car reflects the design of its designer. This is the design that Briggs Cunningham worked so tirelessly to restore, the same design that the Designer desires to restore in us. The Desire of the Designer Each collector vehicle begins life as a clay mold that carries the handprints of the designer who fashioned it. That design flows from the heart of its creator. Like a collector car, we also began as clay molds in the hands of the Designer who breathed life into us Genesis 2: Our deep, inborn desire for authenticity originates from the One who designed us from the inside out. Authenticity, one of the highest values in our postmodern culture, aligns our lives from the inside out. Pretense, the opposite of authenticity, misaligns our lives from the outside in. Pretense focuses on the outside at the expense of the inside. In the collector car world, we call this a cosmetic restoration—a vehicle is spruced up on the outside just enough to

fool others that it is restored. This process never satisfies. When we are uninformed, unaware, or unbelieving, we often pretend that we are the ultimate designers in our lives. Consequently, we pretend with ourselves, with God, and with others that we do not need inside out restoration. Those of us who continue on this path live our lives trapped in continual, progressive pretense that leaves us dissatisfied. In life, our desire to be restored comes as a result of the damage, the dings, the rust and the corrosion that comes from trying to live lives our own way. We hear it in the countless whispers of anyone who longs to be brought back to a life that restores him from the pride-filled addictions that leave him destroyed. The Restoration Process A life of pretense keeps us unrestored; therefore, a life of authenticity is impossible without restoration. He has a firm belief that this dusty, rusty, dinged-up old crate can be remade to the specifications of the designer. This optimist, this visionary, surrenders his old basket-case of a car to a restorer so that the restoration process can begin. During the process, the car is disassembled and the individual parts are restored, piece by piece. After each part of the car is restored, it is carefully reassembled. As the owner displays his pride and joy, others learn from his experience and dedication. However, even the most detailed, correct restorations lose their luster over time. The car gets dinged again, the paint fades, the interior tears, the tires wear, the engine grows tired and the metal rusts. The same is true for our lives. First, the old is surrendered. Like a classic car that needs restoration, each one of us must surrender our old basket case of a life to the Restorer. Second, the pieces are surrendered. The Restorer begins to disassemble and renovate the components of our lives, piece by piece, whether they be unrestored or self-restored. Third, the new is surrendered. As the restoration process unfolds, we learn that we are designed to bring authentic restoration to others. We surrender the new for this purpose and continue to surrender any old parts that corrode again over time. On our restoration journey our resolve can fade, tear, wear, grow tired, and become rusty as we occasionally turn from the Restorer in an attempt to restore the individual pieces ourselves. Pride deceives us into either believing that our self-restoration attempts are working, or thinking that we cannot bring a particular piece to the Restorer more than once. Consequently, pride leaves us questioning how we are supposed to surrender that one last piece of our lives. Pride is the Lock on the Human Heart; Humility is the Key Imagine the inner workings of a lock fashioned with two concentric cylinders that are held together by four spring-loaded pins. A key is the perfect combination for each respective lock. It pushes up the spring-loaded pins high enough so that the innermost cylinder can turn freely inside the outermost cylinder, unlocking the door. If by inserting the key we say we are surrendering the key to the lock, then partially surrendering the key into that lock will never open any door. Only fully surrendering the key will unlock it. In order to be restored to authenticity, we must humbly and fully surrender our hearts, desires, and lives to the Restorer. The inner cylinder represents our spiritual heart. The four pins are indicative of its four chambers. The outer cylinder illustrates our four primary, God-given desires both the chambers of the heart and the four primary God-given desires are defined later in this chapter. When the key is fully surrendered into the lock, all four pins pass through the inner cylinder, representing the heart, and the outer cylinder that encompasses our four primary desires. The lock is opened, which allows us to open the gate to the three key resources of our life: When we unlock this gate, our lives are unlocked and opened to a restored life of authenticity. This newly surrendered life is measured on the basis of godly wisdom, not by any temporal measure of success. When paired with our current metaphor, this kingdom perspective comes into clearer view. It is one of the most profound expressions of Christ living within us. When we fully surrender the key of humility into the lock of our human heart, we open wide the gate to the kingdom of heaven in our lives.

5: Why Do I Do That? | Midwest Christian Outreach, Inc

In Chris Altrock's book, "Preaching to Pluralists" he lays out seven characteristics of postmoderns: Uninformed about Christian basics Interested in spiritual matters.

Jim Leffel We live in strange times. When I was in college twenty years ago, Christianity was under fire because it was thought to be unscientific - and consequently, untrue. Today, Christianity is widely rejected, not because it was critically examined and found wanting, but merely because it claims to be true. Increasingly, American academics regard claims to objective and universal truth as intolerant and uninformed. What accounts for this bizarre and growing consensus? Postmodern ideology rejects the authority of reason and views all claims to objective truth to be dangerous. For these enormously influential thinkers, truth is political and created by "belief communities," not discovered rationally and objectively. That the academic community is experiencing a major ideological revolution is beyond doubt. Like all intellectual movements, postmodernism deeply effects the broader culture. In this article, I will show how popular religious views mirror academic postmodernism, then clarify the challenge of this new consensus for the church. Abigail Van Buren has provided America with practical advice on almost every problem imaginable. No where does her advice reflect the spirit of the age more than with religion. A few years ago, "Dear Abby" provided advice about how to handle religious disagreements. In it, Abby entertains the following criticism of a previously published column: Your answer to the woman who complained that her relatives were always arguing with her about religion was ridiculous. You advised her to simply declare the subject off-limits. Are you suggesting that people talk about only trivial, meaningless subjects so as to avoid a potential controversy? It is arrogant to tell people there are subjects they may not mention in your presence. Two principles implicit in her comment show how thoroughly the postmodern hegemony in academics is fueling cultural attitudes. Understanding these new, broadly held convictions, is essential both for reaching non Christians in our culture and for the ongoing vitality of the Christian church. Intolerance used to refer to bigotry or prejudice. That is, judging someone or excluding them because of who they are. But now, intolerance means that simply disagreeing about beliefs is wrong. The recent movie "At Play in the Fields of the Lord" illustrates this point. In a conversation between an Amazonian Indian and a Christian missionary, the Indian says, "If the Lord made Indians the way they are, who are you people to make them different? Today, fundamentalists are those who believe that religious truths are objective and therefore subject to rational investigation. Postmodernism means the death of truth We are witnessing a broad based backlash against reason in our culture. This backlash is widely promoted in contemporary higher education. So its best to make no claims to truth at all. Rejecting objective truth is the cornerstone of postmodernism. In essence, postmodern ideology declares an end to all ideology and all claims to truth. That question requires us to understand how postmodernists conceive the past three hundred years of western history. Naively, postmodernists charge, modernists assumed that the mind was a "mirror of nature," meaning that our perceptions of reality actually correspond to the way the world is. From this presumption, modernists built a culture that exalted technological achievement and mastery over the natural order. Expansion-minded capitalism and liberal democracy, outgrowths of modernist autonomous individualism, subjugated the earth to the eurocentric, male dominated paradigm. But modernism planted the seeds of its own undoing. As arrogant, autonomous modernists conquered the globe and subjugated nature in the name of progress, oppressed and marginalized people have responded. Postmodernists say that the idols of autonomous reason and technological proliferation have brought the modern age to the brink of disaster. The "myth of progress" ends up in a nightmare of violence, both for marginalized people and for the earth. Rather than seeing humanity as an ocean of individuals, postmodernists think of humans as "social constructs. Rather than conceiving the mind as a mirror of nature, postmodernists argue that we view reality through the lens of culture. Consequently, postmodernists reject the possibility of objective truth. Reality itself turns out to be a "social construct" or paradigm. In the place of objective truth and what postmodernists call "metanarratives" comprehensive world views , we find "local narratives," or stories about reality that "work" for particular communities--but have no validity beyond that community. Postmodernists hold that the pretense of objective

truth always does violence by excluding other voices regarding other world views to be invalid, and marginalizing the vulnerable by scripting them out of the story. Truth claims, we are told, are essentially tools to legitimate power. A growing number, especially among the emerging generation, believe that reason and truth are inherently political and subversive. According to the voices in contemporary culture that shape "Generation X" thinking, claims to truth are clever disguises for the pernicious "will to power. Openness without the restraint of reason, and tolerance without moral appraisal are the new postmodern mandates. European history is mixed. Postmodern critics of Enlightenment humanism accurately draw out the legacy of autonomous and fallen human beings. Common assertions that Christians are "arrogant" for accepting the universality of biblical truth turns out to be profoundly intolerant. Simply believing is justification enough. Striving together to discover spiritual truth through debate and spirited discussion is out, because no real difference exists between what a person chooses to believe and what is "true for them. Few people understand much about them. Yet conventional wisdom is that they all teach pretty much the same thing. The real concern is finding spirituality that "fits. Only one out of every six adults strongly disagreed with this view. America is a religious smorgasbord. The only question seems to be "what are you hungry for? An impressive majority of Americans believe that truth is relative. Still fewer have any clue about how their beliefs practically relate to their own lives. In general, people are more ideologically confused than deeply committed to their convictions. Postmodern ideologues have been successful in transforming ideology into popular zeitgeist. If we are free from the constraints of rationality, nothing separates truth from self-delusion. The age of anti-dogmatism ends up being the age of anti-intellectualism. The tyranny of truth has been replaced, even among academics, for self-empowering stories. And these stories typically function at the expense of truth. Christians need to be respectful of what others believe and of the traditions and experiences that form those beliefs. But the postmodern demand to uncritically accept all religious beliefs as true at least for the person who believes them is fanatical. Beliefs formed in the postmodern climate of openness and tolerance create a firewall against genuine and substantive dialogue about spiritual and moral truth. History offers sobering testimony to the high price such anti-rational dogmatism. Since faith is rooted in the practical matters of personal taste and experience, the tendency is to adopt and abandon beliefs according to the demands of the moment. Remember, truth is a human creation, not something we discover independently of ourselves. So if a truth no longer satisfies, just move on to something new. First, while the culture is more open to spirituality now than in the past several decades, the church is substantially unprepared for effective evangelism. Evangelicals have been slow to discern the "spirit of the age. So what about the task of evangelism? If all religions are simply culturally conditioned avenues to the same God, then no one is really lost. Spiritual darkness is not really darkness, but merely a different shade of light. Barna notes that the logical extension of this syncretism is a growing lack of interest in evangelism. He states, It was instructive to discover that less than half of the born again Christians and those who attend evangelical churches strongly agreed that they have such a responsibility [to reach the lost]. And the hallmark of the evangelical church is a passionate commitment to evangelism. So how have so many evangelicals come to think this way? Nowhere has this absorption of postmodern ideology been more evident than with the emerging generation. Thoughtful Christians recognize that this generation lacks meaningful exposure to the gospel more than any previous generation in American history. But without the unwavering resolve of the church, fueled by a deep conviction that the gospel is absolute truth, young women and men will not be reached for Jesus Christ. The last thing this generation needs is for the postmodern consensus to guide the church. Working with them is like peeling back the layers of an onion. I hear all of the reasons why truth is dangerous and how reason is merely an oppressive Western "construct. For all but a deeply committed few, postmodern ideology is a veneer. Understanding postmodern reasoning and having thoughtful responses to it enables Christians to effectively communicate the gospel of Jesus Christ. I have a second concern about evangelicals today. While the church is distinct from the culture in terms of its values, we are very much like the culture in terms of how we think about those values. But what grip do we have on them? It seems likely that for many Christians, values are merely a part of their identity with the Christian subculture. There is a necessary connection between spiritual truth and moral absolutes. Because God is the infinite, personal Sovereign of creation, his nature is the only objective foundation for

ethical values. To the extent that truth about God is cast in terms of culturally relative beliefs, biblical morality must follow.

6: Postmodernism and the Death of Santa Claus | Kingdom Living

The spiritual world, which existed beyond the five senses, controlled the happenings of the physical world. Biblical Christianity was readily accepted during this premodern era. Church dogma was also readily accepted and evangelism came in the form of proclamation (cf. 1 John , 5).

Paul Mumo Kisau Category: Later on, the Apostle Peter echoes these words without apology: These absolutes of the Christian message suffered in the advent of modernistic worldview and now suffer more from postmodernism. The question that begs an answer is: What does postmodernism mean for evangelism today? We must begin our discussion with a historical survey that will trace the winding path through which postmodernism has come to us. This will then lead to the question of evangelism in a postmodern world.

Premodernism This worldview dominated the medieval times until the French Revolution. The existence of God was taken for granted and the spirit world was taken as a fact. The spiritual world, which existed beyond the five senses, controlled the happenings of the physical world. Biblical Christianity was readily accepted during this premodern era. Church dogma was also readily accepted and evangelism came in the form of proclamation cf. People were expected to believe the truth of the Bible without question.

Modernism Premodern era values began to be undermined by the advent of the first Renaissance followed by the Reformation. The real threat to premodernism was, however, the Enlightenment era. What had been taken for granted as the source of authorityâ€”Church and the scripturesâ€”was put to the test. The philosophers sought to free humanity from the bondage of superstition and bring them to the land of religious freedom. In this land, rational inquiry, empirical evidence and scientific discovery were of cardinal importance. The tables of religion were overturned and in their place human reasoning was enthroned. Some found it easier to become deists and to think of God as one who created the world and the universe and then walked away. Here God could exist and be worshipped, but human reasoning was still the final authority. Many people perished and many more were displaced. Human reasoning had failed to bring the desired success that was propagated by its proponents. The death nail came down at the fall of the Berlin Wall in so it is argued since Marxism had tried to put into action the tenets of the Enlightenment.

Postmodernism With the demise of modernism, a new worldview was born. Tolerance is the supreme virtue and exclusivity the supreme vice. Truth is seen as being personal. It is not something that one searches and finds; rather, it is something that one creates. Evangelism Jim Leffel captures the spirit of the age of postmodernism aptly: Increasingly, American academics regard claims to objective and universal truth as intolerant and uninformed. How can one attempt to convert someone to Christianity seeing that each person is entitled to his or her own beliefs? To evangelise then would be viewed as religious intolerance, or as Leffel puts it: This thinking has entered into the Church through the back door and hence there is no commitment to evangelise among many evangelicals. The challenge of postmodernism culture must be dealt with at the congregational level by igniting the spirit of evangelism among believers. The message of the gospel must be heard in order to bring the desired effect of conversion. The seed, the word of God, needs to be scattered by someone cf. The harvest need not be aware of its readiness; it is the farmer who knows when to harvest. In the same way, the Church must pray for the owner of the harvest to raise up harvesters even in these days of postmodernism where truth is supposedly rejected and religious freedom advocated.

Methods of Evangelism In the mid-twentieth century, various methods were devised to evangelise humankind. The problems these Laws encounter in the postmodern worldview is their proclamation nature which is rooted in scripture. The postmodern worldview rejects absolute truth and therefore cannot be reached by such declarations alone. However, this does not negate the Four Spiritual Laws, since they still find their place alongside other methods. We must adjust our methods of evangelism if we are to reach the young people today. The older people are still sympathetic to the gospel, but the young ones live in a culture that is bent toward accommodation. All faiths are taken to be personal and hence are seen as being superior to the others. Although the postmodern worldview rejects absolute truth and advocates for wide choices in religion, there remains an open door in the hearts of many. People are looking for solutions to meet their problems and the gospel that comes to meet that need will find room in many hearts today. Like

Jesus, it is important for evangelists to propagate the gospel through the open door of felt needs. Jesus always reached the hearts of the people by meeting their felt needs, whether they were physical, social, emotional or spiritual. If the evangelist knows God, knows self and knows the people, he or she will be an effective communicator of the gospel. Examples of felt needs evangelism include running specific seminars to meet physical issues. These can include health issues forums, social forums, woman issues or wholeness seminars. Such seminars can then integrate Bible teaching in a non-threatening way, using the rest of the methods discussed below. People are searching for answers to their felt needs and as we meet those needs the fundamental needs will be filled as well. The age-old parable method employed by Jesus in the first century finds attraction in the postmodern context in the sense that it is non-threatening and at the same time allows the listener to draw a conclusion. Parables offer the listener an opportunity for active participation. Cartoons represent a non-threatening medium because although they include human voices, they are not human. Children enjoy cartoons and such a method will attract them to the gospel. Research has shown that most people come to faith before the age of eighteen and cartoon evangelism has the opportunity to capture a whole generation. Personal testimony has more value than a dry message and people will not argue as much against a testimony. A testimony is a powerful tool since in it one shares personal experience. Jesus always sent people away to share their experiences with others. Indeed, the first disciples were to be simply witnesses Acts 1: In the same way, we are called to be witnesses of our experience with Jesus. Internet chat rooms are very important mediums of evangelism for the postmodern generation. A team of dedicated chat room evangelists can reach the young people online with the gospel through this means. The danger of junk email might make this method unlikely, however, there are people out there who might be willing to read a catchy message in their email inbox. The entry point could be for Christians to reach their non-believing friends since it might be easier for them to communicate the gospel this way. This will also be a polite way to follow-up with people who may have visited a church or spoken with an evangelist. Again, various topics of interest or friendship evangelism can be conducted through email. The Church could also invest in developing Internet-based solutions much in the same way as yahoo and hotmail, where gospel pop-ups would be displayed for evangelistic purposes. The April issue of Lausanne World Pulse featured articles on a number of ways the Internet is being used for evangelism. Designing interesting screensavers for evangelism is another non-threatening method of evangelism. There is a need to design interesting and eye-catching screensavers since many people spend their time in front of their computers. Reaching the Postmodern Generation Below is a comparison⁴ of postmodern evangelistic methods versus previous modern methods.

7: Postmodernism: The 'Spirit of the Age' | Xenos Christian Fellowship

Download or stream Telling the Truth: Evangelizing Postmoderns by D. A. Carson. Get 50% off this audiobook at the AudiobooksNow online audio book store and download or stream it right to your computer, smartphone or tablet.

8: The Indomitable March To Global Tyranny | Seriously Christian

And, perhaps any denial of such a spiritual order, or the affirmation of such an order without reference to the material universe, is essentially what it means to be postmodern. But it is also more than this.

9: Preaching to Pluralists by Chris Alrock | Kingdom Living

I have been reading an excellent book by Chris Alrock called Preaching to www.enganchecubano.com book starts with a problem - preaching without recognizing the rapidly changing demographic and cultural landscape in America is less effective than it can be.

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