

Postmodern Challenges for the Family: An Examination of Detrimental Influences and Biblical Responses

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Introduction

Proponents of postmodernism attempt to replace established interpretations of knowledge with cultural relativism by ignoring foundational truth and re-classifying traditional belief systems as oppressive. Postmodern thinkers generally resist precise definitions, but a common tendency includes the rejection of absolute truth with an emphasis on personal opinions and beliefs relative to each individual. While one might expect to observe postmodern thinking in the works of atheists or agnostics, some Christians also promote a form of relativism associated with postmodern methodology.

The approach may appear to some observers as a new philosophy or movement; however, examples of worldliness can be found throughout the Bible. In the Old Testament, the people of Israel accomplished mighty deeds when following the commands of God, but they faced judgment when they turned away from God to worldliness. In the New Testament, Christians experienced spiritual revival and blessings when following the will of God, but suffered consequences when yielding to carnal desires or elevating the value of human intellect above God.

An exaggerated affection for human culture or worldliness might be expected among unbelievers, but God required Christians to reject such practices throughout church history. A basic understanding of the attributes of God reveals the authority of God over all of creation. Postmodern Christians often reject biblical inerrancy, doctrinal principles, and denominational standards with misguided effort to attract non-Christians.

The influence of postmodern thinking has gained acceptance across various aspects of American society, including churches. As influences of the secular culture spread across the United States, some Christians have experienced a figurative dilemma by attempting to stand with one foot in the world and the other foot in the church. When church leaders bring worldly pursuits into churches, promote

relativism, provide entertainment, and emphasize personal experiences rather than Bible-based theology, the acceptance of worldliness negatively impacts families.

Parents must decide whether to compromise with the folly of man or stand with God. Ultimately, Christians may receive comfort in knowing that God defeated the power of sin, and the Heavenly Father still acts to accomplish His will with perfect timing.

Identifying Postmodernism

Postmodern thinkers reject absolute truth and prefer relativism, so difficulties arise in defining the movement with precision. One may identify factors or describe tendencies related to the methodology. Modernism appeared after the Enlightenment with an emphasis on rational thinking, scientific achievements, technological advancement, and a quest for truth ending in about the 1960s. In contrast to modernism, postmodernity began to gain popularity in the 1970s.

Proponents of postmodernism generally reject rationalism and science as absolutes, suggesting that truth claims result from factors such as race, gender, and culture. Paul Enns wrote, “Proponents reject the notion of reason as an absolute; they do not accept science as legitimate seeing it as ‘mere narratives.’”¹ Postmodernists view truth as opinions based on an individual’s cultural background. Philip Johnson summarized as follows: “These thinkers further maintain that ‘metanarratives’ should be deconstructed or rejected. A metanarrative is simply a comprehensive worldview [or] a big picture explanation of life and the universe.”² The purpose of deconstructing metanarratives includes an attempt to remove social biases and opinions that have oppressed people historically.

Since a basic presupposition of postmodernism includes the rejection of truth, proponents generally oppose biblical inerrancy. Postmodernists view a non-negotiable fact such as biblical inerrancy as offensive. Brian McLaren serves as an example of one of the more prominent advocates of applying postmodernism to Christianity. In *A New Kind of Christian: A Tale of Two Friends on a Spiritual Journey*, McLaren presented a dialogue between two fictional characters in an attempt to establish the need for a new kind of Christian. Dan was depicted as a burned out evangelical pastor and Neo as a postmodern philosopher. Interaction between the characters served as a disturbing attempt to inform readers of the necessity for conforming to postmodern methods.

McLaren attempted to diminish the significance of biblical authority through the Dan character by claiming that the Bible emphasizes, “personal and contextual letters rather than timeless, absolute pronouncements or propositions.”³ Traditional Christians agree that the Bible includes epistles, but believe it contains clear requirements for pleasing God. D. A. Carson described the epistemological aspect of postmodernism:

It says epistemological certainty is undesirable because, apart from being intrinsically monofocal and therefore boring, it breeds absolutism that manipulates people and controls them, trampling on the splendid diversity of creeds and cultures and races that constitute humankind. Let the diversity flourish, but let none of the disparate voices claim to be true. Or better yet, let them all claim to be true but none in an exclusive or objective sense.”⁴

Postmodernity accepts many ideas and methods, including ideas which are diametrically opposed to one another. One may observe the irony of postmodern thinkers who accept almost any personal opinion as valid, but reject biblical inerrancy because of the truth established with the commands, principles, and examples found in the Bible.

Because of the postmodern affinity for human experience and culture, the movement can be described as a pursuit of worldliness. John MacArthur described an unfortunate trend for postmodern churches:

The notion that the church must become like the world to win the world has taken evangelicalism by storm. Virtually every modern worldly attraction has a “Christian” counterpart. We have Christian motorcycle gangs, Christian bodybuilding teams, Christian dance clubs, Christian amusement parks, and I even read about a Christian nudist colony. Where did Christians ever get the idea we could win the world by imitating it? Is there a shred of biblical justification for that kind of thinking?⁵

If a church relies upon the carnal desires of unbelievers to establish morality and outreach methods, the result will include an attempt to transfer the authority of God to sinful people. A basic understanding of the attributes of God, such as omnipotence, sovereignty, and transcendence, reveals that human culture cannot control God because God governs culture and all of creation.

The tragic story of Sodom and Gomorrah (Gen. 19:24; Ezek. 16:49-50) serves as a reminder concerning the necessity of turning away from sin to follow God. The repentance of Nineveh from worldliness at the time of Jonah demonstrated God’s willingness to forgive (Jon. 3). World powers, principalities, and worldliness are described as evil or corrupt from a biblical perspective (Eph. 6:12; 2 Pet. 1:4). Friendship with the world results in enmity with God (Jam. 4:4).

A significant emphasis of postmodernism includes the acceptance of personal narratives at the expense of traditional views of truth. McLaren attempted to redefine truth through the Neo character:

... the old notions of truth and knowledge are being... “deconstructed,” but we don’t need to get into all that vocabulary. The old notions are being

questioned. New understandings of truth and knowledge that might improve on them haven't been fully developed yet.... I'm not in any way saying truth isn't important. But I am saying that truth means more than factual accuracy. It means being in sync with God.⁶

McLaren believes the personal perspective of each individual determines acceptable behavior because facts only point to a person's biases derived from cultural experiences. An obvious fallacy associated with experiential truth includes the theory that experiences determine truth. The experiences of a child learning mathematical addition and subtraction cannot determine the correct answers. Facts and evidence provide proof for any culture. For example, God declared certain acts, such as murder and theft, are sinful for all people regardless of their experiences.

Traditional scholars recognize the difference between truth and knowledge. While the absolute truth of God exists as the ultimate standard, a person's knowledge may reveal an awareness or ignorance of the truth. David K. Clark described the relationship between truth and knowledge in this way:

Human persons see the world from particular locations within a culture or specific spots within space/time history (1 Cor. 13:12). Human knowledge also suffers the serious negative effects of sin (Rom. 1:24-28), but these limits do not entail that all human knowing is illegitimate, untrue, irrational, or unwarranted. Using a variety of strategies, humans test for truth, gradually sorting out better ideas and eliminating false ones.⁷

The differentiation of God's truth and human knowledge assists in understanding the goal for increasing human understanding to recognize absolute truth.

Ultimately, the validity of a truth claim revolves around factors such as logic, intelligence, and reality to demonstrate truth from error. Douglas Groothuis presented several theories to assist in determining the truthfulness of a statement: the Coherence Theory, the Pragmatic Theory, and the Correspondence Theory.

In determining truth based on coherence, one would consider the validity of a new idea in comparison with beliefs already established. A weak aspect of basing truth solely on coherence includes the possibility that some individuals may systematically hold false beliefs. A pragmatic approach would attempt to establish truth based on whether the idea generates a positive outcome. A weakness of pragmatism includes the possibility that a desired result may involve sinful activities. Correspondence Theory includes careful consideration of facts and evidence. Groothuis preferred to define truth according to Correspondence Theory:

A belief or statement is true only if it matches with, reflects, or corresponds to the reality to which it refers. For a statement to be true it must be factual. Facts determine the truth or falsity of a belief or a statement. This is the nature and meaning of truth. A statement is never true simply because someone thinks it or utters it.⁸

One may benefit by considering aspects from all of the theories to determine the validity of a particular truth claim, but the Correspondence Theory assists in separating opinion from truth.

The Bible warns about false teachers who reject the truth. Jeremiah and Ezekiel warned of false prophets (Jer. 6:13; Ez. 13:3). Jesus also warned that wolves in sheep's clothing can be identified by suspicious actions (Matt. 7:15). Paul described false apostles and deceitful workers who appear to serve as ministers of righteousness (2 Cor. 11:13-15). John mentioned the necessity of testing the spirits because many false prophets work in the world (1 John 4:1).

While the Bible avoids including a precise formula for determining truth, Scripture presents the truth associated with God. For this reason, one can establish the existence of truth with an application for all people. Moses taught that God is a Rock. His work is perfect. All of His ways are perfect. He is a God of truth without iniquity (Deut. 32:4). Jesus proclaimed, "I am the way, the truth, and the life" (John 14:6). The Bible also describes the Holy Spirit as a Spirit of truth (John 15:26).

Groothius described the necessity of presenting the truth in addressing postmodern churches: "Whenever post-conservative evangelicals depart from the correspondence view of truth—which is both biblical and logical—and thus sink into the postmodern swamps of subjectivism, pragmatism, or constructivism, they should be lovingly but firmly resisted. Nothing less than the integrity of our Christian witness is at stake."⁹

Postmodern Christians may attempt to redefine the truth and shame traditional thinkers into subjection with demands for tolerance, but traditional Christians recognize the deception by remembering that Satan may appear as an angel of light (2 Cor. 11:14).

Historical Secular Patterns

The philosophies of one generation often influence future generations. Christians may benefit from examining historical information. David Breese wrote *Seven Men Who Rule the World from the Grave* to demonstrate the impact of seven individuals whose influences continued well past their lifespans. Breese described four errors of Karl Marx (1818-1883) concerning economics, psychology, Communism, and theology. In describing the theological errors, Breese wrote:

Any system of thought that begins with the statement “There is no God” produces instant intellectual vertigo. Having no first principle, no epistemological foundation, it cannot prove secondary assertions, tertiary thoughts, or even up, down, or around. Logic that begins in midair cannot finally demonstrate the truth or falsity of anything.¹⁰

In *The Communist Manifesto*, Marx produced some theories that contributed to the thinking of postmodernism. Building upon Darwin’s evolutionary theory, Marx attempted to expand into other areas such as politics, capitalism, and sociology. Marx wrote, “Communism abolishes eternal truths; it abolishes all religion and morality instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience.”¹¹

The ideology of Marx also served as a challenge for the Church to promote a social gospel. In an attempt to justify Communism, Marx cynically wrote about a sociological connection to Christianity:

Nothing is easier than to give Christian asceticism a Socialist tinge. Has not Christianity declaimed against private property, against marriages, against the State? Has it not preached in the place of these charity and poverty, celibacy and mortification of the flesh, monastic life, and Mother Church? Christian Socialism is but the Holy Water with which the priest consecrates the heart-burnings of the aristocrat.¹²

Church leaders with Communist presuppositions might combine an emphasis on assisting the poor with rebelling against society to redistribute wealth because of their view of Jesus Christ as an economic liberator. For Christians who attempt to blend Communism with Christianity, the result includes Liberation Theology. Proponents of Liberation Theology describe the possession of wealth as sin and require the redistribution of economic benefits to redeem the poor.

This approach may also erroneously promote a blurring of national boundaries and challenge the authority of nations. Marx argued,

The Communists are further reproached with desiring to abolish countries and nationality. The workingmen have no country. We cannot take from them what they have not got. Since the proletariat must first of all acquire political supremacy, must rise to be the leading class of the nation, must constitute itself the nation, it is, so far, itself national, though not in the bourgeois sense of the word.¹³

While the ultimate goal for Marx included a world without social classes, Friedrich Wilhelm Nietzsche (1844-1900) held that the ideal man or *Übermensch*

(Superman) would overcome the less powerful. Some observers believe Nietzsche was the first postmodernist. In *Thus Spoke Zarathustra*, Nietzsche described God as an *Übermensch* created in the minds of people:

Once people said God, when they looked upon distant seas; now, however, I have taught you to say Superman. God is a conjecture, but I want your conjectures to reach no further than your creative will. Could you create a God? So be quiet about all gods! But I daresay you could create a Superman.¹⁴

Nietzsche questioned accepted philosophies to explain life from a particular perspective. Bruce E. Benson wrote, “Nietzsche’s exultation of the self can be seen as partly a mixed reaction to the decline of Christianity. On the other hand, by pronouncing the death of God in *Gay Science* he sees himself as simply stating the fact that Christianity is no longer a vital cultural force.”¹⁵ Nietzsche challenged thinkers to develop personal views concerning truth. The result included a liberation approach.

Ludwig Wittgenstein (1889-1951) developed a theory concerning the limitation of language as a deterrent for understanding truth. The theory appeared in a book entitled *Tractatus Logico-Philosophicus*. A later work, *Philosophical Investigations*, qualified some of the earlier material. Wittgenstein concluded that communication occurs within languages so limits arise to prevent an understanding of universal truth. Paul Enns wrote, “Ludwig Wittgenstein spoke of a ‘language game’ which so directly challenges modernity’s claim to derive and discern transcendent truths, objective reality, or moral norms.”¹⁶ He believed people play a language game to understand definitions of words just as they play a contextual game to determine nuances. For Wittgenstein, the game determines individual beliefs rather than reality.

Michel Foucault (1926-1984) adapted the views of Nietzsche with an emphasis on power to determine standards. He believed when individuals or groups establish control over others, the group in control determines truth. Political organizations, media, or special interest groups may seize opportunities to promote beliefs. Foucault attempted to demonstrate that truth revolves around the power utilized by individuals and institutions as sources of control. Foucault featured a cynical view of the prison system to illustrate a control mechanism in *Discipline and Punish: The Birth of the Prison*. Foucault wrote about the threat of penalties to control others and establish truth:

Throughout the penal procedure and the implementation of the sentence there swarms a whole series of subsidiary authorities. Small-scale legal systems and parallel judges have multiplied around the principal judgment: psychiatric or psychological experts, magistrates concerned with the implementation of

sentences, educationalists, members of the prison service, all fragment the legal power to punish.¹⁷

Jacques Derrida (1930-2004) promoted a system of deconstruction concerning the meaning of texts. William Edgar wrote, “Derrida finds them [sources of power] in various binary oppositions, for example, speech-writing, male-female, presence-absence, and so on. These oppositions are signs of the abuse of power, and thus of traditional structures that must be exposed.”¹⁸ Derrida attempted to expose language limitations on understanding truth in favor of strategies without absolutes for meaning to occur in the perceptions of individual readers.

Christian Influences

Church leaders may adopt similar philosophies, resulting in experimentation with established biblical principles. When churches implement secular innovations, worldliness can become standard procedure. Charles Spurgeon (1834-1892) spent the last few years of his life warning the Baptist Union to avoid a down-grade from the expectations of God. In 1887, Spurgeon wrote an article in *The Sword and the Trowel* asking churches to exercise caution with respect to the slippery slope:

Our solemn conviction is that things are much worse in many churches than they seem to be and are rapidly trending downward... A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching.¹⁹

Spurgeon sounded an alarm that preachers were increasingly impacted by Darwinian thought and rejection of biblical authority. The evolutionary views popularized by modernism started to erode biblical doctrine.

John MacArthur summarized the Down-Grade Controversy: “False doctrine and worldliness—the same two influences Spurgeon attacked—*always* go hand in hand with worldliness leading the way... Early modernists were not trying to hit at the core of biblical faith; they were simply trying to make Christianity more palatable to a cynical world.”²⁰ About one hundred years after the time of Spurgeon, MacArthur warned of the similarities between the marketing approaches of the contemporary church and the down-grade that Spurgeon identified.

When Christians cease to view the Bible as authoritative and sufficient, any number of ideas may replace established biblical principles. Spurgeon blamed preachers for bringing into churches secular entertainment found in the theater at the time. MacArthur wrote, “In place of gospel preaching, this ‘new and improved’ variety of Christianity was substituting amusements. Spurgeon warned that many

were turning the church into a ‘play-house,’ allowing the values and techniques of the theater to invade the sanctuary of the Lord.”²¹

Spurgeon also partly attributed the demise of English preachers to the acceptance of German scholasticism at the time. One needs only to observe the spiritual condition of European churches today to confirm the accuracy of Spurgeon’s conclusion.

Al Mohler raised the question of how postmodernism gained acceptance in Western culture. Mohler described the connection between intellectual thinkers and postmodernism: “The problem with the Enlightenment was the totalitarian imposition of the scientific model of rationality upon all truth, the claim that only scientific data can be objectively understood, objectively defined, and objectively defended.”²²

When the highest priority of a Christian involves a scientific formula rather than God and the Bible, one should consider whether an idol has appeared. Believers may enthusiastically utilize technology and benefit from science, but Christians must insist on placing no other gods ahead of the true and living God. The first thought of a person in a crisis may serve as an indication of the depth of commitment and devotion. For this reason, God requires exclusive loyalty (Ex. 20:1-3). Matthew reminded Christians to seek first the Kingdom of God (Matt. 6:33).

Satanic influences may assume various forms and continue to deceive Christians until Christ returns. The examples of postmodern theories previously cited indicate that a consistent goal includes an attempt to establish control. Secular thinkers and postmodern Christians have attempted to question and replace accepted standards with different ideas concerning reality. James Parker described the self-defeating aspect of postmodernism:

Since postmodernists have shown their hand, one can easily avoid being taken in by their verbal con game. Most simply stated, postmodernism is guilty of being self-referentially absurd. When postmodernists give up the idea of objective truth, there is no reason whatsoever to take what they say as true—particularly since they have conceded up front that nothing is genuinely true.²³

In order to defend the foundational principles of the Christian faith, one may benefit from understanding some of the goals and tendencies of those attempting to generate change.

Biblical Responses for Families

As the appeal of postmodernism gained acceptance across Europe and in other parts of the world, the ideology spread across the United States, impacting churches. Christians may observe the influence through public education, movies, music, news media, politics, television programs, and other sources. Parents face

difficult decisions in teaching children to follow biblical principles concerning abortion, addictions, discipline, illegal drugs, gambling, gender identification, homosexuality, internet bullying, marriage and divorce, pornography, privacy in social media, violence, and other issues.

Christians may experience difficulties in an increasingly secular culture. Some believers may even have problems in finding employment in corporations and organizations that only tolerate politically correct beliefs, behavior, and interaction. They may experience difficulties living in a postmodern world if federal laws continue to rule against Christian principles.

When church leaders substitute motivational speeches, psychological lessons, and carnal music for sermons, the impact on families may include a lack of spiritual maturity. In addition, postmodern sermons may negatively influence families to become more tolerant of worldliness. Adrian Rogers preached a sermon entitled “Truth or Consequences” in which he illustrated the disturbing result of postmodernism on the American culture:

In 1962 [Engel vs. Vitale], the Supreme Court ruled that voluntary prayer in the classrooms, the public classrooms of the United States, is unconstitutional. Quickly, they followed that in 1963 [Abington School District vs. Schempp and Murray vs. Curlett], when they said we could no longer read God’s Word publicly in the classroom. It didn’t take them long [in 1980 Stone vs. Graham] to go to the next step that said the posting of the Ten Commandments on classroom walls is illegal; it is unconstitutional. And, then, in 1982 [McLean vs. Arkansas Board of Education], the Supreme Court ruled that we cannot teach that we were created by Almighty God. The teaching of creationism was ruled to be unconstitutional against the principles of this country. That’s 20 short years. In 20 years, 180 years of American history is reversed.²⁴

Since the United States judicial system refused to uphold established biblical standards, Rogers warned that the result would include an absence of Christian ethics and morality leading to the judgment of God.

One would expect God-centered churches to identify worldly methods and techniques in order to avoid errors. A spiritual renewal could sweep across the land if people acknowledge the holiness of God, as well as His love, and desire for people to repent of sin. David Wells presented a clear goal for the church of the future:

I want the church to be an alternative to post-modern culture, not a mere echo of it. I want a church that is bold to be different and unafraid to be faithful, a church that is interested in something better than using slick marketing techniques to swell the numbers of warm bodies occupying sanctuaries, a church that reflects an integral and undiminished confidence in the power of God’s Word, a church

that can find in the midst of our present cultural breakdown the opportunity to be God's people in a world that has abandoned God.²⁵

Once a church has tumbled down the slippery slope, church leaders may find the upward path difficult to navigate. As Moses led Israel back from the golden calf event, pastors must lead churches, and fathers must lead families today. One should understand the futility of salt without flavor (Matt. 5:13-14) or a light covered to prevent illumination (Matt. 5:15-16). Pastors must boldly declare the truth as set forth in the Bible without fear of political correctness from persons who promote worldliness.

Millard Erickson wrote, "The goal is to understand the culture, in this case, postmodernism, so that one may somehow communicate to its members, but without becoming a postmodernist in the process."²⁶ By understanding the culture, Christians may interact in the world without participating in sinful practices to compromise the foundations of the faith.

Conclusion

Among the disappointments associated with postmodernism, one may find comfort in knowing that God presides over the world with a perfect balance of justice and compassion. The staying hand of God brings stability to the world, and the patience of God allows additional time for others to receive eternal life. In the process of overcoming postmodern challenges, Christians recognize the necessity of obedience, determination, and dependence upon the strength of God. As with other situations throughout history, Christians rely on God to intervene as necessary to bring glory to His holy name.

In the Great Commission of Matthew 28:16-20, Jesus provided instructions for living the Christian life that apply until He returns. Jesus instructed the disciples and subsequent Christians to present the gospel, baptize new converts, and teach disciples to obey His commands. The commands of God appear throughout the entire Bible in addition to the gospels. Jesus also announced a promise of His enduring presence. When pastors intentionally implement the pattern found in the Great Commission, people benefit by hearing the truth. As church families increase in spiritual maturity, the truth as set forth in the Bible replaces postmodern ideas. Christians learn to flee from worldliness and experience joy by seeking to please God in all circumstances.

NOTES

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3. Brian McLaren, *A New Kind of Christian: A Tale of Two Friends on a Spiritual Journey* (San Francisco: Jossey-Bass, 2001), 24.
4. D. A. Carson, *Becoming Conversant with the Emerging Church* (Grand Rapids: Zondervan, 2005), 97.
5. John F. MacArthur, *Ashamed of the Gospel: When the Church Becomes Like the World* (Wheaton, IL: Crossway Books, 1993), 90.
6. Brian McLaren, *A New Kind of Christian*, 61.
7. David K. Clark, "Truth," in *Evangelical Dictionary of Theology*, 2d ed., Walter A. Elwell (Grand Rapids: Baker Academic, 2001), 1220.
8. Douglas Groothuis, "Truth Defined and Defended," in *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times*, eds. Millard J. Erickson, Paul Kjoss Helseth, and Justin Taylor (Wheaton, IL: Crossway Books, 2004), 65.
9. *Ibid.*, 79.
10. David Breese, *Seven Men Who Rule the World from the Grave* (Chicago: Moody Press, 1990), 83.
11. Karl Marx and Frederick Engels, *The Communist Manifesto* (New York: New York Labor New Co., 1908), eBook Collection (Accessed August 27, 2017).
12. *Ibid.*
13. *Ibid.*
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15. Bruce E. Benson, "Postmodernism," in *The Evangelical Dictionary of Theology*, 2d., ed. Walter A. Elwell (Grand Rapids: Baker Academic, 2001), 941.
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18. William Edgar, *Created and Creating: A Biblical Theology of Culture* (Downers Grove: IVP Academic, 2017), 42.
19. Charles Spurgeon, "Another Word Concerning the Down-Grade," *The Sword and the Trowel* (August 1887), 399.
20. John F. MacArthur, *Ashamed of the Gospel*, 23.
21. *Ibid.*, 205.
22. R. Albert Mohler, "What is Truth? Truth and Contemporary Culture," *Journal of the Evangelical Theological Society* 48:1 (Mar., 2005), 64.
23. James Parker III, "A Requiem for Postmodernism—Whither Now?" in *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times*, eds. Millard J. Erickson, Paul Kjoss Helseth, and Justin Taylor (Wheaton, IL: Crossway Books, 2004), 308.
24. Adrian Rogers, *Truth or Consequences*, Electronic Edition in WORDsearch Corporation: The Adrian Rogers Legacy Library (Nashville: LifeWay, 2010).

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26. Millard J. Erickson, "On Flying in Theological Fog" in *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times*, eds. Millard J. Erickson, Paul Kjoss Helseth, and Justin Taylor (Wheaton, IL: Crossway Books, 2004), 342.