

Philosophy of the Present Generation

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I. The axioms of the modern mind (philosophy of the present generation).

A. The only absolute is that there is no absolute.

1. Everything is relative.

a. This is why the average college campus is anti-everything.

b. Anti-traditional movement.

B. What can't be proven cannot be believed.

C. Scientific knowledge is certain.

1. Led to the worship of the shrine of science.

2. Our society is so suspect to change, and this particular axiom is being challenged.

D. No knowledge of existence after death.

1. This is under attack.

a. A new interest in the occult.

b. A new interest in the world beyond.

E. Real means "see and handle."

1. This is under attack by the Jesus movement.

a. The new Jesus movement is experiential.

b. The facts are not relevant.

F. Man is insignificant.

1. There is a direct causal relationship from axiom number three; whenever man worships science, man becomes nothing more than a machine.

2. Depersonalization has run rampant.

G. "I cannot help being what I am."

1. We are a product of our environment.

2. There is a loss of responsibility.

H. Freedom means doing what I please.

1. The produce of existentialism—there is no cause effect sequence.
2. Existentialism: the past is irrelevant, the future is irrelevant. One must live for the now.
3. Freedoms always have fences; it does not mean doing your own thing.

I. To be certain about religion is arrogant.

1. This is under attack.
2. Jesus movement finds certainty only in their religious experience.

J. The laws of nature determine everything.

1. The philosophy of this generation is a philosophy of despair, which is a practical form of fatalism.
2. Suicide is high on the college campuses.

II. Relevance.

A. If you are not speaking to these problems today, you are scratching men's ears where they do not itch.

III. Question and Answer Session.

A. Question: tell us more about the Jesus movement.

1. Its primary focus is on the experiential side.
2. Needs men to come in and give them a foundation.
3. Concern is that many will end up with trashed experiential experience; you have to know what it is that you are rejecting

B. Question: where is the movement geographically?

1. They are in warmer climates.
2. They are very open people—they want to be taught the word.

C. Question: elaborate on follow up experience with the Jesus movement.

1. Much work has already been done.
2. They need discipline to focus all of their commitment.

D. Question: what kind of questions are they asking?

1. They are not asking questions about the authority of the Scriptures.
2. They are asking about life application.

E. Question: what is the school doing to address the discipline issue within the movement?

1. Very little presently; addressed individually.
2. Speaker never takes attendance—one of the basic keys to discipline is turning a guy on in a much deeper level.

IV. Addressing the social challenge of Christianity.

A. Enrich your circle of friends. (Proverbs 17:17; 18:24; 27:6)

1. We have very few friends.
2. There is a vast difference between friends and acquaintances.
 - a. Friends can tell us our most glaring weaknesses in a gracious manner.
 - b. Friends are people you can share your most heretical idea and they will check you on it.
3. Levels of friendship.
 - a. Intimate Level.
 - 1) No threats.
 - 2) No keeping score.
 - 3) Can pick up the fellowship again quickly.
 - b. Personal Level.
 - c. Cultivation Level.
4. Friendship moves from the cultivation level into the intimate level.
5. It is important to develop friends outside your regular circles.
 - a. We develop tunnel vision when we limit our life to one area.
 - b. We are under the threat of “inbreeding.”
 - c. There is no such thing as a generational gap in the body of Christ.

6. Study suggestion: the concept of “hospitality” in the New Testament.
 - a. Invite nonbelievers to your home.
 - b. Your home ought to be a center of evangelism and enrichment.
 - c. The higher a guy goes in his profession, the lonelier he or she is.

B. Flow into the lives of people. (Philippians 2:19-20; Galatians 6:10)

1. Very few write letters of encouragement or show their thanks to people.
 - a. Personal example: a director and a pastor credit each other for the work of their ministry.
2. We need to encourage people in other ministries.
3. We need to encourage people of all walks of life.
 - a. Personal example: believers encouraging people in public administration.
 - b. Personal example: adopting other families for Christmas.

C. Keep the home fires burning. (1 Timothy 3:4-5)

1. We have a primary responsibility as a behavioral model.
 - a. Your disciples will do more that you do than what you say.
2. Your ministry in the home is a part of your ministry apart from it.
3. Your home needs to be a retreat if you are going to be effective in the ministry.
4. If you are not producing in the home, you tend to compensate through your ministry outside the home.

III. Question and Answer Session.

A. What do you do to keep ministering to your family in the midst of a traveling schedule?

1. Time is deliberately carved out for the family.
2. The important thing is not the amount of time you spend with your kid, it is the quality of time.
3. You have to enjoy being with both your spouse just as much as your children.
4. Children become such a heavy focus that the married couple sometimes becomes psychologically divorced—time must be spent with your spouse.
5. All the speaker’s recreational program is built around his wife.

Application Questions

1. Which of the axioms find its greatest relevance in today's belief system? Explain.

2. What threats do movements such as the Jesus movement that focus heavily on the experiential side of spirituality pose to Christianity? How should we address this in others as well as check it in our own lives?

3. What was the common theme that the speaker spoke on concerning the social challenge of Christianity? Which area of council is the most absent from your own life? How can you take steps to address this? Be specific.
