



Christian Perception of Post-modernity

BASSEY SAMUEL AKPAN

Department of Philosophy

University of Calabar

Cross River State, Nigeria

Email: samuelbassey15@yahoo.com

Abstract

Post-modernity is a term used to define our current era. It carries the philosophy of life of our epoch. Truth is only true in context, culture, society and no universal truth exists are basic tenets of post modernity. Universal beliefs on homosexuality, marriage and abortion are now having a new twist as regard to Post modernity. True Christianity is anti-postmodern; this is premises on the fact that Christians sees all knowledge and inspiration from one source which is Christ. Attempts have been made by many Christians to defend post-modern Christianity, which in my view is impossible. The truth of the Bible and God's Word cut across cultures and it is universal. This paper seeks to debunk postmodern ideal and assumes the fact that postmodern grand statement itself is self contradictory. It further looks at philosophers' attempt to arrive at objective truth. Reviewing Descartes and Husserl philosophy, it exposes why Descartes and Husserl's theory failed, as it attempts to use mortal reasoning to attain an objective knowledge. Christians attain this pure knowledge about Gods' Word through His Spirit as the Spirit of God bears witness that Christians are His, and His revelation to them is beyond corruptible human understanding.

Keywords: Postmodernism, Christianity, modernity, knowledge, truth.

Introduction

The importance of Philosophy cannot be over emphasized from persons to societies, countries and beyond. Everyone has a philosophy of life, same as cultures, society and countries. Understanding the philosophy of any person and group makes important genuine interactions and understanding. Philosophical era generally has been divided into three epochs: Pre-modern, Modern, & Postmodern. These three eras have a deep philosophical undertone which is unique to its age. It involves a way of thinking, writing and solving issues. This is not limited to philosophy as a discipline alone; it cuts across all discipline, as philosophy is often regarded as “the mother of all discipline” (Cellucci, 2015, p. 263). This is premise on the fact that every discipline has a philosophy and cannot do without one. In other to facilitate genuine interactions between people of this era, it is mandatory to understand the philosophical undertone of post-modernity. Post-modernity is anchored in relativity; it simply rejects absolute truth (Snell, 2009, p. 282). Today, numerous discourses on post-modernity would likely fall into this classification. Flooding the argument with books and articles, either criticizing or guarding post modernity, freedom, democracy, human rights are now watchwords postmodernists used to drive home their contention. Then again, large fragments of young Christians’ are becoming passionless towards standing up against post-modern stand. The commonness of postmodern thought represents a movement in the way individuals see truth. In spite of the fact that this movement has influenced numerous ranges of life in our way of life, it has had an intense effect on adherents, to Christians especially leading to lack of concern toward learning and honing rational theology among youthful devotees. This article will investigate the explanations behind the growing trend of postmodern thought, furthermore it tries to expose such logic as flaws while urging Christians to stand firm against postmodernism.

Postmodern Thought

Postmodern relinquishes modern thought, the humanist theory of the European Enlightenment. Modern period philosophy started with French philosopher René Descartes with his “methodic doubt” (“I think, therefore I am”) (Garber, 2002). The expression “postmodern” initially entered philosophy dictionary in 1979 with the publishing of *The Postmodern Condition* by Jean-François Lyotard (Gane, 2003). One approach to comprehend the transformative power it possesses is to consider the way post modernism has changed our state of mind about the world. The historical backdrop of philosophy down from the ancient period has been an endeavor to establishment objectivity. In essence, postmodern ideology declares an end to all ideology and all claims to truth. Post modernity arose from the ruins of the search for certainty, foundations, and even truth itself that had underwritten the West's belief in “advancement” of the modern period. Even in the field of the sciences it is finding its way. For instance, in opposition to the Newtonian physics spotlights in the belief in an absolute orderly mechanism, postmodern perspective is built by probabilities in light of speculations of relativity and quantum mechanics (Svozil, 2002, p. 285). Thus, the term postmodern can also be defined as the denial of the philosophical, social endowment and scientific research of the modern era. Post modernity, is not necessarily a rebellion against modernity (though some postmodernists see it that way), but a movement “after” it, a movement that builds upon it but, more or less, rejects modernity's strict rationalism.

Modernity is often pictured as pursuing truth, absolutism, linear thinking, rationalism, certainty, the cerebral as opposed to the effective -- which in turn breeds arrogance, and inflexibility, the lust to be right, the desire to control. Postmodernism, by contrast, recognizes how much of what we 'know' is shaped by the culture in which we live, is controlled by emotions, aesthetics, heritage, and in fact can only be intelligently held as part of a common tradition, without overbearing claims to be true or right. (Carson, 2005, p. 27)

Modernity, be that as it may, planted the seeds of its own demise. As Modernity has often vanquished the globe for the sake of advancement, those they persecuted and underestimated have progressively asked, “advancement toward what?” Postmodernists said modern era thought and mechanical expansion have conveyed us to the edge of debacle. The myth of “advancement” winds up in a bad dream of viciousness, both for the general population it minimizes and for the earth itself. This is the reason why many individuals today are occupied with primitive cultures and world views that advance the solidarity of mankind with nature, instead of humanity standing over nature. Postmodernists are of the opinion that everything is by choice. Postmodernists trusts that everything is about decision. Any universal moral code is denied; rather they build up a conviction of numerous and subjective good codes. There are numerous approaches to do things and not one. Preda summaries the above (2001):

This debate raised a series of questions about the validity claims of scientific theories, the nature of scientific truth, and the status of the knowing subject, arguing that: (a) all knowledge is contextual and local; (b) the validity claims of any scientific theory are not to be found in some abstract, universal criteria, but rather the results of either negotiated consensus or power struggles; and (c) as a consequence, the knowing subject does not dispose of universal criteria to ascertain the validity and truth of his or her knowledge. (Preda, 2001, p. 253)

Most importantly, modern period has never demonstrated that human reason can arrive at ultimate truths. As Christians, we have never accepted the modernist claim that technological advancement and human reason will solve all social problems.

Post-modernity is nihilistic. The Concise Oxford Dictionary sees nihilism as “negative doctrines, total rejection of current beliefs, in religion or morals” (Oxford English Dictionary, 2010). There is no position for absolute truth. Postmodernism rejects historical progress. The possibility that history is gaining ground is critical to modernism. Postmodernism rejects this thought for the most part since it depends on a meta-narrative (Lyotard, 1984, p. 884). Post-modernity rejects meta-

narratives because it is seen as an apparatus by which the individuals who are telling the meta-narratives tend to control others. Post-modernity rejects universality. Modernism tried to set up what was basic for all individuals in all times and places. Postmodernism rather centers not on all inclusiveness but rather relevance – what is novel to particular people and social areas.

Is Objective Knowledge Possible?

Strong skepticism is of the conclusion that absolute truth cannot be attained. Foundationalism has for quite a long time endeavored to react to skepticism. A standout amongst the most vital errands of this convention has been to ground all information on a totally certain premise. Whether the perfect has been to take after the model of Euclidian geometry and locate a certain fact from which all reasoning could be consistently concluded, or whether is to demonstrate the presence of a Supreme Being that allows the cognizance of an all-clarifying framework, the key component of the tasks has been the same: to ensure completely certain establishments for all kind of knowledge. Indeed, even all through the period of philosophy, from ancient period to postmodern reasoning is an endeavor to land at objective knowledge. Philosophy itself etymologically means “love of wisdom”, if possible to attain wisdom in its purest form. Many Western philosophers over years have pondered on the inquiry, what is the foundational substance of which every other thing is built (Simons, 2006). Thales was the first Greek thinker who offered a response to such request: Thales opined that this vital substance is water. Consequently for Thales, water is the fundamental solidarity in all things. Anaximander held that the primordial substance, the key stuff of which everything is made must be an impartial part, not the same as each one of the segments we know: intermediate and boundless. Anaximenes taught that the vital substance of the universe is air. While for Heraclitus, the crucial method for substance (all the reality of the situation) is change, for Parmenides, it is permanence. After arrangement of open deliberation by the ancient philosophers, Plato came on board to debunk all realist attempts to illuminate what foundational substance of things is made of. As demonstrated by Plato, the managing models were “forms” which have material articles

(properties) tied to copy. This has a connection to him specifying that there are two universes: our existential world and the world of form. The world of form is where truth and objective knowledge exist. For him, things in our material world are a mere photocopy of things in the world of forms. Man must seek to attain to this truth in the world of form. This is similar to most Christian belief of the spiritual and the natural world.

The battle for objective knowledge in modern era took an alternate turn in the philosophical undertaking of René Descartes and Edmund Husserl (Emmanuel, 2001). The most imperative legacy for contemporary reasoning is Descartes' thorough epistemological approach which he utilizes in explaining facts in metaphysics and the natural science. Both René Descartes and Edmund Husserl respect the prompt familiarity with our own particular sensations, experienced and tried to legitimize the conviction and self-confirmation of fundamental, indubitable knowledge. Descartes tested and at last rejected the lumbering and complex debates and theories of philosophers before him. Descartes utilized his famous dream theory to land at his decision (Kirkebøen, 2001, p. 174). As indicated by Descartes, when we dream we don't know we are dreaming until we wake up from our fantasy; then we realize it was just a dream. At that point, he poses a few question and uncertainty concerning our day to day life. How would we realize that whatever we are doing well now is not in a dream state? This drove him to question everything around him. His aim was to accomplish information with certainty. Objective knowledge that cannot be blamed, questioned, or faulted. In the process, he thought for a moment that for the insignificant certainty that he thinks implies he exists. Hence the expression "I think therefore I am" (cognito ego sum). This implies no discerning individual can question his presence as a cognizant speculation being while monitoring or pondering over anything (Ritchie & Portet, 2006, p. 570). Mental presence is quite sure than real presence for Descartes. Descartes went further to set up the presence of God. Edmund Husserl's also came with his transcendental phenomenology which can be conceived as an attempt of guiding the philosophical audience to embrace an idealistic and yet rigorously scientific conception of the totality of reality (Cobb-Stevens, 2005, p. 246). Modern science is, according to Husserl, epistemologically

unjustified and groundless. However, Husserl holds that even though Descartes realizes the essentially intentional nature of conscious acts, he misunderstood the manner of being of the “ego”. Thus, according to Husserl, Descartes holds naively that his essence is existence as a finite, “thinking thing” and rushes into inferring the reality of external objects from the immanent sphere of the “ego”. Husserl argues that the “ego” that Descartes discovers is the personal self, which is but a level constituted by the synthesizing acts of the transcendental ego. For Husserl, as for Descartes, philosophy begins from the destruction of unjustified beliefs and expands to the construction of a philosophical enterprise of reason. This two-fold task is what Husserl calls philosophy as transcendental phenomenology. Husserl stresses that although he accepts the Cartesian “ego cogito” as the absolute basis for all knowledge and meaning, there is an important variance of nuance in his and Descartes’ conception of how the destruction of former beliefs is to be carried out. Whereas Descartes speaks of methodological doubt, doubting everything around him to arrive at conclusion, Husserl speaks of methodological bracketing or (epoch). Thus, objectivity must always be understood as the correlate of transcendental subjectivity (Deutscher, 1980, p. 22). The problem of Husserl’s account is that if the transcendental reduction is properly carried out and with them all existential commitments, then how can one give a universally valid description of the transcendental phenomenological sphere and the correlation between transcendental subjectivity and the world, without relapsing back into the natural attitude? The distinctions, separations and analysis require a universally valid interpretation and description of the intuited essences which must be based on some criterion of validity and consistency. But such a criterion can only be one made in a language that is constituted by an already existing, language-using, inter-subjective community which shares a common world as the context and reference-point of that language. This implies that the transcendental bracketing cannot properly neutralize or interrupt belief in the existence of language, other subjects, or even the existence of the world same as Descartes “methodic doubt”. Ideal objectivity cannot be the accomplishment of the meaning-giving and meaning-fulfilling acts of transcendental subjectivity alone, since language itself functions as a transcendental condition for the very possibility of the constitution of

such linguistic objects. The ideal objects, such as essences, cannot have an existence apart from language. All this are an attempt to give an epistemological theory on the attainment of objective truth.

Can human intellect comprehend objective truth? Before going into what is objective and subjective truth let us first understand what subjectivity is and what objectivity is. There is always a reasoning ‘I’ within me. This ‘I’ is the subject of knowing something, just as English grammar has subject and predicate (object) in a sentence, for example, **I love food**. In this sentence ‘I’ becomes the subject, doer of the action, and food becomes the object. The moment someone looks at us we are reduced to a mere object, an object in his or her eyes. Therefore, we can be both subject and object. The idea of truth as objective is simply that no matter what we believe to be the case, some things will always be true and other things will always be false. Our beliefs, whatever they are, have no bearing on the facts of the world around us. That which is true is always true - even if we stop believing it and even if we stop existing at all. The simplest sort of discrepancy between subjective judgment and objective reality is well illustrated by John Locke’s example of holding one hand in ice water and the other hand in hot water for a few moments. When one places both hands into a bucket of tepid water, one experiences competing subjective experiences of one and the same objective reality. One hand feels it as cold, the other feels it as hot. Thus, one perceiving mind can hold side-by-side clearly differing impressions of a single object. From this experience, it seems to follow those two different perceiving minds could have clearly differing impressions of a single object. That is, two people could put their hands into the bucket of water, one describing it as cold, and the other describing it as hot. Or, more plausibly, two people could step outside, one describing the weather as chilly, the other describing it as pleasant (Yolton, 2001, p. 663). The problem of absolute knowledge has always been a recurring problem in philosophy. The argument is that it is almost impossible for a material being to attain pure metaphysical knowledge in its purest form with a mortal body. This is premised on the fact that as humans we are limited and not perfect and often sometimes see truth in subjective ways. Our culture, biases and prejudices will always play in our mindset whenever we seek to attain objective knowledge from our human level. Plato was right: pure

transcendental knowledge exists in the abstract world; but the question comes how a mortal man can attain this knowledge when he is a material being. With a specific end goal to comprehend total or objective knowledge, we should start by characterizing truth. Truth, as per the lexicon, is “adjustment to certainty or fact; an announcement turned out to be or acknowledged as genuine” (Rigoni, & Richmond, 2014, p. 16). Some individuals would say that there is no genuine reality, just observations and suppositions. Others would contend that there must be some supreme reality or truth. From a profound viewpoint, this kind of relativism results in religious perplexity, with no genuine religion and no chance of having a right association with God. All religions would in this manner be false in light of the fact that they all make supreme cases with respect to the great beyond. Christians believe that our being, existence and inspiration come from God alone. If a non-Christians will attempt to rationalize on that, he will be posed with a question how can we mortals attain such objective knowledge when we are imperfect being? The truth is this: Man is also a spirited being, despite our limited capabilities as mortal beings. Man also consist of spirit. Christians are God’s Spirit carrier; God created man and breath his Spirit into man and the bible says that “God is Spirit, and those who worship Him must worship in spirit and truth” (John 4:24, The New King James Version).¹ It also claim that “The Spirit itself beareth witness with our spirit, that we are the children of God,” (Romans 8:16). The bible further reveals that we get deep truth about God through his spirit, “But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.” (1 Corinthians 2:10). Though Christians believe that the knowledge of God can be gotten from our experiential world, but the deep things of the Spirit, channel the pure knowledge that cannot be faulted from God himself, not just by attempts to rationalize. As the bible claims, “But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned” (1 Corinthians 2:14). Through the spirit of God in Christians, we connect to our Creator and attain the truth of God’s word in its pure form. This implies that for Christians there is a medium in

¹ All further biblical citations are from this edition of The New King James Version by Thomas Nelson, 1982.

which the truth of God's word is revealed, it's through God's Word, God's Spirit, revelation and it is foolishness to those who attempt to attain it through human reasoning.

Christianity and Post modernity

Post modernity thought shows up all around in today's world. From our instructors, writers, legal counselors, judges, to political pioneers, all have been instilled. Post-modernity reigns even in churches and in our colleges and it is affecting everyone and the way things are said and viewed. The postmodern individual rejects the scriptural absolutes that there is an unchanging God, that God is sovereign, and that the best way to salvation is through the blood penance of Jesus. In this way, Christianity and the postmodern individual frequently don't have adequate shared view to permit appropriate discourse on otherworldly matters (Blanton, 2005, p. 97). The postmodern individual may inquire as to whether there is any such thing as truth and regardless of whether truth can be known either experientially or reasonably. In any case, when modernity first started to command common society's perspective, numerous people in the religious world were more than avid to attempt to get in venture with the soul of the age. Some deserted their confidence in the extraordinary components of Scripture and attempted to lessen the Bible's message to the ethical components of Jesus' instructions. As a result of the impact of modern period, numerous people allegedly relinquished the Bible, turning out to be much more profound otherworldly badlands. We are not living in the modern period any longer. Modernism is no more the most prompt philosophical peril confronting Christians, evangelists, and Bible instructors. This is the postmodern age, and post-modernity now acts in any event like extraordinary risk to reality of Christ as modern period ever did. Christianity, then again, is released as insignificant by society in general. As we have seen, the rationality of postmodernism is to a great degree ruinous, particularly so toward family values and morals in general. Christian leaders are stretched to the utmost, not only to respond to it effectively, but also to take the lead in maintaining the authority of biblical truth in all of life. The postmodern individual says that truth is comprehended with regards to one's way of life, individual experience and these perceptions thus ruled how the world is to be

deciphered. Rather than a target outright truth, i.e., God's disclosure, the individual watches and acknowledges what he considers being valid and false based on his encounters. This implies diverse societies and distinctive people will decipher reality in unexpected ways. As it were, what is valid for one individual may not be valid for another.

Christians' belief in a higher power sees truth as outright. Utterly basic to Christianity is the sovereignty of God (Trautmann, and Gijs, 2015, p. 2117) The Almighty orders and designs all that comes to pass, yet He is not the author of sin. He is working everything out according to His purposes. There is a big story which gives an overarching explanation of the world as we know it. This can be called a "meta-narrative." In the Greek, Meta means "alongside." Used in this context, Meta conveys the idea of an overarching purpose that gives meaning to everything in the universe. Over all the particulars of life there is a grand design and purpose for everything which originates in the heart of God. There is an explanation in all of history; this is foundational to our right comprehension of God and the Bible. This story and explanation have a strong bond to the Christian faith. Christians believe such story and hold it as truth. The postmodernist denies that there can be such an incredible concept as a meta-account. Rather, postmodernists trust that every individual builds his or her own "account," or reality, as a rule contingent upon one's own particular group of learning. The vast majority have been accustomed to speculation regarding two contending meta-narratives: the Christian one, which comprises the disclosure of God in the Scriptures, and the humanistic, rationalistic one of science, advancement. We should not be plagued by the resistance both to propositional truth and the statement in gospel proclaiming of target substances. The missionary Paul met something comparative in his visit to Athens. We should take after Paul's illustration. He started by indicating the way the Athenians worshiped. Paul uncovered the ridiculousness of this pagan worship by indicating the sacred place with the engraving "To the Unknown God" (Kenny, 2006, p. 441). Paul then started to build up what we now allude to as the Bible storyline. He started with creation and the way that our Creator has not left us but rather is in control of all history. Inside this system, Paul claims that men have to repent and get ready for the Great Judgment. Preaching in a postmodern culture requires that we lecture the actualities of the Bible

story-line with power and clarity. The recovery of genuine confidence is a colossal aid as we underscore the sway of God in creation, in shaping the ordinance of Scripture, and in everyday provision. God, in whom we live and move and have our being, is in sovereign control. Not a sparrow and not a hair of your head tumble to the ground without His insight and control. Such lecturing must throb with energy: God acts; He steps up. God is the God who did not wipe out humanity during the first revolts, the One who become a close acquaintance with Abraham, the God who composes His own particular understandings, who writes His own particular perpetual law. He is the God who accumulated His kin out of Egypt. Each minister can choose his own titles from the Bible story-line. Obviously, this is “scriptural religious philosophy,” the expression we use to allude to the dynamic self disclosure of the Triune God. His self-exposure achieves peak in the incarnation and will be culminated in the new paradise and the new earth. The God of the extraordinary is superlatively invigorating in light of the fact that He demonstrates with totally unusual insight and amazement.

Christianity in Postmodern World

We live in bizarre times. Not long ago, Christianity was under flame at most colleges since it was thought to be unscientific, and subsequently, untrue. Today, Christianity is generally dismissed just in light of the fact that it ceases to be valid (Logan, 2012, p. 348). Progressively, scholastics respect anybody asserting that objective truth or well known fact is prejudiced and self importance. In the postmodern atmosphere of openness and resistance convictions get to be obstructions against honest to goodness discourse about otherworldly and good truth. For instance, political accuracy promoters, for example, Stanley Fish, have contended that since all discourse is a political strategic maneuver, thoughts must be checked and oversaw, not sanely and productively locked in (Fish, 1994). History offers a notice that such antirational stubbornness can correct a high cost. To be sure, an overwhelming recorded and philosophical connection exists between postmodern “constructivism” and totalitarianism. Both reject target truth; both declare that there is no crucial human instinct or innate human rights; both commend the substitution of force for truth. Strikingly, real benefactors to the advancement of postmodern

philosophy, for example, Martin Heidegger and Paul de Mann, were profoundly dedicated fascists (Gene, 1993). Postmodern subjectivism likewise restrains a profound duty to one's own convictions. Since confidence is established in the functional matters of individual taste and experience, individuals have a tendency to embrace and relinquish convictions as indicated by the requests existing apart from everything else. All things considered, when truth is a human creation as opposed to something autonomous of ourselves, we may coolly proceed onward to some new "truth" at whatever point it suits us. How deplorable it is when companions let us know, "I attempted Christianity for some time, yet it simply didn't work for me." Such a perspective is contradictory to bona fide scriptural Christianity. Christ Himself asserted to be "the way, the truth, and the life." He said, "No one comes to the Father except through Me" (John 14:6). The apostle Peter added: "Nor is there salvation in any other, for there is no other name under Heaven given among men by which we must be saved" (Acts 4:12). We can't do away with the selectiveness of the Gospel, regardless of how disagreeable it might be right now. The Gospel of Jesus Christ is eventually insignificant on the issue that it is just one of numerous pathways to God. It is not the issue whether Christianity is valid or not: question regarding Jesus Christ's authenticity. This inquiry started my rational theology venture and my Christian voyage. God's truth is a basic part of God's character, His arrangement, and His message to the world. Truth is a basic piece of salvation and God's calling and reason for adherents. Jesus Himself said, "I am the way, the truth, and the life. No one comes to the Father, except through Me" (John 14:6). Jesus interfaces truth with defense and blessing saying, "you shall know the truth and the truth shall set you free," (John 8:32) and "Sanctify them by Your truth. Thy word is truth" (17:17). Being in reality, understanding reality, and experienced reality of the matter are standard signs of Christians (2 Cor. 4:2, 13:8; 1 Tim. 3:15; 1 John 3:18-19; 3 John 8). In addition, the character and capacity of God the Holy Spirit is about truth. He is even alluded to as "the Spirit of truth" whose essential capacity is giving testimony regarding truth for God's glory (John 16:13). Defiance to God fundamentally includes conflicting with truth. Importance and reason in life are modified by man's sinful viewpoint - prompting death. In this way, every man makes the right decision in his own eyes. Paul relates

wicked perishing with dismissing truth, “And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” (2 Thess. 2:10-12). The showdown between God's truth and man's evil is drastically imagined in the trial of Jesus before Pilate (John 18:33-38). Pilate spoke to the common force and as a result of the dismissal of religious Jews, Jesus was on trial. Pilate scrutinized the thought that Jesus was a King. However Jesus recognized being a ruler and said, “You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice” (John 18: 37). And after that Pilate, in his own dismissal of Christ as Messiah and King mockingly asked, “What is truth?” With this inquiry, he showed a dismissal of the very reality of truth uncovered and in Jesus Christ Himself. This is exactly why the numerous assaults on the honesty of the disclosure of God in the Scripture are so generally welcomed today. The developing dismissal of supreme truth is the centerpiece of a noteworthy development called postmodernism.

In our existential world, Christians need to verbalize the way that Christianity is complete and comprehensive. Post-modernity is a reasoning that trusts that each individual is qualified to a conviction framework, yet no one is qualified to declare that his/her confidence is better than the others'. This is overwhelming on grounds that the Bible announces that Christ is the Way, the Truth, and the Life - that He is the only way to the Father. I propose that the Bible content of the 21st century will be “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12). The Holy Spirit will witness to the truth He cherishes as we announce the uniqueness of Jesus disregarding the hindrances we confront in pluralism. As opposed to Islam, Christianity does not require coercive force and dangers of death with a specific end goal to see its message spread. The incarnation is one of a kind. From forever past, Jesus, the second individual of the Trinity, has taken masculinity to Himself. He is one of a kind; only he has carried on with an honest life. Not just did He not sin; He really satisfied decidedly all that God's law requires.

Conclusion

To rehash my presentation, post-modernity is relativism. It is a response against the intelligent truth structures of nature, mathematics, time, space, science, knowability, consistency, and so on. Be that as it may, there are still individuals who make inquiries instead of indiscriminately taking after trending beliefs and arguments, as our thinking is degenerated to relativism. Postmodern thoughts make numerous preservationist Christians worried. To be sure, the postmodern frequently scrutinizes parts of zealous society, and the postmodernism vocabulary sounds impervious to evangelical ears. Some Christians are already dancing to the tune of postmodernism. True Christianity can't grasp post-modernity, yet we should not withdraw to the slopes either. There are sure lessons we should gain from post-modernity. Post-modernity reminds us to forsake "truth as entry", but we must modestly assert that truth is regardless accessible. Post-modernity appropriately cautions us of the abuse of the scriptural meta-narrative, yet we should oppose the enticement to dispose of or water-down the meta-narrative. Rather, we should attempt to delicately, however legitimately, apply the scriptural meta-narrative to our lives and to our society. Post-modernity is a challenge that stirs us to the need to comprehend our connection and how it influences our translation. It is essential that we should not overlook the "open door" which post modernism believes and shares. We need to rise above ourself in order to know God more, and the force of the Holy Spirit through "open door" and not self-righteousness. Truth will be truth and exists in some place regardless of the attempts to arrive at it. Even the prominent philosopher Plato acknowledges that truth exists in the abstract world and everything in this physical world are mere replication of the abstract truth in the world of forms. Edmund Husserl and Rene Descartes believed that truth can be attained. There are self uncovering truths, revelational truth which is instant. We cannot disavow that. Postmodernism's grand statement "No absolute truth exists" is in itself faulty. This announcement is a talk of certainty and truth for them (postmodernism): thus implying anti-postmodernism. In all strict sense postmodernism's ground statement means that for the case that all truth are false, one truth is certain and absolute and it is the fact that no truth exists. This revelation made one of the American anti-foundationalist/

postmodernist Richard Rorty to decamp from postmodern philosophy. This alone is enough to suggest to man that in whatever mode of thinking imbibed by man towards truth, does not necessarily reject the fact that there is truth in its purest form. That most men cannot apprehend it due to our mortal and imperfect bodies does not imply that some men cannot attain it. Its fallacy to think that “some swans randomly sampled to be white means all swans are white.” It is called fallacy of hasty generalization. In the same vein that man has been randomly sampled not to have attained objective truth does not imply that some men cannot attain to it. Man is a spirited being, Christians are God’s Spirit carrier and the bible says that “God is Spirit, and those who worship Him must worship in spirit and truth” (John 4:24). Through this way Christian spirit connects to the supernatural and attains the truth of God’s world in its pure form. Only incorruptible body can attain incorruptible objective truth. This is the problem with Husserl and Descartes’ philosophy in their search for objective truth.

References:

- Blanton, P. G. (2005). How to Talk to Christian Clients about Their Spiritual Lives: Insights from Postmodern Family Therapy. *Pastoral Psychology*, 54(2), 93-101.
- Carson, D. A. (2005). *Becoming Conversant with the Emerging Church*. Grand Rapids: Zondervan.
- Cellucci, C. (2015). Is Philosophy a Humanistic Discipline? *Philosophia*, 43(2), 259-269.
- Cobb-Stevens, R. (2005). Husserl’s Phenomenology. *Husserl Studies* 21(3), 235-240.
- Deutscher, Max. (1980). Husserl’s Transcendental Subjectivity. *Canadian Journal of Philosophy*, 10(1), 21–45.
- Emmanuel, S. M. (2001). *The Blackwell Guide to the Modern Philosophers from Descartes to Nietzsche*. Oxford: Wiley-Blackwell.

- Gane, Nicholas. (2003). Computerized Capitalism: The Media Theory of Jean-François Lyotard. *Information, Communication & Society*, 6, 430-450.
- Garber, D. (2002). Descartes Embodied: Reading Cartesian Philosophy through Cartesian Science. *British Journal for the History of Philosophy*, 10(4), 668-671.
- Gene Edward V. (1993). *Modern Fascism*. St. Louis: Concordia Publishing House.
- Kenny, A. (2006). Worshipping an Unknown God. *Ratio*, 19(4), 441-453.
- Kirkeboen, G. (2001). Descartes' Embodied Psychology: Descartes' or Damasio's Error? *Journal of the history of the neurosciences*, 10(2), 173-91.
- Logan, H. B. (2012). The Gnostics: Myth, Ritual, and Diversity in Early Christianity. *Journal of Contemporary Religion*, 27(2), 348-349.
- Lyotard, J. (1984). *The Postmodern Condition: A Report on Knowledge*. Translated by Geoff Bennington and Brian Massumi. Manchester: Manchester University Press.
- Oxford English Dictionary*. (2010). Retrieved July 7, 2016 from <http://dictionary.oed.com>
- Preda, A. (2001). Postmodernism in Sociology. In N.J. Smelser & P.B. Baltes (Eds.), *International Encyclopedia of the Social and Behavioral Sciences* (pp. 11865-68). Amsterdam: Elsevier.
- Rigoni, A., and H.T. Richmond. (2014). The Logic of Counterpart Theory with Actuality. *Journal of Philosophical Logic*, 43(1), 1-31.
- Ritchie, Karen, and Florence Portet. (2006). 'I Think Therefore I Am': Improving Cognition. *Current opinion in psychiatry*, 19(6), 570-574.

- Simons, M. (2006). Foundational Issues in Presupposition. *Philosophy Compass*, 1(4), 357–372.
- Snell, J. (2009). Chaos Theory and Post Modernism. *Education*, 130(2), 274–276.
- Fish, Stanley. (1994). *There's No Such Thing as Free Speech and It's a Good Thing Too*. NY & Oxford: Oxford University Press.
- Svozil, K. (2002). Conventions in Relativity Theory and Quantum Mechanics. *Foundations of Physics*, 32(4), 479–502.
- Trautmann, Stefan T., and Gijs van de Kuilen. (2015). Belief Elicitation: A Horse Race among Truth Serums. *Economic Journal*, 125(589), 2116–2135.
- Yolton, J. (2001). Locke's Man. *Journal of the History of Ideas*, 62(4), 665-683.