

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/262486964>

PREACHING THE GOSPEL IN POSTMODERNISM: PRINCIPLES, PRACTICES AND DANGERS

Article · June 2014

CITATIONS

0

READS

5,353

1 author:



[Nechifor Caleb Otniel Traian](#)

Liceul Teoretic Creștin PRO DEO Cluj-Napoca

20 PUBLICATIONS 2 CITATIONS

SEE PROFILE

Some of the authors of this publication are also working on these related projects:



Flavius project' on international research Constantin Brancusi [View project](#)

PREACHING THE GOSPEL IN POSTMODERNISM: PRINCIPLES, PRACTICES AND DANGERS

Caleb Otniel Traian NECHIFOR¹

Abstract. It is unanimously accepted the fact that preaching the Gospel is, par excellence, Jesus commandment given to his disciples and implicitly to his followers. It can be easily noticed that in the primary Church, preaching the Gospel was an essential factor within an ecclesiastical meeting. After nearly two thousand years, preaching the Gospel has remained as important as before. The only changes that may appear are not related to the directive principles of the Gospel but to the methods used in presenting Biblical message.

In our current context of postmodernism, it is of great necessity to make these truths stand out through preaching and to point out the correct instruments which ought to be used in delivering the message (especially involving the mass-media in preaching).

Also, it is absolutely necessary to treat with high responsibility all the dangers that may appear when using the methods of postmodern technology so that “the advancement of the Gospel” will not be clogged.

Therefore, the present paper aims to discuss the directive principles which must be presented by preaching the Gospel, the current methods which will be used in underlining the scriptural message and, at the same time, treating some dangers which may appear in the way of transmitting the scriptural message.

Keywords: preaching, postmodernism, involving mass-media in preaching, dangers in contemporary preaching.

Introduction

¹ PhD in Theology, Babeş-Bolyai University Cluj-Napoca. Email: cotnike@yahoo.com

God's Word, is the uncaused cause, which causes everything. If we refer to the Divine Logos, we ought to emphasize that This is eternal and it has been pointed out along the time through different methods. He was not created, but He always creates. His embodiment was not meant to lead to absolute humanization, but to cover a new dimension – the human one, being able to interfere with the corrupted man as a consequence of not walking in obedience to his command in the Garden of Eden. Therefore, the Word received the human dimension in order to be as relevant as possible for all mankind. God's Word has always been expressly discovered to us through proclamation. It can be easily noticed that, although in all the generations God's Word was presented in an exhaustive manner (including the period of The Old Testament), the way in which the Word was carried forth in the New Testament (firstly by John the Baptist's sermon and then by Jesus' and later by different methods used by His disciples) held out to be a Christ centric one. The book of Acts explicitly underlines the fact that the disciples, and not only, after having a clear understanding of the mandate from Matt. 28:19,20 and of the persecution, they spread out and preached the Word "from place to place" (Acts 8:4).

The communication of the Word has always been regarded as the main element of a gathering, both in the ages of the Old and New Testament. During the time of the Old Testament, the Word was transmitted either by prophets² or by priests. It can be easily noticed the fact that in all ages, the divine messages were based on the same principles, even if the methods used were different from generation to generation.

A clear example of how the divine message, although it is principled, carries along the mark of the context in which it was written, is pointed out by the way in which the epistles of the New Testament were written and sent. Hence, though some of them carry along the mark of the places where they were written and the receivers' needs, and all the same they describe principles that were and will be valid for all the historical ages, for as long as the Church stays on Earth.

Preliminaries

²As Moses (Prototype of Messiah Prophet through whom God transmitted all His Laws), Isaiah, Jeremiah, Ezekiel, Daniel and other anonymous prophets

It is unanimously accepted that the term “postmodernism” has been extremely used lately, and therefore, finding a clear definition of it, might become an impossible task and especially an inefficient one.

The present paper does not consist of an exhaustive approach of terms such as postmodernism and post-modernity, and it does not even try to highlight all the characteristics of the terms but its aim is to list all those features of the postmodernism that directly affect the act of preaching. Moreover, having described all these characteristics, we are going to point out the way in which a biblical message has to be composed and transmitted so as to be relevant even in the current era of the postmodernism.

The features of the postmodernism era that we are about to take into account throughout this paper are:

- The exaggerated pragmatism (Jean Francois Lyotard, Ihab Hassan) centered on post-industrial Western society which creates a consumption society³;
- The value relativism which leads to “the destruction of any absolute truth”⁴ and even “the creation” of the truth⁵;
- The pluralism “in all life forms”⁶ standing out explicitly religious pluralism that provides a full range of religions out of which man has the freedom to choose the most suitable one⁷;
- The promoting of “tolerance”, “openness” and “integration” that bring out “personal beliefs”⁸ and in the end lead to an “unchristianized” society⁹.

³ G.G. Neamțu, Ioana Bot, *Limba și Literatura română pentru grupele de performanță*, Dacia Educațional, Cluj-Napoca, 2004, p. 159.

⁴ Călin Sinescu și Liliana Trofin, „Pluralismul religios și formele sale de expresie într-o societate democratică”, *Sfera Politicii*, nr. 159, mai 2011, <http://www.sferapoliticii.ro/sfera/159/art05-Sinescu-Trofin.php> (accessed on the 26th of March 2014).

⁵ Postmodernists claim that we create the truth when we interpret it and we do not discover it” apud Jim Leffel and Dennis McCallum, *Confruntarea creștinului cu spiritul postmodernist al veacului*, traducere de Teodor Macavei, (Original Title: *The Postmodern Challenge: Facing the Spirit of the Age*) <http://www.rcrwebsite.com/postmod.htm> (accessed on the 27th of March 2014); David J. Lose, *Confessing Jesus Christ: Preaching in a Postmodern World*, Grand Rapids, Michigan Eerdmans Publishing, 2003, pp. 23-4.

⁶ Ronald J. Allen, *Preaching and the Other: Studies of Postmodern Insights*, Visit Chalice Press, USA, 2009, p. 16.

⁷ Postmodernists believe that “if the cross of Christianity is too gruesome, they can choose the pacifism of the Buddha” apud Craig A. Loscalzo, *Apologetic Preaching: Proclaiming Christ to a Postmodern World*, InterVarsity Press, Downers Grove, Illinois, 2000, p. 18. Also, they “esteeming all religious “view points” is elevated to the level of a virtue”, apud Bryan Crawford Loritts, *Postmodernism and Preaching*, 29th June, 2011, <http://www.fellowshipmemphis.org/bryanloritts/?p=108>, (accessed on the 2nd of April 2014)

1. Principles of preaching in postmodernism

Furthermore we will focus on some principles which underlie a relevant preaching in the current society.

1.1. The principle of the absolute truth

As we have already noticed, the main challenge that preaching has to face in the context of the current society is that of a pronounced relativism which par excellence is being remarked as the most “outstanding” feature of postmodernism. Moreover, as we have already stressed, postmodernists “find the Christian message as being <<true>> only for those who internalize it as such”¹⁰, fact that leads to personal beliefs which instead of facilitating biblical faith, are discrediting it.

In this context, first of all, it is mandatory that the preacher would be absolutely certain of what he is going to present. It is a requirement that the message which is going to be delivered would represent a personal belief for the preacher himself, first of all, and only then it will stand a chance of being perceived as an absolute truth. The principles not fully believed by the preacher himself will not be able to persuade the audience. It is therefore mandatory that the preacher should have a high moral character and live a holy life, process continuously fuelled by even the message that is going to be delivered.

Then the message sent through preaching ought to be deeply biblical, based on the invincible principles of the Bible, and also radical. The act of preaching, par excellence, has to proclaim the absolute truths of the Bible, without promoting in this context the tolerance of postmodern age.

Also, unlike the exaggerated pragmatism, promoted by postmodernism, the preaching has to advance the spiritual values that are above all immaterial and eternal.

⁸ G.G. Neamțu, Ioana Bot, *Limba și Literatura română pentru grupele de performanță*, p. 162.

⁹ In order to study in depth this aspect, I recommend: Flore Drăgan, *Imaginarul religios în epoca postmodernă*, Scriptum, Oradea, 2009, pp.110-120.

¹⁰ Jim Leffel și Dennis McCallum, *Confruntarea creștinului cu spiritul postmodernist al veacului*.

It is absolutely necessary for the Word¹¹ to be preached in a sermon. To this effect we can notice that the sermons from the book of Acts rely on many verses from the Old Testament through which we can understand that for the preachers of the Early Church the Word was the absolute truth that needed to be presented in any context. Among all the sermons delivered from the book of Acts we will mention only two of them: the one from the book of Acts 2 where Apostle Peter quotes three references from the Old Testament (Joel 2:17-21; Ps. 16:8, Ps. 110:1,2) and the other from the book of Acts 7 where deacon Stephen quotes from seven different references (Gen. 12:1, Ex. 3:5, 12; 14:19; Deut. 18:15; Ex. 32:1, Amos 5:25, Is. 66:1)¹². Also, in quite a lot of references from the book of Acts it is highlighted the fact that, in all circumstances, the apostles presented the God's Word to people.¹³

1.2. The Principle of the unique Savior – Jesus Christ

If the act of preaching stumbles in any way in the current context, the main reason for it is that it is very rarely pointed out the fact that Jesus Christ is the only way to salvation, thus promoting indirectly the postmodern religious type of pluralism. Albert Mohler presents seven reasons why the preaching is weak in postmodernism and the sixth reason he makes references to is the fact that the Gospel¹⁴ is missing from the preaching. He also points out that “the clear presentation of the Gospel ought to be part of the sermon, no matters the text used.”¹⁵

¹¹ Timothy S. Warren, “Preaching the cross to a postmodern world” in *Ministry International Journal for Pastors*, May 1999, <https://www.ministrymagazine.org/archive/1999/05/preaching-the-cross-to-a-postmodern-world> (accessed on the 20th of March 2014).

¹² The other sermons together with the quotations from the book of Acts: chapter 3, Peter quotes from Deut. 18:15-19; Gen. 12:3; in chapter 4, Peter quotes from Ps. 118:22; Ps. 2:1; in chapter 13 he quotes from Ps. 2:16, Hab. 1:5; Is. 49:6; in chapter 15 he quotes from Amos 9:11, 12; in the synagogue from Thessalonica Apostle Paul proclaims Jesus as Messiah (Acts 17:3).

¹³ In Acts 8 after the beginning of the persecution it is clearly mentioned that “those who had been scattered preached the Word from place to place” (v4, 14; Acts 12:24; 13:44, 46, 49; 14:25); in Acts 13:5, Barnabas and Saul preach the Word in Jewish synagogues, then in Antioch (acts 15:35). Paul preaches the Word to the guards and his household from Philippi (Acts 16:32), in Berea (Acts 17:13) and in Asia Paul preaches the Word (Acts 19:10, 20).

¹⁴ Gospel means the “Good news”, meaning the embodiment of Jesus Christ.

¹⁵ R. Albert Mohler, Jr., *He is Not Silent: Preaching in a Postmodern World*, 2008, Moody Publisher, Chicago, pp. 20-21.

If we take a closer look at the book of Acts we can easily notice that all the biblical messages delivered by the disciples, from Pentecost up to Rome¹⁶ the Lord Jesus Christ is in the centre of it all. Not only does the book of Acts emphasized the necessity of presenting Christ Jesus in each sermon but also the majority of epistles do, among which we mention the following references:

- Rom. 1:1,3,4 – “the gospel of God ... regarding his Son, who as to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.” (NIV);
- 1Cor. 2:2 – “For I resolved to know nothing while I was with you except Jesus Christ and him crucified.”(NIV) (Gal. 3:1; 6:14);
- 2Cor. 4:5 – “For we do not preach ourselves, but Jesus Christ as Lord”(NIV);
- Phil. 1:18 – “The important thing is that in every way, [...] Christ is preached.” (NIV).

Therefore, the preaching in the current context is absolutely necessary to be a Christ centric one. The entire message delivered through the act of preaching ought to be caused by the Lord Jesus and in the same time it has to lead to Him. In the current context of religious pluralism the preaching needs to be delivered strongly, pointing out not a religion or other religious denomination but a unique creed prescribed by God and more exactly the one in the Lord Jesus Christ as the unique Savior of mankind. This fact is fully explained in Paul’s sermon in Athens, who in the midst of a religious pluralism similar to

¹⁶ Apostle Peter preaches Jesus at Pentecost (Acts 2:22-36), then in ” Solomon’s Colonnade” (Acts 3:13-26), in Lydda he confirms to the paralyzed Aeneas that: “Jesus Christ heals you” (Acts 9:34); before the Sanhedrin (Acts 4:10-12) where he speaks about Jesus so clearly that the religious leaders noticed this Name is the core of their sermons and as a consequence they were forbidden to talk in His Name; later he speaks to the high priest (Acts 5:30-31), and finally to the Gentiles from Cornelius’ house (Acts 10:36-43).The apostles in the Temple and at home were proclaiming “The Gospel of Jesus Christ” (Acts 5:42). Deacon Stephen proclaims the Lord Jesus in front of his accusers (Acts 7:52d), then in front of his criminals (v. 56, 59). Deacon Phillip proclaims Jesus Christ in Samaria (Acts 8:6, 12), then on the desert road he “interprets” Ethiopian eunuch all the messianic prophecies about Him (Acts 8:35). The Lord Jesus discovers Himself to Saul from Tarsus in a personal way. (Acts 9:5, 17), so that later, the former Saul, now Paul preaches in synagogues that Jesus is the Son of God (Acts 9:21, 22, 27, 29). People from Cyprus and Cyrene begin to speak to Greeks also in Antioch, telling them the good news about the Lord Jesus (Acts 11:20). Coming back to apostle Paul we can notice that he preaches Jesus Christ in the following places: in the synagogue from Pisidian Antioch (Acts 13:23-39), in Philippi, to the guards (Acts 16:31), in Athens (Acts 17:31), in Corinth testifying to the Jews that Jesus is the Messiah (Acts 18:5), in Achaia proving from the Scriptures that Jesus is the Messiah (Acts 18:28). Apostle Paul speaks about the Lord Jesus once again in his farewell speech from Millet (Acts 20:21), then he speaks about faith in Christ Jesus to Felix and Drusilla (Acts 24:24), to Festus (Acts 26:23) and in the end he continues preaching Christ from morning to evening for two whole years in a rented house in Rome. (Acts 28:23, 30-31).

the contemporary one (Acts 17:22, 23), did not put himself off from asserting in front of the audience in Areopagus: “Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because He has appointed a day on which He will judge the world in righteousness *by the Man* whom He has ordained. He has given assurance of this to all by raising Him from the dead.” (Acts 17:30-31 –NKJ). By promoting this Christ centric creed in the life of those who truly accept Him, all other “personal beliefs” will be outshined and even nullified.

2. Preaching Methods

Preaching in the postmodernism does not only imply principles but also some methods through which it would become beneficial for the contemporary society. We have to highlight from the very beginning that no matter how complex the methods the preacher uses in delivering a biblical message, the only one that can convince a person to change their life is God’s Holy Spirit (John 16:8). Furthermore, we will distinguish between preaching as a prophetic act and preaching delivered with the use of modern media technology.

2.1 Preaching as a prophetic act

Although the present context prompts us to use methods that are compatible to the contemporary age, there is an element of preaching that, in my opinion, should not be absent from the contemporary preaching framework. This element is the act of prophesying within a sermon. Just as in the primary Church there were preachers that were sending biblical messages under the direct guidance of the Holy Spirit, in the same way, in this era in which relativism prevails, there is a critical need for the preacher to be also a prophet through whom God would send messages with a specific target set on a few people from the audience. Preaching as a prophetic act does not imply by any means changing in any way the revelation taken from the Scripture because this has already ended. It would not add nor subtract to any of the principles revealed through the Bible but it does imply the updating of the biblical message delivered through the Holy Spirit’s work and power, in such a way that it would come across as a specific message for one or more people from the audience. Therefore, through the manifestation of the gift of knowledge, the preacher sends the audience a message that is specific to their needs or it answers their questions. We have to highlight the fact that through this kind of preaching we do not cross

out the preacher's need to be informed about the existing needs of the people that he is going to speak to, but there are times when no matter how much detail one would know, the depths of one's heart no one is able to fathom in its entirety. Therefore, preaching as a prophetic act under the Holy Spirit's guidance will specifically reveal those elements in one's life that are known only to God and himself. For this purpose, if we were to point out to a few examples from the New Testament, their number would not be insignificant at all but because of the limited space that can be dedicated to this aspect in the present paper we will only list a few of them: the sermon preached by John the Baptist (to whom the Holy Spirit has revealed the true state of heart of the Pharisees and the teachers of the law who were coming to be baptized – Matt 3:7-11); the prophecy that the priest Zachariah has uttered about his own son and even about the Messiah (Luke 1:67-79); Peter's revelation about the lie told by Ananias and Sapphire (Acts 5:1-3); Paul's revelation from the Holy Spirit (when he was preaching to Sergius Paulus) about wizard Elymas's work, as an insult to God's will and most of all the authority given by the Holy Spirit to rebuke the wizard and even to deliver a prophetic message -that he is going to be blind (Acts 13:9-11; See also the account about servant with a spirit of foretelling from Acts 16:16-18). Therefore, in my opinion, there is an increasing need for prophetic sermons, where there is an intertwining of the gift of preaching with the gift of prophecy, method through which God would speak in a supernatural way to the audience, in such a way that they will have their state of heart revealed, the same way it happened in 1 Cor. 14:25: "God is really among you".

2.2 Preaching promoted by using contemporary technology

As we have already highlighted in the introduction of this paper, while preaching about "Methods may change, but the message has not."¹⁷ Therefore, considering the fact that the consumption society created by the postmodernism, which is manifested mostly through the use of Internet, it is obvious that preaching would be delivered through the existing technology. It is advisable that the same methods employed in the post-modernist

¹⁷Graham Johnston, "Preaching in Postmodernism Culture" in *Ministry Today*, <http://ministrytodaymag.com/index.php/ministry-leadership/preaching/6988-preaching-in-a-postmodern-culture> (accessed on the 20th of March 2014).

era should be the ones used to deliver the Word, with the mention that using these means should not distort the principles named above.

Among the technological means that are available nowadays are:

- Delivering the sermons using specialized software: from the standard presentations using Microsoft Office PowerPoint to specialized programs for highlighting suggestive images or even the summary of the sermon.
- Delivering the sermons/ lectures/ symposiums through predefined channels used to present videos clips (for example www.youtube.com, www.vimeo.com, www.plus.google.com¹⁸).
- Presenting the sermons by means of data streams specialized for each local church, also known as live streaming.
- Evangelizing the world (especially the young people) through the use of certain websites: Social networks: www.facebook.com¹⁹, www.twitter.com and www.linkedin.com; and Informative websites: www.clujulevanghelic.ro, www.bucurestiulevanghelic.ro.
- Delivering Bible studies or sermons through personal blogs, websites (personal or the local churches websites) and implicitly through Christian television.

2.3 Practical preaching

Taking into consideration all the characteristics mentioned above regarding post modernism, in my opinion, preaching should be practical and on the point, and for this purpose I think as many images as possible from the contemporary world should be used. The message delivered by the preacher should be principled but in the same time up-to-date.

Summarizing, preaching in post modernism should be:

¹⁸I think it is necessary that we limit these channels in such a way that we will not come across with incompatible messages to the Christian doctrine, by filtering the channels, in my opinion, with the help of a spiritually mature person.

¹⁹ An example of evangelizing by using the social media is by creating a group representing a certain city (for example: *TineriCreștiniClujeni*) which would be public and all messages would be moderated by a born again Christian.

- Pragmatic, meaning directed on specific examples from the audience’s life experience²⁰;
- Fixed about its principles but broader in the way it is delivered²¹;
- Based on the salvation process that should occur in a person’s life²²: to highlight man’s need to change from the inside out and to proclaim the urgency of the eternal life assurance;
- Marked by a profound apologetic character: to defend the biblical faith, the infallible nature of the Scripture, Lord’s Jesus uniqueness (the ultimate doctrine: Jesus Christ died, was risen and will return).

3. Risks of preaching in postmodernism

In this beginning of the 21st century the act of preaching carried out, according to the previously mentioned principles, has an overwhelming number of positive consequences among which the most relevant we take into account are: the change and the spiritual strengthening of those who accept it. However, there are some risks that may come up in the act of preaching, the risks that redound on both the preacher as a person and the act of preaching itself, and why not, in the end on the audience.

Among these risks we mention the following:

- The preacher’s persecution. In the previous centuries there was physical persecution (for example it is enough to take a look at the book of Acts, the first chapters). In the current context there is a political and social persecution, carried out especially within a virtual world by defaming some preachers in a deliberate or groundless manner;

²⁰ These examples should be compatible with the audience, shaped in such a way as to perfectly suit the listeners, apud Graham Cole “Preaching Christ in a postmodern world” in *Perspective* Vol. 8 No. 1, Sydney, Australia, 2000, <http://perspective.org.au/preaching/69/preaching-christ-in-a-postmodern-world> (accessed on the 20th of March 2014).

²¹ A preacher in a contemporary environment should not be tied to a specific building, altar or pulpit, or other fixed elements from the background where a sermon takes place in. The way a message is delivered will be different depending on the context (for example when presenting some case studies the preacher could form the shape a semicircle and have open and interactive conversations on certain subjects, paying attention on moderating the audience’s interventions in the right manner).

²² In this context it starts from assuming that the preacher has an impeccable moral conduct and is always able to come up with specific examples from his own life.

- Delivering some principles that are incompatible to the unitary message of the Bible. Therein I would like to refer exclusively to some potential risks that may occur within the context of promoting the act of preaching in the virtual space: Live streaming of some of church services (and implicitly of some sermons) may lead to a deliberate and truant absence from the church meeting;²³ The use of different social networks may lead to an immoral life and in the same time to a state of spiritual contentedness. Live preaching for a specific social network when the majority of its users do not attend any local church, not due to the long commute between their homes and the church, but due to the poor relationships that they have with the church members;²⁴ The fraudulent use²⁵ of some sermons in written, audio, or video format in order to discredit or even to destroy a preacher’s activity or the church itself.

Conclusions

We may therefore conclude by saying that preaching is, above all, one of the most important activity within an ecclesiastical gathering, and not only there but in many other places. The principles that an efficient sermon relies on are invariable, but the methods we use in delivering the message are different from generation to generation. In the same context of preaching it is absolutely necessary to be very careful about the risks that may occur in the process of updating the message to fit the postmodern world, accepting that in the end the only one who can bring complete efficacy into preaching is God’s Holy Spirit.

²³In this specific context I recommend carrying out a screening of those who have access to the live streaming in order to hinder those who do not desire to attend church services out of mere convenience, by blocking certain IPs at a scheduled hour, or by monitoring them through the use of certain forms.

²⁴ I have personally been contacted by an administrator of a social network from another continent than Europe to preach and have my sermons posted online but given the fact that the administrator has been expelled from a local church or at least has stopped attending it, I rejected his proposal because I considered the reason for my sermons being streamed online was an unprincipled one.

²⁵ From the IT point of view, it is considered to be a fraud the action that deliberately offends against the copyright law, more specifically the use of any information (available either online or offline), without having the approval of the person who has the copyright on that piece of information. For more details: Caleb Otniel Traian Nechifor,

“Technology or sin? A way of looking at the wrongdoings of informatics from a theological perspective” in *Research and Science Today*, Târgu-Jiu, no. 5/March 2013, pp. 279-289.

REFERENCES

***, *The Bible*, New International Version (NIV) of the Bible, 1984, apud *BibleWorks* 8.0.005s.1.

BOOKS

Allen, Ronald J., *Preaching and the Other: Studies of Postmodern Insights*, Visit Chalice Press, USA, 2009.

Drăgan, Flore, *Imaginarul religios în epoca postmodernă*, Scriptum, Oradea, 2009.

Loscalzo, Craig A., *Apologetic Preaching: Proclaiming Christ to a Postmodern World*, InterVarsity Press, Downers Grove, Illinois, 2000.

Lose, David J., *Confessing Jesus Christ: Preaching in a Postmodern World*, Grand Rapids, Michigan Eerdmans Publishing, 2003.

Mohler, R. Albert Jr., *He is Not Silent: Preaching in a Postmodern World*, Moody Publishers, Chicago, 2008.

Neamțu, G.G.; Bot, Ioana, *Limba și Literatura română pentru grupele de performanță*, Dacia Educațional, Cluj-Napoca, 2004.

ARTICLES

Loritts, Bryan Crawford, *Postmodernism and Preaching*, 29th June, 2011, <http://www.fellowshipmemphis.org/bryanloritts/?p=108> (accessed on 2 April, 2014).

Cole, Graham, „Preaching Christ in a postmodern world” in *Perspective* Vol. 8 No. 1, Sydney, Australia, 2000, <http://perspective.org.au/preaching/69/preaching-christ-in-a-postmodern-world> (accessed on 20 March 2014).

Johnston, Graham, “Preaching in Postmodernism Culture” in *Ministry Today*, <http://ministrytodaymag.com/index.php/ministry-leadership/preaching/6988-preaching-in-a-postmodern-culture> (accessed on 20 March 2014).

Nechifor, Caleb Otniel Traian, “Technology or sin? A way of looking at the wrongdoings of informatics from a theological perspective” in *Research and Science Today*, Târgu-Jiu, no. 5/March 2013, pp. 279-289.

Sinescu, Călin; Trofin, Liliana, „Pluralismul religios și formele sale de expresie într-o societate democratică”, *Sfera Politicii*, nr. 159, mai 2011,

<http://www.sferapoliticii.ro/sfera/159/art05-Sinescu-Trofin.php> (accessed on 26 martie 2014).

Warren, Timothy S., "Preaching the cross to a postmodern world" in *Ministry International Journal for Pastors*, May 1999, <https://www.ministrymagazine.org/archive/1999/05/preaching-the-cross-to-a-postmodern-world> (accessed on 20 March 2014).