



Worldviews

written by Jerry Solomon

A friend of mine recently told me of a conversation he had with a good friend we will call Joe. Joe is a doctor. He is not a Christian. This is how the conversation went: “Joe, you’re an excellent doctor. You care deeply about your patients. Why do you care so much for people since you believe we have evolved by chance? What gives us value?” Joe was stunned by the question and couldn’t answer it. His “worldview” had taken a blow.

The concept of a worldview has received increasing attention for the past several years. Many books have been written on the subject of worldviews from both Christian and non-Christian perspectives. Frequently speakers will refer to the term. On occasion even reviews of movies and music will include the phrase. All this attention prompts us to ask, “What does the term mean?” and “What difference does it make?” It is our intent to answer these questions. And it is our hope that all of us will give serious attention to our own worldview, as well as the worldviews of those around us.

What is a Worldview?

What is a *worldview*? A variety of definitions have been offered by numerous authors. For example, James Sire asserts that “A worldview is a set of presuppositions (or assumptions) which we hold (consciously or subconsciously) about the basic makeup of our world.”^{1} Phillips and Brown state that “A worldview is, first of all, *an explanation and interpretation of the world* and second, *an application of this view to life*. In simpler terms, our worldview is a *view of the world* and a *view for the world*.”^{2} Walsh and Middleton provide what we think is the most succinct and understandable explanation: “A world view provides a *model of the world* which guides its adherents *in the world*.”^{3} With the realization that many subtleties can be added, this will be our working definition.



The Need for a Worldview

Worldviews act somewhat like eye glasses or contact lenses. That is, a worldview should provide the correct “prescription” for making sense of the world just as wearing the correct prescription for your eyes brings things into focus. And, in either example, an incorrect prescription can be dangerous, even life-threatening. People who are struggling with worldview questions are often despairing and even suicidal. Thus it’s important for us to give attention to the formulation of the proper worldview. Arthur Holmes states that the need for a worldview is fourfold: “the need to unify thought and life; the need to define the good life and find hope and meaning in life; the need to guide thought; the need to guide action.” [\[4\]](#) Yet another prominent need for the proper worldview is to help us deal with an increasingly diverse culture. We are faced with a smorgasbord of worldviews, all of which make claims concerning truth. We are challenged to sort through this mixture of worldviews with wisdom. These needs are experienced by all people, either consciously or unconsciously. All of us have a worldview with which we strive to meet such needs. The proper worldview helps us by orienting us to the intellectual and philosophical terrain about us.

Worldviews are so much a part of our lives that we see and hear them daily, whether we recognize them or not. For example, movies, television, music, magazines, newspapers, government, education, science, art, and all other aspects of culture are affected by worldviews. If we ignore their importance, we do so to our detriment.

Testing Worldviews

A worldview should pass certain tests. First, it should be rational. It should not ask us to believe contradictory things. Second, it should be supported by evidence. It should be consistent with what we observe. Third, it should give a satisfying comprehensive explanation of reality. It should be able to explain why things are the way they are. Fourth, it should provide a satisfactory basis for living. It should not leave us feeling compelled to borrow elements of another worldview in order to live in this world.



Components Found in All Worldviews

In addition to putting worldviews to these tests, we should also see that worldviews have common components. These components are self-evident. It is important to keep these in mind as you establish your own worldview, and as you share with others. There are four of them.

First, **something exists**. This may sound obvious, but it really is an important foundational element of worldview building since some will try to deny it. But a denial is self-defeating because all people experience cause and effect. The universe is rational; it is predictable.

Second, **all people have absolutes**. Again, many will try to deny this, but to deny it is to assert it. All of us seek an infinite reference point. For some it is God; for others it is the state, or love, or power, and for some this reference point is themselves or man.

Third, **two contradictory statements cannot both be right**. This is a primary law of logic that is continually denied. Ideally speaking, only one worldview can correctly mirror reality. This cannot be overemphasized in light of the prominent belief that tolerance is the ultimate virtue. To say that someone is wrong is labeled intolerant or narrow-minded. A good illustration of this is when we hear people declare that all religions are the same. It would mean that Hindus, for example, agree with Christians concerning God, Jesus, salvation, heaven, hell, and a host of other doctrines. This is nonsense.

Fourth, **all people exercise faith**. All of us presuppose certain things to be true without absolute proof. These are inferences or assumptions upon which a belief is based. This becomes important, for example, when we interact with those who allege that only the scientist is completely neutral. Some common assumptions are: a personal God exists; man evolved from inorganic material; man is essentially good; reality is material.

As we dialogue with people who have opposing worldviews, an understanding of these common components can help us listen more patiently, and they can guide



us to make our case more wisely.

Six Worldview Questions

Have you ever been frustrated with finding ways to stir the thinking of a non-Christian friend? We are confident the following questions will be of help. And we are also confident they will stir your thinking about the subject of worldviews.

We will answer these questions with various non-Christian responses. Christian responses will be discussed later in this article.

First, **Why is there something rather than nothing?** Some may actually say something came from nothing. Others may state that something is here because of impersonal spirit or energy. And many believe matter is eternal.

Second, **How do you explain human nature?** Frequently people will say we are born as blank slates, neither good nor evil. Another popular response is that we are born good, but society causes us to behave otherwise.

Third, **What happens to a person at death?** Many will say that a person's death is just the disorganization of matter. Increasingly people in our culture are saying that death brings reincarnation or realization of oneness.

Fourth, **How do you determine what is right and wrong?** Often we hear it said that ethics are relative or situational. Others assert that we have no free choice since we are entirely determined. Some simply derive "oughts" from what "is." And of course history has shown us the tragic results of a "might makes right" answer.

Fifth, **How do you know that you know?** Some say that the mind is the center of our source of knowledge. Things are only known deductively. Others claim that knowledge is only found in the senses. We know only what is perceived.

Sixth, **What is the meaning of history?** One answer is that history is determined as part of a mechanistic universe. Another answer is that history is a linear stream of events linked by cause and effect but without purpose. Yet



another answer is that history is meaningless because life is absurd. {5}

The alert Christian will quickly recognize that the preceding answers are contrary to his beliefs. There are definite, sometimes startling differences. Worldviews are in collision. Thus we should know at least something about the worldviews that are central to the conflict. And we should certainly be able to articulate a Christian worldview.

Examples of Worldviews

In his excellent book, *The Universe Next Door*, James Sire catalogs the most influential worldviews of the past and present. These are Christian Theism, Deism, Naturalism, Nihilism, Existentialism, Eastern Pantheism, and New Age or New Consciousness. {6}

Deism, a prominent worldview during the eighteenth century, has almost entirely left the scene. The Deist believes in God, but that God created and then abandoned the universe.

Nihilism, a more recent worldview, is alive among many young people and some intellectuals. Nihilists see no value to reality; life is absurd.

Existentialism is prominent and can be seen frequently, even among unwitting Christians. The Existentialist, like the Nihilist, sees life as absurd, but sees man as totally free to *make himself* in the face of this absurdity.

Christian Theism, Naturalism, and New Age Pantheism are the most influential worldviews presently in the United States. Now we will survey each of them.

Christian Theism

Let's return to the six questions we asked earlier and briefly see how the Christian Theist might answer them.

Question: **Why is there something rather than nothing?** Answer: There is an infinite-personal God who has created the universe out of nothing.



Question: **How do you explain human nature?** Answer: Man was originally created good in God's image, but chose to sin and thus infected all of humanity with what is called a "sin nature." So man has been endowed with value by his creator, but his negative behavior is in league with his nature.

Question: **What happens to a person at death?** Answer: Death is either the gate to life with God or to eternal separation from Him. The destination is dependent upon the response we give to God's provision for our sinfulness.

Question: **How do you determine what is right and wrong?** Answer: The guidelines for conduct are revealed by God.

Question: **How do you know that you know?** Answer: Reason and experience can be legitimate teachers, but a transcendent source is necessary. We know some things only because we are told by God through the Bible.

Question: **What is the meaning of history?** Answer: History is a linear and meaningful sequence of events leading to the fulfillment of God's purposes for man.

Christian Theism had a long history in Western culture. This does not mean that all individuals who have lived in Western culture have been Christians. It simply means that this worldview was dominant; it was the most influential. And this was true even among non-Christians. This is no longer valid. Western culture has experienced a transition to what is called Naturalism.

Naturalism

Even though Naturalism in various forms is ancient, we will use the term to refer to a worldview that has had considerable influence in a relatively short time within Western culture. The seeds were planted in the seventeenth century and began to flower in the eighteenth. Most of us have been exposed to Naturalism through Marxism and what is called Secular Humanism.

What are the basic tenets of this worldview? First, God is irrelevant. This tenet helps us better understand the term Naturalism; it is in direct contrast to



Christian Theism, which is based on *supernaturalism*. Second, progress and evolutionary change are inevitable. Third, man is autonomous, self-centered, and will save himself. Fourth, education is the guide to life; intelligence and freedom guarantee full human potential. Fifth, science is the ultimate provider both for knowledge and morals. These tenets have permeated our lives. They are apparent, for example, in the media, government, and education. We should be alert constantly to their influence.

After World War II “Postmodernism” began to replace the confidence of Naturalism. With it came the conclusion that truth, in any real sense, doesn’t exist. This may be the next major worldview, or anti-worldview, that will infect the culture. It is presently the rage on many of our college campuses. In the meantime, though, the past few decades have brought us another ancient worldview dressed in Western clothing.

New Age Pantheism

Various forms of Pantheism have been prominent in Eastern cultures for thousands of years. But it began to have an effect on our culture in the 1950s. There had been various attempts to introduce its teachings before then, but those attempts did not arouse the interest that was stirred in that decade. It is now most readily observed in what is called the New Age Movement.

What are the basic tenets of this worldview? First, all is one. There are no ultimate distinctions between humans, animals, or the rest of creation. Second, since all is one, all is god. All of life has a spark of divinity. Third, if all is one and all is god, then each of us is god. Fourth, humans must discover their own divinity by experiencing a change in consciousness. We suffer from a collective form of metaphysical amnesia. Fifth, humans travel through indefinite cycles of birth, death, and reincarnation in order to work off what is called “bad karma.” Sixth, New Age disciples think in terms of gray, not black and white. Thus they believe that two conflicting statements can both be true.

On the popular level these tenets are presently asserted through various media, such as books, magazines, television, and movies. Perhaps the most visible



teacher is Shirley MacLaine. But these beliefs are also found increasingly among intellectuals in fields such as medicine, psychology, sociology, and education.

Conclusion

We have very briefly scanned the subject of worldviews. Let's return to a definition we affirmed in the beginning of this article: "A worldview provides a model *of the world* which guides its adherents *in the world*." If your model of the world includes an infinite-personal God, as in Christian Theism, that belief should provide guidance for your life. If your model rejects God, as in Naturalism, again such a belief serves as a guide. Or if your model asserts that you are god, as in New Age Pantheism, yet again your life is being guided by such a conception. These examples should remind us that we are living in a culture that puts us in touch constantly with such ideas, and many more. They cannot all be true.

Thus some of us may be confronted with the need to think more deeply than we ever have before. Some of us may need to purge those things from our lives that are contrary to the worldview of Christian Theism. Some of us may need to better understand that our thoughts are to be unified with daily life. Some of us may need to better understand that the good life and hope and meaning are found only through God's answers. Some of us may need to let God's ideas guide our thoughts more completely. And some of us may need to let God's guidelines guide our actions more fully.

Paul's admonition to the believers in ancient Colossae couldn't be more contemporary or helpful in light of our discussion. He wrote:

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ (Col. 2:8).

Notes

1. James W. Sire, *The Universe Next Door* (Downers Grove, Ill.: InterVarsity, 1988), 17.



2. W. Gary Phillips and William E. Brown, *Making Sense of Your World* (Chicago: Moody Press, 1991), 29.
3. Brian J. Walsh and J. Richard Middleton, *The Transforming Vision* (Downers Grove, Ill.: InterVarsity, 1984), 32.
4. Arthur F. Holmes, *Contours of a Worldview* (Grand Rapids: Eerdmans, 1983), 5.
5. Sire, 18.
6. Ibid.

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The New Age Movement

written by Kerby Anderson

Rudyard Kipling once wrote that “East is East, and West is West, and never the twain shall meet.” But that can no longer be said now that a pantheistic Eastern philosophy has spread to this country. The primary vehicle for this transmission of ideas has been the New Age Movement.

Evidence of Eastern philosophy’s arrival can certainly be seen in many ways. Statements by movie stars, the growth of Eastern cults, and the popularity of films like the Star Wars trilogy testify to the growing influence of New Age ideas. In the movie *The Empire Strikes Back*, for example, Yoda espouses pantheistic ideas to his Jedi disciple, Luke Skywalker: “You must feel the Force around you. Here, between you and me. Between the rock . . . everywhere. Yes, even the land.”

Defining the New Age

The New Age Movement has taken on a variety of names including the Human



Potential Movement, the Third Force, the Aquarian Conspiracy, Cosmic Consciousness, and Cosmic Humanism. Although most refer to it as the New Age Movement, many in the movement do not like that label, and many others would not even consider themselves part of the movement, even though they may hold to many of the core beliefs of the New Age Movement.

Accurately defining the New Age is a formidable task for several reasons. First, the New Age Movement is eclectic and diverse. It is not a cohesive movement but is exceedingly diverse in its composition and ideology. The unifying factors are shared ideology rather than a shared organizational structure.

Second, the New Age Movement is difficult to define because it emphasizes and encourages change. The New Age Movement is syncretistic and therefore evolutionary in its nature. Many proponents change their perspectives, and so it is frequently difficult to pin down the major beliefs of the New Age Movement.

Major Tenets of the New Age

Even given the diversity and transitory nature of the New Age Movement, there are still a number of major tenets generally held in common by most groups within this movement.

First is the belief in monism. New Agers believe that “all is one.” Everything and everyone is interrelated and interdependent. Ultimately there is no real difference between humans, animals, rocks, or even God. Any differences between these entities are merely apparent, not real.

Second is the belief in pantheism. Since New Agers already believe that “all is one,” the next logical assumption would be that “all is god.” All of creation partakes of the divine essence. All of life (and even non-life) has a spark of divinity within.

The third major tenet of the New Age follows as a logical conclusion from the other two. If “all is one” and “all is god,” then we should conclude that “we are gods.” We are, according to New Agers, ignorant of our divinity. We are “gods in



disguise.” The goal, therefore, of the New Age Movement is to discover our own divinity.

Fourth, we discover our own divinity by experiencing a change in consciousness. The human race suffers from a collective form of metaphysical amnesia. We have forgotten that our true identity is divine and thus must undergo a change of consciousness to achieve our true human potential (hence the name, the Human Potential Movement).

A fifth tenet is reincarnation. Most New Agers believe in some form of reincarnation. In its classic form, the cycles of birth, death, and reincarnation are necessary to work off our bad “karma” and to reach perfection. The doctrine of karma says that one’s present condition is determined by one’s actions in a past life.

The Western version of reincarnation held by many New Agers places much less emphasis on bad karma and postulates an upward spiral towards perfection through reincarnation. This view has been espoused by such people as Shirley MacLaine, Sylvester Stallone, George Patton, and Henry Ford.

A final major tenet is moral relativism. New Agers think in terms of gray, rather than black or white. Denying the law of non-contradiction, New Agers will often believe that two conflicting statements can both be true. They will therefore teach that “all religions are true” and “there are many paths to God.”

A Biblical Evaluation

When the tenets of the New Age Movement are examined, they are not really new at all. The New Age is really old occultism in new linguistic garb. Many of these concepts can be found in basic form in Genesis 3. Notice these statements made to Eve in the Garden: “You will be like God” (pantheism), “You will not surely die” (reincarnation), “Your eyes will be opened” (change of consciousness), and “Did God really say” (moral relativism).

First, a Christian view of reality rejects the concept of monism. The Bible teaches



that God's creation is not an undivided unity but a diversity of created things and beings. The creation is not unified in itself but held together by Christ in whom "all things hold together" (Col. 1:17).

Second, Christianity is theistic, not pantheistic. New Agers teach that God is an impersonal force, while the Bible teaches that God is an imminent, personal, triune, sovereign God. God is separate from His creation rather than merely a part of the creation as pantheism would teach.

Third, we are created in God's image (Gen. 1:26) and therefore have dignity and value (Psalm 8). New Agers teach that we are gods and thus have divinity within our humanity.

Fourth, New Agers flirt with the occult in their attempt to achieve a change in consciousness. Although these practices are frequently described in benign terms such as parapsychology, they involve direct contact with spiritual entities. The Bible warns against the danger of these practices and lists such activities as divination and spirit channeling as detestable practices (Deut. 18:9-13) that are to be avoided.

Fifth, the Bible teaches resurrection of the body (1 Cor. 15), not reincarnation of the soul. Likewise, the doctrine of karma is foreign to the gospel. Salvation comes from grace, not through the works in this life (Eph. 2:8-9) or in any other alleged past life. We will not be reborn after death. Hebrews 9:27 clearly teaches that "it is appointed for men to die once and after this come judgment."

Finally, the Bible teaches absolute truth. God has clearly communicated to us his moral law (Ex. 20:1-17), which we are to obey. Contrary to the New Age teaching that "there are many paths to God," Jesus clearly taught "I am the way, the truth and the life. No one comes to the Father except through me" (John 14:6).

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The New Age Movement

written by Dr. Robert Pyne

The New Age Movement. You've probably heard the phrase, and chances are you've heard it applied to everything from cartoon shows to environmental protection groups. Today we have "new age" radio stations, "new age" bookstores, and even "new age" churches, but a great deal of confusion remains about the New Age Movement. To begin with, the New Age Movement is not a conspiracy or a cult. It is a loose collection of very diverse people and groups. It is a religious trend, not a religious organization. Its broadness makes it rather difficult to define, but there are several beliefs that are distinctively "New Age."

One of these beliefs is monism, the idea that all of reality is essentially one. You and I usually recognize differences between ourselves and between different objects in our world, but the monist sees everything as a single organic whole. From the monistic perspective, we are all part of one another; and, if God exists, we are all part of God.

Monism sounds very much like Eastern pantheism, and this similarity has caused many observers to describe the New Age Movement as the invasion of Eastern mysticism into Western culture. In fact, the New Age Movement has its historical roots in European philosophy. What we're seeing is not the adoption of Eastern religion, but the bankruptcy of our own culture.

Let me explain. For centuries Christian theologians maintained that there were three sources of truth: revelation, tradition, and reason. One by one, the philosophers discarded revelation, ignored tradition, and concluded that reason was inadequate. The situation thus became a little scary. There weren't any sources of authority left!

Humans don't function very well without some source of authority, some source of hope. With no other place to turn, Western philosophers began to place their



hopes in irrational ideas like monism, believing that the problems and inconsistencies of life were more apparent than real and that these problems could be resolved at some deep level that we really can't comprehend. These ideas provided the real foundation for the New Age Movement. It came about because Western philosophy had run out of answers.

All of that is simply to say this: The New Age Movement teaches some things that don't make much sense. Its teachings violate Scripture, tradition, and reason. Its proponents are people who are desperately looking for hope and security in a world that seems very confusing. They have bought into the idea that we have no sure source of authority, and they are attempting to find answers in experience and in irrational ideals.

Monism and Pantheism

One of the most distinctive beliefs of the New Age Movement is monism, the belief that all of reality is essentially one. From this perspective, everything that exists is part of a single organic whole. There are no real differences between people, between objects, or between people and objects.

Monism seems very odd to most of us because our experience points to distinctions between ourselves and other people or between persons and objects. The New Age Movement, however, perceives logic and reason as limitations. Its adherents see commonly observed distinctions as illusions, and they believe we are led astray by what we would call "common sense." For the New Age follower, we are all one with one another and, for that matter, with everything. When individuals come to the belief that they are one with the universe, a kind of conversion takes place. Shirley MacLaine's experience in an Andean mineral bath illustrates the point. She writes,

Slowly, slowly, I became the water I was the air, the water, the darkness, the walls, the bubbles, the candle, the wet rocks under the water, and even the sound of the rushing river outside.



Shirley MacLaine came to the conclusion that she was not herself a distinct entity, but that she was instead completely identified with all that surrounded her. This belief that everything is essentially one leads New Age followers to believe in pantheism, the idea that all is God. The unity of all reality tells them that everything is divine, including themselves. If all is one, then there are no distinctions, and all is God. Again, Shirley MacLaine writes, "I am God, because all energy is plugged into the same source. We are all individualized reflections of the God source. God is in us and we are God."

From a New Age perspective, this concept is the key to unlocking one's true potential, for to realize that you are God is to realize that you have no finite limitations. But there's a problem with this claim. If God does not have limited knowledge or abilities, why would we have to grow in knowledge if we are God? Why would we even have to come to the conclusion that we are divine? If we are unlimited, why are we so limited that we do not always realize we are unlimited?

In addition, if all is essentially one, no real difference exists between good and evil. With no legitimate distinction between good and evil, New Age religious activity becomes an exercise in futility. What you do or don't do doesn't matter at all!

Finally, New Age pantheism stands in sharp contrast to the biblical doctrine of creation. Genesis 1 tells us that, in the beginning, God created the heavens and the earth. God is not the same as His creation, but is utterly distinct from it as the Creator. Our place is not to ascend to His throne, but to bow down before it.

The Political Agenda of the New Age Movement

A consequence of New Age monism is a strong emphasis on the unity of our planet. This belief that everything is one was reinforced when astronauts photographed the Earth from outer space. The pictures didn't look anything like our rapidly changing political maps. The barriers we had erected between nations were invisible, as were the wars taking place at the time. Only what we had in common was visible: a single planet and a fragile ecosystem. Peter Russell writes,



[This] picture has become a spiritual symbol for our times. It stands for the growing awareness that we and the planet are all part of a single system, that we can no longer divorce ourselves from the whole.

These pictures of the Earth from outer space are on New Age posters, bumper stickers, and T-shirts to remind us that we are all essentially one. We see this same idea in popular music as well- the Grammy award-winning song “From a Distance” emphasizes the idea that when one stands back and looks at our planet “from a distance,” there is harmony, peace, and hope. There is global oneness.

This emphasis on globalism reflects the New Age desire to see the essential oneness of all reality manifested in our experience. The followers of the New Age want humanity to function as a “superorganism,” similar to a school of fish or a flock of birds, reacting to danger within a fraction of a second and behaving in such cooperation that we seem to have a common brain. Peter Russell writes,

No longer will we perceive ourselves as isolated individuals; we will know ourselves to be part of a rapidly integrating global network, the nerve cells of an awakened global brain.

This vision doesn’t stop with the Earth, for New Age followers believe that our world will network with other planets, then other galaxies, until the entire universe is in complete harmony as a single organism.

From this perspective, the interests of humanity are subordinated to those of the Earth as a whole. The important thing is not whether we ourselves survive, or even whether or not our Earth survives, but whether or not this evolutionary process continues to go forward. Particularly in light of the fact that many people become a part of the New Age Movement because they desire a positive message of hope, their expectation is ultimately a very sad and impersonal one. The individual is lost in the whole process, like a drop of water blending into a cosmic ocean.



Achieving Oneness

While all New Age followers look forward to global and universal oneness, they do not all agree on the means by which they expect that oneness to be achieved. Some focus on humanity's technological potential for harmony, emphasizing advances in telecommunications and the sciences. Others pay more attention to the somewhat mystical idea that all things share the same essential energy. If we can tap into that energy we can use it to our advantage. Just as Luke Skywalker used "the Force" in the Star Wars movies to levitate objects and win battles, many New Age adherents believe they can control events around them through visualization and meditation. This belief goes far beyond using one's perceived powers for personal gain. Their commitment to global and universal harmony causes New Age followers to focus their attention on transforming the world. Here their belief that we share the same essential energy means that we can share the same consciousness.

One of the best illustrations of this concept is in the New Age fable of the "One-Hundredth Monkey." As the story goes, a group of scientists taught an island monkey to wash his food in the water before he ate. Several other monkeys eventually mimicked his behavior, and before long nearly a hundred of the monkeys on that island had learned this same lesson. At that point, however, a strange thing happened. When the one-hundredth monkey began to wash his food, suddenly all of the monkeys of that species began doing the same thing, even those who had no contact with the monkeys in the experiment. The idea is that the one-hundredth monkey was enough to push this practice "over the edge" into a kind of cosmic consciousness.

New Age followers use this fable as a way of illustrating what they believe we can achieve with the human race. They maintain that they need only to reach this "critical mass" of enlightened individuals in order for their enlightenment to become the common consciousness of all humanity. The Maharishi Mahesh Yogi, for example, has said that if just 1 percent of the population were to practice the technique of Transcendental Meditation, the "Age of Enlightenment" could dawn.

This critical mass is what New Age followers were trying to achieve with the



event they called the “Harmonic Convergence.” The Harmonic Convergence provided an opportunity for New Age adherents to channel their collective powers toward the common goal of world peace and harmony. The attempt to achieve this critical mass is also why so many cars have bumper stickers that read “Visualize World Peace.” The proponents of the New Age believe that world peace will actually be realized if enough people visualize it.

Witnessing to the New Age Follower

It is absolutely essential that Christians be sensitive to the philosophical perspective of New Age followers. We have seen that the New Age Movement reflects our culture’s rejection of revelation, tradition, and reason as authentic sources of truth. New Age followers will be completely turned off if we use reason with them to show them the error of their beliefs. From their point of view, such dependence on logic and reason does nothing more than demonstrate a profound lack of enlightenment on our part. In the same way, an appeal to the truth of Scripture or to the teachings of your church will seem rigid and insensitive. I’m not saying that we must avoid Scripture or logic; I’m simply saying that we need to be extremely cautious in the way we minister to the New Age follower.

Since the New Age Movement values experience so highly, it may well be that your personal testimony is the most helpful thing you can communicate to adherents of the New Age. They will usually dismiss your logic and your books, but their own beliefs prevent them from dismissing your experience. By demonstrating the reality of your Christianity and the transformation that the gospel has brought into your life, you appeal to them on their own terms.

Naturally, there’s something a little disconcerting about a testimonial approach. It means that you must have a more consistent testimony than their peers in the New Age. New Age seminars, for example, provide a great deal of personal support for those in attendance. Visitors feel welcome, they feel loved, and they want to come back just because the people are so friendly and attentive. Do we treat visitors that way in our churches? Do we treat our New Age friends with love and respect even though we disagree with their theology? If we give them



rejection instead of encouragement, we're driving them deeper into the New Age.

The greatest thing we can offer New Age followers is a secure sense of hope. I believe hope is what they are looking for in the New Age Movement, but their thirst won't be satisfied there. The New Age hope is insecure and impersonal, and the individual is ultimately not valued at all. Compare that "hope" to the promise of the Savior that nothing can separate us from His love, that nobody will ever snatch us from the hand of the Father, that one day He will wipe away every tear from our eyes (Rom. 8:31-39; John 10:27-29; Rev. 21:4). What a difference! We need to demonstrate the reality of our hope and be prepared to explain how we have been made to feel so secure (1 Pet. 3:15).

The New Age Movement is very diverse, and it blends in easily with many other religions. One thing that it does not take in very well, however, is the cross of Jesus Christ. Your New Age friends will have a very difficult time accepting the idea that salvation can only come through Jesus Christ. That concept stands against everything they believe. Understand that they will probably not embrace the gospel quickly, but speak the truth in love. Through your words and through your lifestyle point them to Christ, who is our hope.

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