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Raising a Noah who can Save the World

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1) Welcome to the BrimWood Press newsletter!

This new monthly newsletter is dedicated to *Christian parents* raising children in this postmodern, secular, Gnostic culture: parents who want their families to shine. (Matthew 5:14-16 & Philippians 2:15.)

This newsletter provides practical, relevant help for the on-going work of evangelizing our children.

My little children, of whom I am again in travail until Christ be formed in you.

Galatians 4:19 ESV

2) A review of Hollywood's latest NOAH movie

This Hollywood Noah looks nothing like the man whom God used to save the world. And yet, the billing given this film on the movie trailer is this:

The film is inspired by the story of Noah. While artistic license has been taken, we believe that this film is true to the essence, values and integrity of a story that is a cornerstone of faith for millions of people worldwide. The biblical story of Noah can be found in the book of Genesis.

After viewing this film with my family this last week, I can assure you, **you will not find your faith portrayed** on the big screen in this Hollywood blockbuster.

Certainly, the flood scenes are terrific, as is the ark, but Noah – he's a disaster. Of course, this is no fault of Russell Crow, a master of his craft (no pun intended), but he's not the guy building the boat. He's not the movie's hero; that part has been handed over to the original bad guys in the opening of Genesis 6. More about that later.

Noah is remade in **the image of Postmodern man**. Postmodernity no longer has any use for heroes. Heroes are the stuff of all bygone eras. To rid ourselves of heroes, we must remake men like Noah in our own image of mediocrity. The only casting handled worse than Noah is the role given to God. He is everything the Atheist director has rejected — a god consumed with justice and wrath, a god who lets the innocent suffer, a god who is silent, even a god who has a lot to learn. **God never speaks** and never raises a hand in help. He even punishes those who try to help.

The movie leaves its audience with a feeling of being **alone in a hopeless universe**. It reflects the sentiment of our age.

More on Noah: According to the movie, Noah was chosen by God because he was useful. (This reason for man's purpose is found in most Polytheistic origin stories.) **God knew Noah would get the job done**. Noah accomplishes his task but through it learns he is no better than the evil human horde, who rape and pillage the earth, the crime for which men must pay. Noah becomes so convinced of his evil and the evil of his entire species that **murdering his two newborn granddaughters seems justifiable**— it ensures the annihilation of the human race. (A suggestion that panders to extreme sentiments found in the modern eugenics and population control crowd.)

Repeatedly, the movie reiterates the idea that **man alone is responsible for the world's evil**. Though the biblical origin of evil sources to the pride of a fallen angel, the destruction wrought by human sin is undeniable and clearly taught by the Bible. But God's Word also establishes that people are made in His image before and after the fall. Adam, Eve and their offspring retain their purpose and ability to

choose the good and thereby represent the good Creator. The Genesis Noah is the example of this biblical truth par excellence. But the movie radically alters his character to a man who self-identifies as evil on par with all other evil men. Noah and the evil descendant of Cain named Tubal-cain both identify themselves as the “image of God”. In doing so, the meaning of the “image of God” is twisted and turned to impugn the character and nature of God. By implication and association with man, **the God of the movie is evil.**

More on God: The movie discredits both the biblical Noah and the biblical Maker. So what is the movie’s Maker like? Noah’s plan to end humanity by slaying his granddaughters is implied revelation from God, a God whose chief value is justice. In killing the innocent and insuring the extinction of the few remaining survivors, Noah follows in the footsteps of a capricious God who just destroyed the world. But in the end, Noah barely chooses mercy over murder, to which God gives his approval with a rainbow. But moviegoers have to wonder: **does the idea of mercy come from God or Noah?** Maybe Noah was teaching God something he needed to learn.

Any Hero shots? Based on my recall, there’s only one scene with Noah contributing to construction the arc with a paintbrush of pitch in hand. The movie shot that pans the building of the boat has the rock angels knocking boards in place to beat the band. Noah is nowhere in sight.

His one opportunity to be the movie’s hero revolved around finding wives for Ham and Jephtha. Of course, he fails. His paltry efforts at match-making (walking through an evil town) reflect his ambivalence surrounding the task. Noah seals his character as weak and unremarkable when he orders his son to leave the wounded woman Ham loved. **Noah’s failures to provide causes Ham to reject and betray his father.** This understandable flaw on the son’s part is helped along by Noah’s behavior, which borders on madness for most of the floating boat scenes. A crazed Noah fits the movie character, since he’s the guy who claims to hear voices from heaven. At the movie’s end, Ham is through with his drunken father and walks away. Nowhere is he cursed for dishonoring the one who gave him life. If this was a M. Night Shyamalan or Alfred Hitchcock film, **Ham** would have been **the director’s cameo.**

Characters to emulate? The fallen rock angels were the only good guys in the movie. Through back-story we learn that God cast them from heaven because they helped Adam and Eve against God’s wishes. Nevertheless, the rock angels demonstrate true heroism by building Noah’s ark and giving up their lives to die in Noah’s battle. For the sake of image management, God has to rescind his judgment, redeem these martyrs and whisk them to heaven. So the **good guys are the ones who defy God to help the needy.**

The movie's take on creation: The movie's version of the first story ever told is, "In the beginning was nothing". Should we be surprised that an atheist director wrote God right out of the script and then adapted the Genesis 1 storyline to fit the view of an evolving world guided by chance? The idea that the world came into existence out of an original state of nothingness is the atheist's statement of faith. Evolution itself is not the essential point of difference between atheists and believers. To what extent God could have used evolutionary processes in his creation of the universe is the debate of scientists, Christian and non-Christians, whose opinions and evidence run the gamut. My argument is with the conflicting statements, "In the beginning was nothing" and "In the beginning, God ...". The atheist believes that before matter, space, and time, there was nothing. Christians believe that before matter, space, and time, God existed in a realm known as eternity. To substitute the atheist's beginning for the Bible's, which predicates creation upon an eternal creator, is egregious. Perhaps Hollywood felt that, by leaving in the miracle of the worldwide flood, they'd earned the literary license.

The Movie's storyline: So just where does the movie's storyline come from? If you really want to know, I highly recommend [Dr Brian Mattson's Journal - Sympathy For The Devil](#). In short, Noah's storyline is **Gnostic, specifically Kabbalah**. It depicts a world where matter is evil, worthy only of destruction, and spirit is good. These teachings fall under the larger family of beliefs known as Pantheism. Genesis 1 (with its repeated emphasis that everything God makes is good), the Gospel of John (specifically the story of Thomas in John 19), and the letter of 1 John are the Bible's best refutations against Gnosticism. It was also a heresy soundly denounced by early church fathers.

3) Why I hate the movie, but recommend taking your children to it

My opinion about the movie is abundantly clear, but nevertheless I recommend taking your kids ten and older. I recommend the movie if you seize the opportunity it gives your family to **contrast the God and man of the Bible with the God and man of the movie**. Most Atheists have not rejected the God of the Bible; they've rejected NOAH's god.

If we want to **raise young men and women whom God can use to save the world**, then we need to train up disciples who know the Savior and the hero's life they are called to live in imitation of the One who laid down His life for us. I believe a discussion of this movie is akin to good cross-cultural training that missionaries receive before engaging the culture to which they feel called. This movie is a microcosm of the culture in which we live.

The movie **provides parents with a platform** to teach about the true character of God and man and what it means to be made in the image of God.

4) Preparation before going to the movie

Tell your kids you're going to see the movie NOAH. But first, they need to read Genesis 1-3 & 6-9. Promise your kids some playful reward for every contradiction or contrast they can make between the movie and the Word of God. Make the reward motivational. You want them fully engaged in the exercise.

It is not necessary, (not even recommended) that you do a major Bible study of the text. Just read it. After your kids watch the movie, they will be highly motivated to jump into a discussion of the original text vs. the screenplay.

Below is an optional quick primer for parents to read in advance of the movie. It will help you be on top of the conversation that will begin with your kids as soon as you get in the car.

A Parent Primer on the Genesis Storyline: According to the biblical account, Noah was chosen not because he was useful, but because **he was the only image bearer left**. Noah alone was a righteous, blameless man, who walked with God (Genesis 6:9; 7:1). Everything else on the earth was corrupted (Gen. 6:11-13). Men and angels co-mingled, corrupting human offspring (Gen. 6:2,4). Every intention of the human heart was evil (Gen. :5). **Noah alone bore the image of God.**

In Genesis, fallen angels were the bad guys, who lusted after the daughters of men and produced a race of giants called the Nephilim (Gen. 6:1,2,4). Destroyed by the flood, they were nothing like the fictional good-guy rock angels, the only ones deserving redemption according to the movie.

In the Bible, **Noah is the true hero**. God saved the world because of Noah. The world was utterly worthy of destruction, because men had drifted so far from their purpose of image bearers. "But Noah found favor in the eyes of the Lord." Noah's heroic task was to build the ark and gather food per God's instruction so that he, his wife, his three sons and their wives could be saved along with mating pairs of every living creature.

The Bible confirmed that Noah played the hero's role: "Thus Noah did; according to all that God commanded him, so he did." (Gen. :22; 7:5,9) **The biblical hero obeys**. This point is reiterated numerous times.

God also is the hero: He ensured the survival of man and beast by means of the ark. He gave the instructions, created the plan, shut the door, sent the winds to drive the waters away, closed the floodgates of earth and sky, and told Noah when the earth was dry and ready to be re-inhabited (Gen. 6:12-22;7:16; 8:1). God re-commissions and blesses Noah as an image bearer with the same blessing and commission he gave to Adam, with the addition that now animals, as well as plants, are fit for human food (Gen.1:26-30; 9:1-13). The last bit about **animals becoming**

food for humans was another storyline turned on its head in the Hollywood version. Evil is embodied by Tubal-cain eating a precious animal cargo meant to be preserved by the ark — an act only a villain could perform. Ham's fall from grace was eating the forbidden lizard flesh, rather than dishonoring his father as portrayed in the biblical account.

In Genesis 9, after establishing man's new diet as plant and animal, God goes on to enact capital punishment for those who murder human beings. Man can eat animals for food, but to kill another man is to incur the ultimate punishment of death. Why would such harsh punishment be levied against the man who kills his brother, rather than the man who eats animals? Man alone is made in the image of God. The image bearer is sacred, not the animal. But **the image bearer lives according to his God-given purpose**. The violence practiced everywhere before the flood as cause of near-human extinction. Such men no longer bore the image of God. **They became grotesque caricatures fit only for destruction**. The violence propagated by man and against man, not animals, necessitated the cleansing waters of the flood, an act God greatly grieved (Gene. 6:6,7).

Noah, as **image bearer, fulfills his calling by providing shelter and care for the animals God made, even as God provides shelter and care for the man and his family who represent Him**.

The Bible is not as clear as my Sunday school teachers about how Noah responded to those around him as he built the ark; nevertheless, it is clear that his "To-Do List" did not include waging battle against the evil hordes who wanted to board the ark. From 2 Peter 2:5 and Hebrews 11:6-8, Noah apparently preached repentance to his neighbors by his words and deeds in the 120 years he spent working on the ark. Another radical contrast to the movie plot.

Again, if you read the blog recommended [Dr Brian Mattson's Journal - Sympathy For The Devil](#) there are plenty of other salient points of contrast between the biblical narrative and Hollywood's.

5) A Script for family discussion after the movie

The goal is not to complete the script. Use whatever is helpful. The goal is to encourage dialogue between the children and yourselves. If the conversation tappers off naturally but some important points still need to be covered, just restart the conversation the next day when the kids are really to reengage. Remember you have to sit through a near three-hour movie first.

Compare the Stories

Parent: What similarities did you note between the storyline found in both the Bible and the movie?

Parent: So, did anyone notice any contrasts between the Bible's story of Noah and the one we just watched on the big screen?

Tips: Either the husband or wife should act as scribe, recording your children's contrasts, noting who caught what. **Resist** the parental temptation to elaborate on a point made by one of your children. **Instead**, ask if anyone has anything to add to what this son or daughter just said. The goal is to facilitate your children's ability to compare the two movies. Let this go on until the immediate comparisons are spoken.

Parent: Let's see: [Suzy Q] made a great observation about there not being [any battle scenes in the biblical story of Noah] and [Johnny J] mentioned [the shed snake of the serpent as being pretty important to the line of Adam,] any other examples where the storyline differed?

Tips: Your kids will have picked up on a bunch of things. You want to praise their astute observations and urge them to think a little more specifically about the storyline. Again, it is better to ask questions to stimulate their thinking than to fill in parts that they missed.

Compare the Noahs

Parent: What similarities did you note between the Noah found in both the Bible and the movie?

Parent: How do the biblical Noah and the guy in the movie differ?

Tips: You are repeating this comparison question in the manner noted above, but honing in on Noah's character.

Parent: How would you describe a hero? Do you think the movie Noah acted like a hero?

Parent: Why do you think in the movie Noah thought it was necessary to kill his granddaughters?

Tips: Let your kids struggle with this question. Ultimately, the answer lies in what Noah believed about his God and about himself. He believed his God only really cared about the animals, and he believed that he and all human beings were ultimately evil and worthless. He believed his God's highest value was enacting judgment on those who should be punished.

Parent: In the biblical story, what was it about Noah that made him the man God used to save the world? Was he a hero? Was he good?

Tips: After they've made their observations as a family, go back and reread Genesis 6:9,22; 7:1,5,9; 9:1,6,7. What do these text tell us about the character of Noah? Discuss why his depictions as righteous, blameless, walking with God, and obedient mattered in the biblical story. Discuss how difficult cultivating such a character would have been in the culture in which Noah lived.

Parent: Is it easy to be a hero? Do you think anything or anyone was a hero in the movie?

Tip: You're encouraging them to bring up the rock angels. What did they do that was heroic? Were their actions in anyway like Christ's? In what ways are we called to imitate Christ? Luke 9:23 is a good verse to start with. You want to move the conversation toward self-sacrifice, which is the fundamental definition for love.

Parent: Based on the character of Noah, what does it mean to be an image bearer?

Compare the Gods

Parent: What similarities did you note between the God found in the Bible and the God in the movie?

Parent: How did the movie God differ from the God of the Bible?

Tips: Shifting the conversation to God, begin by noting and praising some of the great observations the kids already made about God as you did to begin the deeper conversation about Noah.

Parent: Did God talk to Noah in the Bible?

Parent: Does the Bible tell us anything personal about God in the flood story?

Parent: Why did the God in the movie destroy the world?

Tip: Having only seen the movie once I don't recall a clear statement. If there was, it was probably said by Noah. But also pay attention to the images that convey God's displeasure and actions of judgment.

Parent: In the Bible, why does God send the Genesis flood? Why does he hate man's wickedness?

Parent: In the movie, why is Noah chosen to build the arc? Does the movie God really want to save people? What makes you think he does or doesn't?

Parent: At the end of the Hollywood movie, Noah blesses his family. At the end of the biblical account, who blesses Noah and his family? How are they blessed? How is their blessing in Genesis 9 like the blessing God gave Adam and Eve at the end of Genesis 1?

Compare the worldviews

I would only get into this discussion with your kids if you have already been through a worldview course or two, read the blog I recommended by Dr. Brian Matson and my supplementary material at the end of this newsletter and you are comfortable with open ended conversations. If you have used my worldview course with your children, or they have been in my class they already know that the most important place to start in any worldview discussion is what is believed about God. The second most important worldview questions involve beliefs about people.

Parent: So if we were going to compare the worldview of the movie with the worldview taught by the Bible, how would we summarize the biblical Noah's God and the movie God?

Tip: Most of these comparisons have probably already been discussed. But some leading questions could be "Is the God good? All-wise? Caring? Does he provide for man? Or does man provide for him? Is the God personal? Does he communicate clearly with man?" Encourage your children to give examples. If they've taken my worldview course, you might ask what worldview family(ies) could the movie God fit into? Because this movie mixes the Bible (Monotheism) with Naturalism (in the beginning was nothing) with Pantheism (God is good and evil and cannot be known) and Polytheism (the gods are capricious, needy-greedy gods who do not care about people) your kids can make a case for just about any worldview. Indeed, this is like one of those fractured fairytales where all the stories get mixed up.

But here again this discussion is right in line with the most prevalent worldviews of our day: Designer Worldviews or Religions (my label). The Western world has cut and pasted religious and philosophical beliefs from various conflicting worldviews for the past 60 years or more. This is indicative of our postmodern world. For most information on Postmodernism, see the supplement on worldview at the end of this newsletter.

Parent: What does the movie communicate about the value, importance and purpose of people?

Tip: Again the conversation will summarize what you discussed about the movie Noah. But because this movie takes a number of biblical ideas on

turns them on their head and mixes in ancient Gnosticism and Kabbalah for the storyline the comparison is challenging. The defining question is “Does man have value?” “What is the basis of that value?” The answer I heard was “Man is a loser worthy of destruction after he’s served his usefulness by ensuring the survival of animals.” For help identifying what worldview family this answer belongs to read the supplement following the newsletter.

6) A product Marcia recommends

As you probably already know, this Hollywood version is not the only alternative flood story out there. Many ancient cultures tell stories of a worldwide deluge. The oldest piece of literature known as the *Epic of Gilgamesh* includes such a story. Several years ago, I compared the Gilgamesh flood to the Genesis account in a book titled *Christian Theology and Ancient Polytheism: A Comparative Study for Youth*. (CTAP) The Gilgamesh flood is one of several ancient polytheistic stories compared to the corresponding biblical narratives.

As I note in the supplemental piece on Postmodernism at the end of this newsletter, teaching students how to talk about and analyze story is a vital skill for Christian children growing up in this era. CTAP compares biblical and pagan creation stories, Job narratives, dying and rising gods and goddess stories, laws and worship practices. Learning to compare the biblical narratives to those offered by our empty culture demonstrates to young people why Christianity matters to the stories of their lives.

7) What’s Marcia up to?

In March, I taught a couple of two-day worldview workshops to 10 to 14-year-old students in Portland, OR, Vancouver, WA, a parent workshop in Medford on dealing with a child’s doubt about Christianity and a 5,000 years of History class in Roseville, CA. I’m still slugging away at my first adult book on what it means to be made in the image of God, and I’m engaged once again in the struggle of Lent. Greed seems to be the sin with which I am most confronted, and the contentment it steals from me. How grateful I am for this season of repentance.

In April, I’ll be in Medford, OR teaching worldview and history classes. If you’d like to discuss scheduling classes in your area this summer or next fall just respond back to this email.

8) Upcoming issues

- 1. May: Raising Image Bearers – Children who grow up to look like God**
- 2. June: Raising Thomas – What to do when our child doubts**

3. July: Raising the stay-at home Elder Brother

4. August: Raising Christian Thinkers and Feelers

This is the current plan unless Hollywood dishes up a movie I can't help but seize as another excellent opportunity to compare the God of the Bible with the gods of this world.

9) Pass this Newsletter along

This is our first newsletter. Odds are good that if you know someone who could benefit from its content, they didn't get it. So please forward it and ask them to subscribe. If they don't subscribe, you'll have to forward it to them again next month. Subscribe [here](#) for the newsletter. Of course, if this newsletter was not helpful and you're unwilling to give me a second chance, simply unsubscribe at the bottom.

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Marcia Harris Brim of BrimWood Press writes a free monthly newsletter for Christian parents to provide practical, relevant help for the on-going work of evangelizing our children. Marcia's books for teaching 10 to 13 year old children Theology, History and Worldview are available at www.brimwoodpress.com

11) Supplement: An Overview of the Postmodern Worldview and its Influence on NOAH

Westerners, both secular and Christian alike, lived in a purely modern world up until the 1950s or 60s. Modernism is the name given to the period that began in the sixteenth century and lasted until the mid-twentieth century. Modernity was shaped largely by the ideas of the Protestant Reformation, the Scientific Revolution and the Enlightenment. In broad strokes, **moderns care about universal truths, logic, reason, and man.**

The changes that birthed the postmodern world are not as clearly defined as those that birthed the modern era, but movements such as the sexual revolution, feminism and civil rights were all significant factors that shaped the current culture. Again, using broad strokes, **postmoderns care about narratives, community, tolerance, and the planet.**

The cultural shift from modernity to postmodernity is extremely significant for those of us with children under the age of 30. These children are called the “millennials”. If we are parenting millennials, **we belong to the first generation in 500 years whose children are growing up in a culture with an entirely different worldview** than the one we grew up in.

Let me use myself as an example: I was born in 1962, just as the cultural shift to postmodernity was beginning. But such a shift takes years to permeate an entire culture, especially one as large as the western world. When I went to Bible college and received my theology degree in the mid-80s, all my training was thoroughly modern. Most of my professors were 30 years older. **They taught me to value what moderns value.** My husband and I started a family in the 90s, the decade in which all three of our children were born.

In the first decade of the new millennia, **the invasion of the personal screen**, with its worldwide web, Wiki, video games, cell phones, social media, apps, etc., presented parenting challenges hitherto unknown by all generations before us. The personal screen **brought postmodern values and culture into every western home.** I grew up thoroughly modern; the children I have raised are thoroughly postmodern.

Now you may view my last sentence as an admission of a huge parenting failure. I could list plenty, but my goal was not to raise modern adults. My desire was to raise disciples of Jesus. Ever since His earthly ministry began, **Christ makes disciples in every cultural era in the western world — ancient, medieval, modern and postmodern.**

As Christian parents, we must strive to understand this major cultural shift and resist the urge to assume that everything seen through a modern lens was good, while everything seen through the postmodern lens is bad. These two are simply different lenses, each having their positive and negative impacts upon culture. **Rather than striving to raise children who think like I think, I want my children to value what Christ values.** Parenting is missionary work, evangelism of my children’s mind, body, and soul. If I want Christian witness to be a legacy I pass onto them, I must search for their “statues of the unknown god,” statues that enable a bridge for the gospel of Jesus Christ to be heard by this culture. There are actually several of them in NOAH. More on that later.

Some postmodern values have provided needed corrections: The scientific

revolution twisted the biblical idea of image bearer into man's right to dominate the earth. From Francis Bacon onwards, Nature became viewed by many as our resource to rape and pillage for the greater good of man. Modernists tend to lose sight of the biblical notion that the creation, specifically animals, are the realm in which human beings are called to play out our role as good shepherds. As such, we imitate God's shepherding of us. Have you noticed the frequent emphasis in recent years on **man made in God's image**? This is a good consequence of **postmodernism** with its emphasis on narratives. Postmodern Christians have helped restore a biblical understanding of a doctrine high-jacked by modern ideas.

Some postmodern ideas led to new problems: A proper understanding of the biblical notion of "made in the image of God" rebuts the **postmodern secular emphasis that man is no more valuable than any other part of the creation.** No longer is man's value found in being the apex of the evolutionary chain, per the secular modernist. Now, man is simply a part of the whole of Nature. Postmodernists value the whole. Pantheism, the belief that all is God, has also significantly influenced postmodernism. This belief neutralizes any claim of one species above another and deifies Nature. To the extent that man threatens Nature, he is viewed as a predator deserving judgment. Thus, the plan of the Hollywood Noah to murder innocent babes is a justifiable choice in a postmodern universe where people perpetrate evil upon Nature.

The battle for truth: Though the moderns, both secularists and Christians, fought valiantly, they lost the war for universal truth. **Truth in our children's culture is relative.** The savvy Christian parent who takes their kids to see NOAH should wonder: why would an atheist director portray a biblical version of a worldwide flood? As this is a major truth claim of the Bible, many of us have made sure to arm our children with the scientific evidence for a worldwide flood. But these "facts" have nothing to do with the conversations this movie starts. NOAH's flood highlights a classic example of raising our children to think like a modern in a world that no longer cares. From Hollywood's perspective, a worldwide flood looks better on the big screen. Telling the bigger story, providing the better entertainment value, is all the industry cares about. I have to wonder if seeing the "really big flood" was the reason so many pastors endorsed this film, **a film that completely maligns the character of God and the purpose of man.**

One of the most important "statues to the unknown god" in this age is story. Much of what entertains this postmodern world is story. But do postmodern narratives with their rejection of heroes and ultimate meaning feed a hungry world? After seeing the movie, ask your kids how it made them feel. Ask yourself. It made me feel empty. Being able to contrast characters and storylines with a corresponding biblical narrative is vital for our Christian understanding, fulfillment, and witness. The biblical story provides bread for the hunger found in every human heart. "I am the living bread that came down from heaven. If anyone eats of this bread, he will

live forever. And the bread that I will give for the life of the world is my flesh.” Jesus also said,

“I am the way, the truth and the life.”

Knowing Jesus is not limited to knowing Truth, the obsession of the modern age. **Life** is bound up in the stories we believe. Stories show us the **Way**. Raising children who can converse in the language of narratives and evaluate their meaning is more important for spreading the Gospel in this culture than is amassing a toolbox of scientific and archeological facts that “prove” the truth of the Bible. You may completely disagree, but this Christian postmodern perspective is one that I hope you will prayerfully consider for your children’s sake.

The format for this newsletter was adapted from award-winning novelist Randy Ingermanson, "the Snowflake Guy," who publishes the free monthly Advanced Fiction Writing E-zine, with more than 8,000 readers. If you want to learn the craft and marketing of fiction, AND make your writing more valuable to editors, AND have FUN doing it, visit www.AdvancedFictionWriting.com.



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