

The latest diabolical ideas to 'EMERGE' from BRIAN McLAREN

I was recently alerted to a post on this link –

<http://standupforthetruth.com/2013/05/donation-plea-brian-mclaren-responds/>

and shortly I shall quote what I read there – however, if you (as you may well do) find it hard going to both read through and understand the ramblings of Brian McLaren as he outlines his thoughts for forming and funding a new grouping called **NEWNET** linked closely to another grouping known as **MESA** you might just want to scroll through to the summary of **10 'proposals'** that he lists at the end of his **response email** (found mid-way down page 7 of this article) as it is my intention to comment upon them to show how **'diabolical'** they are. This was the post that I was alerted to -

Donation plea: Brian McLaren Responds



Brian McLaren (foreground) and Tony Jones,

Last week on his blog, Emergent guru Brian McLaren asked for large sums of money to go to a project to be named later. (See: [Brian McLaren asks for significant cash for mystery project](#)) Those who were interested could write to him at a "Happy To Help" email address. Here is the **response email** I received this evening:

Dear friends ...

Thanks so much for responding to my recent request for help. What follows is general information and requires no action now. I'll be back in touch in a week or so with a more personal note and information about next steps.

Here's the big idea.

For some time I (along with many others) have been seeing the need for some kind of small, non-competitive hub to serve – not control – the many networks that are spontaneously forming and developing in this general space we've all been opening but haven't figured out how to name yet ... Emergence Christianity, Convergence Christianity, a new kind of Christianity, Christianity for the rest of us, missional Christianity, progressive Christianity, generous orthodoxy, Red-Letter Christianity, Just Faith, etc.

I believe that for this conversation to develop and mature towards being a lasting and effective movement leading to concrete action for the common good, we now need some coordination, facilitation, and behind-the-scenes encouragement and support. I want to continue doing what I'm doing – writing and speaking and networking, and I don't want to run anything. But I want to find some ways to help others use their gifts to help all of us move forward with more intentional synergy, shared positive identity, and joyful collaboration.

I'm envisioning two or three people working full time, along with a number of stipended part-time people spread around the country. Grace and I are making a large personal financial commitment to this project (basically, it will be our tithe of gross income for the next three years), and I'm hoping you will join in doing what you can too.

I don't think we need one organization trying to bring everybody under their umbrella. I do think we need some people who aren't trying to build anything on their own, but rather build alignment and synergy among the many good groups who are exploring the leading edges of what is emerging in and among us.

Here's what I'm hoping we could make happen initially: a website, a preliminary face-to-face gathering, a "press office" (to provide media-trained spokespeople to represent the movement as it continues to grow), perhaps a speakers bureau (or network of speakers bureaus), and positive participation in a global network that is forming as well.

I'd also like to see us scout out a cadre of diverse younger leaders who would be the face of this movement. Established/older leaders (like me) would do all we could to support, mentor, encourage, and promote a new generation of emerging leaders – young women and men who demonstrate the racial and denominational diversity that we need to move forward.

Many of us have been talking about this for quite a while now, but I wanted to let you know that I'm ready to do what I can to help next steps to happen, and of course I hope you'll be a central part of this.

One reason I believe we need to move ahead now is what's happening in terms of a global movement. A number of grass-roots "emergence/convergence" movements in Africa, Latin America, Asia, and Europe have found one another and come together under the name Mesa. They've announced a preliminary gathering in Bangkok, Thailand, October 24-30. I'm planning to go. (There's more info on Mesa here: www.mesa-friends.org.)

I like Mesa's emphasis on ethos, since we know we're very diverse and flexible in terms of culture, theological frameworks, church forms and structures, etc. Mesa has no money, but it is rich in relationships with grass-roots networks that are part of this "emergence" around the world. I'm very impressed with the group, and grateful they're moving forward in this way.

Mesa's development globally has meant that we need to take some new steps here in the US. As you can imagine, it's important for us not to dominate this global group, but to model humility and service and collaboration.

Nothing is set in stone, but I've been working with some others on a first draft of a document that describes a network hub for the US. (The document is included below.) Our placeholder name is "NewNet." We're considering the name CANA (something I'd love your feedback on – more information is in the document).

That's what I'm working on, and what I'm asking you to help me get started.

Dr. Philip Clayton (<http://www.claremontlincoln.org/academics/faculty/profile/philip-clayton/>) of Claremont Lincoln University (<http://www.claremontlincoln.org>) has graciously agreed to help us get started by receiving tax-deductible donations. We're getting the logistics worked out and will be able to receive your donation soon. When NewNet (or CANA initiative or ???) is up and running as a 501(c)3 entity, funds will be transferred there. Obviously, we'll be sure that all funds are handled ethically. And just to reiterate – I'm giving funds to this cause, not receiving funds from it.

If you have additional questions or suggestions, please let me know at this email address.

**Grateful for your partnership -
Brian**

PS: Here's the draft document. Feel free to share it with interested individuals who may want to help, but I ask that it not be posted anywhere publicly, since this is really just a starting point.

FIRST DRAFT (not for public distribution)

“NewNet”

(Potential Name: CANA Initiative)

NewNet is a collective of faith-engaged organizations, individuals, institutions and networks rooted in a generous Christian tradition, who seek to embody a new Christian ethos leading to constructive collective action in the United States.

NewNet seeks to create a healthy ecosystem for connection among existing and emerging individuals, organizations, and networks and will serve as an influential “network of networks”.

NewNet is comprised of Roman Catholic, Evangelical, Mainline Protestant, Orthodox, and other Christians who believe the future for Christian life and mission will be different in many ways from the past and present.

NewNet brings together innovative leaders from all streams of the faith to collaborate in the development of new ways of being Christian...new ways of doing theology and living biblically, new understandings and practices of mission, new kinds of faith communities, new approaches to worship and spiritual formation, new integrations and conversations and convergences and dreams.

NewNet participants share a sense of exploration, creativity, challenge and opportunity in this pivotal and dynamic moment.

Because we are rooted in a generous Christian heritage, we are eager to collaborate with people of other faiths, and those seeking the common good. Our networks of dialogue and action thus extend beyond Christian communities to persons of all faiths, as well as to communities that are not themselves faith-based. We welcome allies and allegiances wherever we find common cause.

NewNet seeks to translate critical thinking about the past and present into creative collective action for the future, and to do so in a spirit that is positive, irenic, sympathetic, and generous.

In this way, **NewNet** seeks to support and encourage what is often called Emergence Christianity. The word emergence means coming into view, arising from, occurring unexpectedly, requiring immediate action (hence its relation to emergency). It often involves crossing boundaries (as between water and air) and evolutionary processes. All these meanings resonate with the spirit and vision of **NewNet**.

We welcome people from a wide spectrum of theological, political, and ethnic traditions. We encourage a wide range of ecclesial structures. **NewNet** sees this diversity as a sign of health and vitality.

NewNet Convenes, Advocates, Networks and Acts (CANA)

Convene – Provide the context for people and organizations to more publicly identify with the movement and collaborate within the United States.

We aggregate and promote events and conversations for the the generation of friendship, shared thought, and collective action among organizations and leaders around the country.

We provide online resources – to connect related organizations, affiliates, allies, resources

We build and strengthen alliances between leaders, organizations, and networks who together build the movement

We provide a means by which “NewNet” can relate to parallel regional networks around the world.

Advocate - Speak on behalf of the movement to potential participants, the press, critics, and opponents.

We produce key documents – to identify values, ethical standards, questions for conversation, and proposals for action.

We develop a press office – to provide secular and religious media with trained, responsible spokespeople for this emerging Christian ethos.

We disseminate movement news and provide an edited news/commentary aggregator

We select and support a group of gifted, trained, committed, and diverse leaders to represent and advance the movement.

Speakers’ Bureau – to provide growing numbers of spokespeople for Emergence Christianity.

Network – Champion Ideas and help insure voices have what is needed to articulate bold and meaningful proposals for collective action

Create transparent communication and decision-making structures

Welcome and include new participants into the network

Assist fundraising for participants by telling the larger story and inviting financial participation

Help people find churches, organizations cohorts, staff, jobs, etc., to promote the larger goals of the movement.

Identify issues and opportunities of participation among NewNet participants

Act – Collectively collaborate more consciously and effectively in six areas that are essential to vital movements

Understand opportunities and challenges

Articulate our message

Engage in strategic collective action

Mobilize people and resources

Build movement culture

Enrich participant lives

Outcomes:

Encourage new, expanding, generative and meaningful expressions of Christian faith in North America

Create exposure for media and other practitioners to learn about and access the movement

Highlight more attractive public opinion of Christian faith, spirituality, and mission

Connect with and inspire new generation of leaders

Generate a collaborative environment for shared participation among leaders

Network with parallel networks globally

Create pathways for a new kind of interaction between faith traditions

Generate pathways for faith-based organizations to collaborate with non-faith focused endeavors

Support systems that generate new innovative initiatives – communities, churches, learning centers, media organizations, causes, etc

Assumptions:

We are moving from largely independent innovative entities to a more collaborative eco-system

We are not asking existing efforts to be part of our whole, but asking existing efforts to see what they are doing as contributing to a larger whole

We are in transition from a generative conversation to an ecumenical spiritual movement

We need a hub that is not seeking to compete or control, but coordinate and serve

If we maximize the larger system, we will maximize the sub-systems

More and more of us are ready for a collaborative rather than competitive philosophy of ministry

This is not about a polarized “right or left”, but about a polarized past, a convergent now, and a future full of collaborative possibilities.

Limits:

NewNet will not:

Provide funds, but will seek to link to others who do

Advocate particular expressions of faith, but will support a wide variety of expressions

Start new churches, but will encourage their development

We need a variety of people to bring NewNet into being:

Spokespersons – Shared Participation:

Give voice of NewNet within their networks

Give voice of their network within NewNet

Identify with NewNet in bio and social networks

Participate in National Gathering of NewNet

Movement Representatives – Additional Participation:

Participate in a strategic twice-a-month call/video chat

Meet in twice-a-year in face to face national working group meeting

Contribute to setting the direction and strategy of NewNet

Host “invitation/recruitment” meetings among their network

Funders:

NewNet will operate a lean and effective budget. We will support a small staff, provide stipends for Movement Representatives, underwrite meeting and travel costs, and develop and curate an interactive website. Toward that end, NewNet is based on a \$200,000 a year budget. Funders can help us by making one-time initial contributions, providing monthly support, and introducing us to potential funders.

Proposals: (From the Mesa Friends Working Document: “Mesa Friends“ is a global conversation among emerging Christian Leaders in which NewNet will be a partner)

We seek to new engagement in the following areas, making demands upon ourselves and others:

1. The Bible: In light of how the Bible has been abused in the past and present, we know that we need a new way of describing what the Bible is, how it reached its current form, how we should interpret and teach it (especially to children and youth), etc.

2. The Church: A vision of integral mission and missional church prompts us to challenge the church to move beyond institutional maintenance towards forming Christ-like people who become a blessing to the larger community, and thus embody the message we proclaim.

3. The Poor: The growing gap between rich and poor calls for a multi-faceted partnerships that expresses compassion, seek justice, confront exploitation and marginalization, and create opportunity, especially in a global economy.

4. The Planet: The environmental crisis must evoke from us proposals that will benefit the birds of the air, the flowers of the field, and the ecosystems that maintain them, so that followers of Christ will pioneer a new lifestyle and help create the regenerative economy the planet needs.

5. Pluralism: To love our neighbors in today’s world means to learn to appreciate our neighbors’ diverse religions. We must propose new ways of encountering the other the (*that?*) provide alternatives to both combative fundamentalism on the one hand and loss of Christian identity on the other.

6. Peace: After two thousand years, it is time for the Christian faith to distinguish itself not just by advocating for war with less injustice, but by proclaiming an attainable ideal of peace, along with equipping Christians as practical peacemakers.

7. Equality: Women and men, minority and majority, alien and native-born, unbeliever and believer, gay and straight, occupied and occupier, one percent and ninety-nine percent - our world is torn by divisions that put some in a position of privilege and power, and others in a position of disadvantage and danger. Sadly, our churches are often laggards, not leaders, in confronting prejudice and standing for the dignity and equality of all people.

8. Families, Women, and Children: Families face multiple challenges today, including greed-based economies that corrode humane values, exploitive entertainment industries that undermine human dignity, and patriarchal religious systems that reward a crude form of masculinity. We must challenge churches to propose and embody family life that can overcome these challenges.

9. Business/Economics: We must challenge business and economic leaders to create new forms of business that seek a triple bottom line – lasting social, environmental, and economic benefit, not just maximized short-term profit. In a world of rising population and increasing mechanization, we must also challenge business leaders to seek to maximize employment along with profit, and to discover new ways to reduce economic inequality by expanding opportunity.

10. Personal Dimensions: In what way must those who articulate demands like these make demands on themselves? How can those demands be sustainable and life-giving rather than burdensome and restrictive? And how can we model gracious collaboration in some areas when we maintain honest disagreement in other areas?

I want now to reproduce these 10 proposals and comment upon them

1	<p>The Bible: In light of how the Bible has been abused in the past and present, we know that we need a new way of describing what the Bible is, how it reached its current form, how we should interpret and teach it (especially to children and youth), etc.</p>	<p>When we examine how in recent years Brian McLaren has diabolically ‘shredded’ the great doctrinal truths clearly set forth in The Bible the last thing we should do is allow him and his compatriots to unleash their heretical teachings upon ‘children and youth’. I dealt with some of these heresies in my article located on https://www.takeheed.info/the-summer-madness-of-an-invite-to-brian-mclaren/ The Bible does not need to be ‘mis-described’ by the likes of Mr McLaren & Co but needs constantly to be faithfully “preached” as the Apostle Paul wrote to young Timothy in 2 Timothy 4:1-5.</p>
---	--	--

2	<p>The Church: A vision of integral mission and missional church prompts us to challenge the church to move beyond institutional maintenance towards forming Christ-like people who become a blessing to the larger community, and thus embody the message we proclaim.</p>	<p>Whilst ‘the message’ that Mr McLaren & Co ‘proclaim’ may very likely be well-received and ‘a blessing’ to his ‘larger community’ (and evidence shows us that ‘the larger community’ is comprised of non-Christians) it will not reflect the true gospel ‘message’ that Christ’s Church is commanded to preach and proclaim (Mark 16:15). Paul tells us “the preaching of the cross is to them that perish (‘the larger community’) foolishness” (1 Corinthians 1:18) and unless the Spirit of God works in hearts and minds such a ‘message’ will not be ‘a blessing’ to anyone. Nevertheless this is the divinely appointed way of bringing true and eternal blessings to those for whom Christ died. Mr McLaren wants to ‘form Christ-like people’ – the Great Commission is not to ‘Christianise’ people but to ‘Evangelise’ people and like Paul our ‘message’ can be very simply condensed down to “Jesus Christ and him crucified” (1 Corinthians 2:2).</p>
3	<p>The Poor: The growing gap between rich and poor calls for a multi-faceted partnership that expresses compassion, seek justice, confront exploitation and marginalization, and create opportunity, especially in a global economy.</p>	<p>The first to ‘preach’ a ‘social gospel’ was Judas Iscariot – “Then said one of his disciples, Judas Iscariot, Simon’s son, which should betray him, Why was not this ointment sold for three hundred pence and given to the poor?” (John 12:8 – see also Matthew 26:6-13). I love to quote what Loraine Boettner wrote in his book ‘Roman Catholicism’ under a heading of ‘The Church in Politics’. Mr Boettner wrote – ‘She (the Church) must not allow herself to be used as a pressure group for the securing of certain rights and temporal benefits for men, nor to pressure the state for reform measures even though such reforms may be needed and desirable from the Christian viewpoint. Christians as individuals are indeed to work for whatever reforms may be needed but the Church is not to do so in her corporate capacity. Such action on the part of the Church almost invariably will detract from her primary mission of the proclamation of The Gospel and ministering to the spiritual needs of men and will tend to give people a wrong conception as to what her mission really is’.</p>
4	<p>The Planet: The environmental crisis must evoke from us proposals that will benefit the birds of the air, the flowers of the field, and the ecosystems that maintain them, so that followers of Christ will pioneer a new lifestyle and help create the</p>	<p>Psalm 24:1 tells us “The earth is the Lord’s and the fullness thereof; the world and they that dwell therein”. We do have a duty to care for the planet in line with God’s original instruction as found in Genesis 2:15 but sadly because of the presence of sin this will always be a difficult and daunting task as we read in Genesis 3:17-19. Talk of a ‘regenerative economy’, as if we mere mortals can return God’s planet earth to some pristine, pre-fall condition is pure pipe-dream nonsense.</p>

	<p>regenerative economy the planet needs.</p>	<p>This reminds me of a statement made years ago by Mr McLaren's friend, Tony Campolo, who wrote</p> <p>'God saved us in order that he might rescue all of creation. The earth is groaning and waiting for sons and daughters of God to be redeemed and filled with the Spirit. Why? So that they can invade the planet and rescue it from the demonic destruction that has played havoc with the atmosphere, the ecology balance, and all the things we see around us. Our call is to be God's agents, to rescue not only the human race but the whole of creation'.</p> <p>God did not save us for the purposes claimed by both Mr Campolo and Mr McLaren but He saved us "that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works" (Titus 2:14) namely to be good witnesses to the Gospel of the Lord Jesus Christ and to proclaim it that souls might be rescued from God's condemnation of sin (Romans 1:16; 1 Corinthians 2:1-2).</p> <p>All creation does indeed "groan" (Romans 8:22) and will continue to do so until the last of God's elect is regenerated by the quickening power of the Holy Spirit as the gospel is preached. The redemption of people and planet are guaranteed by the efficacy of the precious shed blood of the Lord Jesus Christ and "the times of restitution of all things" (Acts 3:21) are in God's hands and not ours but the "restoration" of the planet awaits the return of Christ and the ushering in of eternity..</p>
5	<p>Pluralism: To love our neighbors in today's world means to learn to appreciate our neighbors' diverse religions. We must propose new ways of encountering the other the (that?) provide alternatives to both combative fundamentalism on the one hand and loss of Christian identity on the other</p>	<p>In the Bible we are commanded to love our neighbours as we love ourselves. What does that mean? Well in 'loving ourselves' we naturally want the best for ourselves and so we are consequently to likewise want the best for our neighbours.</p> <p>As Christians, who recognise that the Lord Jesus Christ ALONE is the only Saviour of sinners through faith ALONE in His sinless life and substitutionary death, are we 'to learn to appreciate our neighbour's diverse religions'? In a word 'NO' – we are to certainly acknowledge the reality of their 'diverse religions' but not 'appreciate' them for we know that those false religions are leading our neighbours to a Christ-less lost eternity.</p>

As for 'proposing new ways of encountering the other (our neighbours who adhere to soul-damning non-Christian religions) that provide alternatives to both combative fundamentalism on the one hand and loss of Christian identity on the other' this is simply Mr McLaren's diabolical appeal to ditch the Great Commission in favour some other more humanly appealing and less direct approach than simply preaching the gospel as commanded by the Lord in Mark 16:15.

This approach by Mr McLaren has echoes of Rob Bell's Nooma video 'Bullhorn' where he mocks street preachers who proclaim the reality of 'ruin by sin' and 'redemption by the blood of Christ' – a 4-minute excerpt from this video can be seen on <http://www.youtube.com/watch?v=rLkeltz4z4&feature=endscreen&NR=1> and a good response to it by Todd Friel can be viewed on <http://www.youtube.com/watch?v=M2WopYbO9rQ>

Obviously Mr McLaren believes that conditions and attitudes in our world today do not represent the right 'season' to be so direct in preaching the fundamental truths of God's Word and should we be surprised – 'NO' – for of course he himself rejects the very heart of the Gospel of the Lord Jesus Christ namely 'penal substitution' –

in the article on this link <http://baptistbulletin.org/?p=5411> we read –

'In a telling series of comments, McLaren clearly disavows the penal substitution model of the atonement. McLaren writes that according to the penal theory "the enemy, so to speak, is God's just wrath at our sin, and Jesus' death absorbs God's wrath."¹⁹ McLaren then expresses his discomfort with this model: "How does punishing an innocent person make things better? That just sounds like one more injustice in the cosmic equation. It sounds like divine child abuse. You know?"²⁰ [19. Brian D. McLaren, *The Story We Find Ourselves In* (San Francisco: Jossey-Bass, 2003), 104.20. McLaren, *The Story*, 102.]'

		<p>To describe what in reality is the greatest act of 'divine love' (see Romans 5:8) as 'divine child abuse' is quite simply blasphemy and something for which Mr McLaren will one day have to give an account. If, as suggested by Mr McLaren, we jettison what he describes as 'combative fundamentalism', which is in reality being obedient to the command of Paul in 2 Timothy 4:2 to "preach the word, be instant in season or out of season; reprove, rebuke, exhort with all longsuffering and doctrine", the effect will be to 'lose Christian identity' and not to protect it as he diabolically claims.</p>
6	<p><u>Peace:</u> After two thousand years, it is time for the Christian faith to distinguish itself not just by advocating for war with less injustice, but by proclaiming an attainable ideal of peace, along with equipping Christians as practical peacemakers.</p>	<p>Here we see the blindness of the natural man to the things of the Spirit of God (1 Corinthians 2:14) being fully expressed in his comments on 'peace'. The Lord Jesus Christ is "the Prince of peace" (Isaiah 9:6); Paul refers to Him as "He is our peace" (Ephesians 2:14) and four chapters later he writes of "the gospel of peace" (Ephesians 6:15). The "peace" referred to here is of course what I might describe as 'vertical peace' – it relates to "peace" between a Holy God and redeemed sinful human beings. Christians are reconciled to God by the atoning death of Christ and as a result can say "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Romans 5:1) who "made peace through the blood of his cross" (Colossians 1:20).</p> <p>This was the "peace" promised by the Lord to His disciples in these familiar words "peace I leave with you, my peace I give unto you" (John 14:6). This was a peace that brought to an end the 'enmity' between a Holy God and sinful but now redeemed human beings because the incarnate, crucified Christ on the Cross "abolished in his flesh the enmity" (Ephesians 2:15).</p> <p>The wonderful 'spin-off' for Christians is that not only are they now "at peace" with God but they are (or at least they should be) also "at peace" with fellow, faithful believers. Will the message that Christians are commanded to proclaim deal with human 'injustice' and achieve an 'ideal of peace' as understood in human terms, on a purely horizontal (earthly) level? The answer is 'NO' because the gospel was never intended to universally achieve those aims as the Lord Himself explained –</p>

		<p>“think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s foes shall be those of his own household” (Matthew 10:34-36).</p> <p>God’s people are to “follow peace with all men” (Hebrews 12:14) but not at the expense of muzzling the preaching of “the gospel of peace” for fear of stirring up trouble – we are to “confess Christ before men” and not “deny him” (Matthew 10:32-33) irrespective of the consequences..</p>
7	<p>Equality: Women and men, minority and majority, alien and native-born, unbeliever and believer, gay and straight, occupier and occupier, one percent and ninety-nine percent - our world is torn by divisions that put some in a position of privilege and power, and others in a position of disadvantage and danger. Sadly, our churches are often laggards, not leaders, in confronting prejudice and standing for the dignity and equality of all people.</p>	<p>Yet again Mr McLaren is seeking to corporately involve ‘the church’ in social matters and, as the quotation I cited earlier (in point 3) by Loraine Boettner on ‘The Church and Politics’ demonstrates, that is not part of The Great Commission given by Christ to His Church.</p> <p>What we should lovingly be doing to all the types of groups including those listed by Mr McLaren is to point out to them the real ‘equality’ of all people as Paul outlined in Romans 2:9-10</p> <p>“for we have proved both Jews and gentiles, that they are ALL under sin. As it is written, there is NONE righteous, no not one” and Galatians 3:22</p> <p>“But the scripture hath concluded ALL under sin”.</p> <p>Individual Christians can of course seek personally to redress any genuine inequalities but that is not a corporate responsibility of ‘The Church’ or as Mr Boettner so eloquently put it –</p> <p>‘Such action on the part of the Church almost invariably will detract from her primary mission of the proclamation of The Gospel and ministering to the spiritual needs of men and will tend to give people a wrong conception as to what her mission really is’.</p> <p>A quotation credited to J C Ryle and that was posted by a friend recently on Facebook seems most appropriate to finish this section –</p> <p>"Since Satan cannot destroy the gospel, he has too often neutralized its usefulness by addition, subtraction, or substitution." – Bishop J.C. Ryle</p>

8	<p>Families, Women, and Children: Families face multiple challenges today, including greed-based economies that corrode humane values, exploitive entertainment industries that undermine human dignity, and patriarchal religious systems that reward a crude form of masculinity. We must challenge churches to propose and embody family life that can overcome these challenges.</p>	<p>Mr McLaren has failed to identify the greatest challenge facing 'families' in this modern world and that is the re-definition of what a 'family' actually is or is made up of. Because of the 'gay' agenda the definition of 'family', historically and traditionally understood as being man and woman, husband and wife + the possibility of children is being 'shredded' to include those of the 'same-sex'.</p> <p>They are campaigning for the right to be 'married' and to be viewed as 'family' and to have children possibly 'supplied' by a choice of various nefarious means. God's definition of family is so clearly set out in Ephesians 6:1-2 "Children, obey your parents in the Lord: for this is right. Honour thy FATHER and MOTHER; which is the first commandment with promise". So simple and so clear and this is what genuine Christians should be seeking to uphold but of course Mr McLaren doesn't see things like that.</p> <p>His view on what the Bible teaches about 'homosexuality' has apparently changed and on a post (that would appear to be quite sympathetic to Mr McLaren) on</p> <p>http://www.patheos.com/blogs/tonyjones/2012/10/08/brian-mclaren-clarifies-his-view-on-homosexuality/</p> <p>we can read the position he now holds to; and of course this same change of view on what the Bible supposedly teaches about 'homosexuality' has also been championed by other 'emerging' heretics such as Steve Chalke and Rob Bell as you can read on</p> <p>https://www.takeheed.info/Take_Heed_2013/Current_Concerns/Steve_Chalke_waxing_worse_and_worse_p and http://amos37.com/2013/03/20/rob-bell-the-days-of-lot/</p> <p>In Mr McLaren's email response quoted earlier he gives a link to the MESA web site and it should therefore come as no surprise to discover that not only is he (Brian McLaren) a member of the 'Steering Group' but Steve Chalke is also.</p> <p>An excellent summary of this whole attack on the definition of the 'family' is found on http://gracemissions.org.uk/site/2013/05/30/same-sex-marriage-who-will-speak-out/</p>
---	--	--

		<p>Mr McLaren referred to ‘patriarchal religious systems that reward a crude form of masculinity’ – here again we see unregenerate man rejecting the God-ordained order laid down for regulating God’s ‘Church Family’.</p> <p>Before God, redeemed men and women are equal (Galatians 3:28 i. e. equally ‘saved’) but in His Church they have differing roles (not superior v inferior but complimentary).</p> <p>Obviously, this does not sit well in today’s world heavily influenced by the ‘feminist’ agenda and Mr McLaren appears to be simply playing to that ‘gallery’ rather than upholding the truth of God’s Word. Paul wrote in 1 Thessalonians 2:4 “Even so we speak; not as pleasing men, but God who tries our hearts”.</p> <p>It would appear that Mr McLaren is speaking ‘not as pleasing God but as pleasing women’.</p>
9	<p>Business/Economics: We must challenge business and economic leaders to create new forms of business that seek a triple bottom line – lasting social, environmental, and economic benefit, not just maximized short-term profit. In a world of rising population and increasing mechanization, we must also challenge business leaders to seek to maximize employment along with profit, and to discover new ways to reduce economic inequality by expanding opportunity.</p>	<p>Again, at the risk of repeating myself, I would simply refer readers to the quote cited in point 3 that was made by Loraine Boettner in his book ‘Roman Catholicism’ and that related to ‘The Church in Politics’. It reads –</p> <p>‘She (the Church) must not allow herself to be used as a pressure group for the securing of certain rights and temporal benefits for men, nor to pressure the state for reform measures even though such reforms may be needed and desirable from the Christian viewpoint. Christians as individuals are indeed to work for whatever reforms may be needed but the Church is not to do so in her corporate capacity.</p> <p><u>Such action on the part of the Church almost invariably will detract from her primary mission of the proclamation of The Gospel and ministering to the spiritual needs of men and will tend to give people a wrong conception as to what her mission really is’.</u></p>

10	<p>Personal Dimensions: In what way must those who articulate demands like these make demands on themselves? How can those demands be sustainable and life-giving rather than burdensome and restrictive? And how can we model gracious collaboration in some areas when we maintain honest disagreement in other areas?</p>	<p>There is much clamouring for 'inter-faith' co-operation (Rick Warren would be a 'cheer-leader' for this – witness his talk to the Islamic Society for North America that I comment on in the second half of my article located on https://www.takeheed.info/Assorted Articles/Contemporary/Tony-Blair-and-Rick-Warren.pdf) and 'ecumenical' joint endeavours (the 1994 'Evangelicals and Catholics Together' document 'enshrined' this).</p> <p>In some areas we as Christians can co-operate in worthy causes with those of other faiths or none but never at the expense of watering down the uniqueness of Christ and His Gospel and never at the expense of appearing to give legitimacy to religious systems or worldly philosophies that lead their adherents to a Christ-less lost eternity.</p>
----	---	---

In conclusion, let this message go forth clearly and without equivocation, on the authority of God's Word, **Brian McLaren** is a "false prophet" and a "wolf in sheep's clothing" and this truth is readily discernable by examining his "fruits" – his false and bible-contradicting beliefs – see **Matthew 7:15-16 & 19-20**.

Cecil Andrews – 'Take Heed' Ministries – 3 June 2013

APPENDIX

19 December 2013

On this link <http://www.lighthouse trailsresearch.com/blog/?p=13882> you can read further information that has 'emerged' on Mr McLaren's project now officially titled **CANA**. Just now in this **APPENDIX** I will reproduce the text of the article (much of it refers to a statement issued by **CANA** and dated 21 November 2013) and highlight in red a few very relevant portions that Christians with discernment should take particular notice of. This is the article –

Recently, a reader brought to our attention a new development within the emerging church – **the Cana Initiative**, a think tank comprised of "faith-engaged organizations, individuals, institutions and networks." On the [Cana Initiative website](#), it states:

The CANA Initiative seeks to create a healthy ecosystem for connection among existing and emerging individuals, organizations, and networks and will serve as an influential "network of networks."

The CANA: The CANA Initiative is comprised of Roman Catholic, Evangelical, Mainline Protestant, Orthodox, and other Christians who believe the future for Christian life and mission will be different in many ways from the past and present Initiative seeks to support and encourage what is often called Emergence Christianity.

Interestingly, **the first meeting that the CANA Initiative is holding is actually wrapping up today, November 21st, and is being held at the National Cathedral in Washington, DC.** (An Episcopal church). We posted an unrelated (but maybe actually related) article this past October titled [“National Cathedral Leader: ‘Homophobia’ a Sin; Same-Sex Marriages Will Be Performed.”](#)

On the CANA website (started and managed by Doug Pagitt [according to Domain Tools.com](#)), it talks about how the last two decades have brought out “many emerging expressions of Christian faith across the entire religious landscape”¹ (translated, that means interspiritual). It was just about 15 years ago that Leadership Network (under Peter Drucker’s protégée, Bob Buford) gathered together a group of young Christian men (first calling them the Young Leaders Network) and began the Terra Nova project (see chapter 2 of *Faith Undone* by Roger Oakland for more about Terra Nova).

Some of those men were: Mark Driscoll, Brian McLaren, Dan Kimball, Chris Seay, Tony Jones, and Doug Pagitt. Eventually, the group broke away from Leadership Network and became what is known as Emergent. While they did not all stay together as the years past, today, they are all advocates for contemplative spirituality (worth noting).

According to CANA Initiative, **“A number of innovative leaders have emerged over recent decades. They have taken big risks and made big sacrifices. Around them, Progressive, Emergence, and Missional networks have taken shape.”** CANA has a pretty hefty list of these leaders, and CANA may be the first time they have made such a major effort to come together in a more organized fashion. **We’re quite confident that atonement rejector Brian McLaren is at a top level of this organizing.**

In May of 2013, we posted an article from Stand Up For the Truth titled ["Brian McLaren ask for significant cash for mystery project."](#) That article stated:

On his [blog](#) [on May 22, 2013], Brian McLaren is making a mysterious appeal for money. Not just a few dollars, but big, bodacious financial support from those with deep pockets. What's it for? Brian won't say, but if you want to contribute, you could email him at a special "happy to help" address.

On McLaren's blog, he stated with regard to this request for money: "Grace [his wife] and I recently decided to make a significant financial investment in building some behind-the-scenes support structures for this movement to take its next steps. I think the time is ripe. I'm looking for some people to join in this initiative." Later, in another posting, McLaren stated: "We're considering the name CANA . . . (Potential Name: CANA Initiative)." [2](#)

When you think of the negative impact (from a biblical point of view) Brian McLaren, Doug Pagitt, Tony Jones, and a number of other emergent figures have had, it's scary to think of the further impact this new CANA initiative could have on many, especially many young people.

Thanks to the big bucks, the huge media attention, an early endorsement and promotion by big name figures like Bill Hybels and Rick Warren, and publishing companies whose support they have enjoyed, the Emergent pioneers are "alive and well."

We knew they had not gone away. That is why we have always disputed the notion that the emerging church was a passing fad that has dissipated. A case in point, two years ago when John MacArthur said the emerging church was in "disarray and decline," we were compelled to speak up in our article,

["John MacArthur Says Emerging Church in "Disarray and Decline" - Evidence Shows Differently."](#)

We're not really sure why MacArthur and others have thought that the emerging church was dead. **(Cecil – just 'on a point of order' - 'Disarray' and 'Decline' are NOT the same as 'dead')** It made no sense. For one thing, the main driving force behind the emerging church is contemplative mystical prayer. And sadly, that is NOT in disarray and decline. On the contrary, contemplative spirituality has, for the most part, entered almost every evangelical Protestant denomination and almost every Christian seminary and college (Richard Foster and Dallas Willard having been at the forefront of bringing it in).

The emerging church may have a greater end they are seeking than contemplative prayer (that greater end being total unity and oneness among all of humanity), but they cannot get there without getting a critical mass of people to have a *change of consciousness*, which can come speedily through meditative experiences (altered states).

Unbeknownst to these emerging change agents (perhaps some of them do know), **they have fallen prey to the devil's end-time plan to bring total unity and oneness among all humanity for one purpose – so he can be worshipped by the world as God:** “ that old serpent, called the Devil, and Satan, which deceiveth the whole world” (Revelation 12:9).

If you want to understand where the emerging/emergent/contemplative/progressive church is heading and how they are going to get there, just read the chapter by chapter synopsis of [Faith Undone](#) (by Roger Oakland). **Pay attention to the sections that talk about the denial of the atonement of Jesus Christ for our sins and the kingdom of God on earth now** (prior to Christ's return) **being established**. We don't know how much money Brian McLaren and his wife donated to kick off the new initiative, but we do know he and the others mean business.

Watch in the future to see how many books are published by CANA initiators. **In the past decade, numerous publishers have provided ample platform for McLaren and the others. Some of the more outstanding publishers catering to emergent have been: Wiley & Sons, Zondervan, Thomas Nelson, Baker** (Emersion Books), **Intervarsity Press, and NavPress.**

McLaren's most recent book, *Why Did Jesus, Moses, the Buddha, and Mohammed Cross the Road?: Christian Identity in a Multi-Faith World* and his 2014 upcoming book *We Make the Road by Walking: A Year-Long Quest for Spiritual Formation, Reorientation, and Activation* are examples of what we have to look forward to from these CANA Initiators.

Here are some of the names and photos of "Initiators" of the CANA Initiative. If you type in any of these names in our search engine at the top right of this blog, you can find background information on most of them:



Rob Bell



Spencer Burke



Diana Butler Bass



Ian Cron



Tony Jones



Brian McLaren



Doug Pagitt



Mark Scandrette



Samir Selmanović



Phyllis Tickle