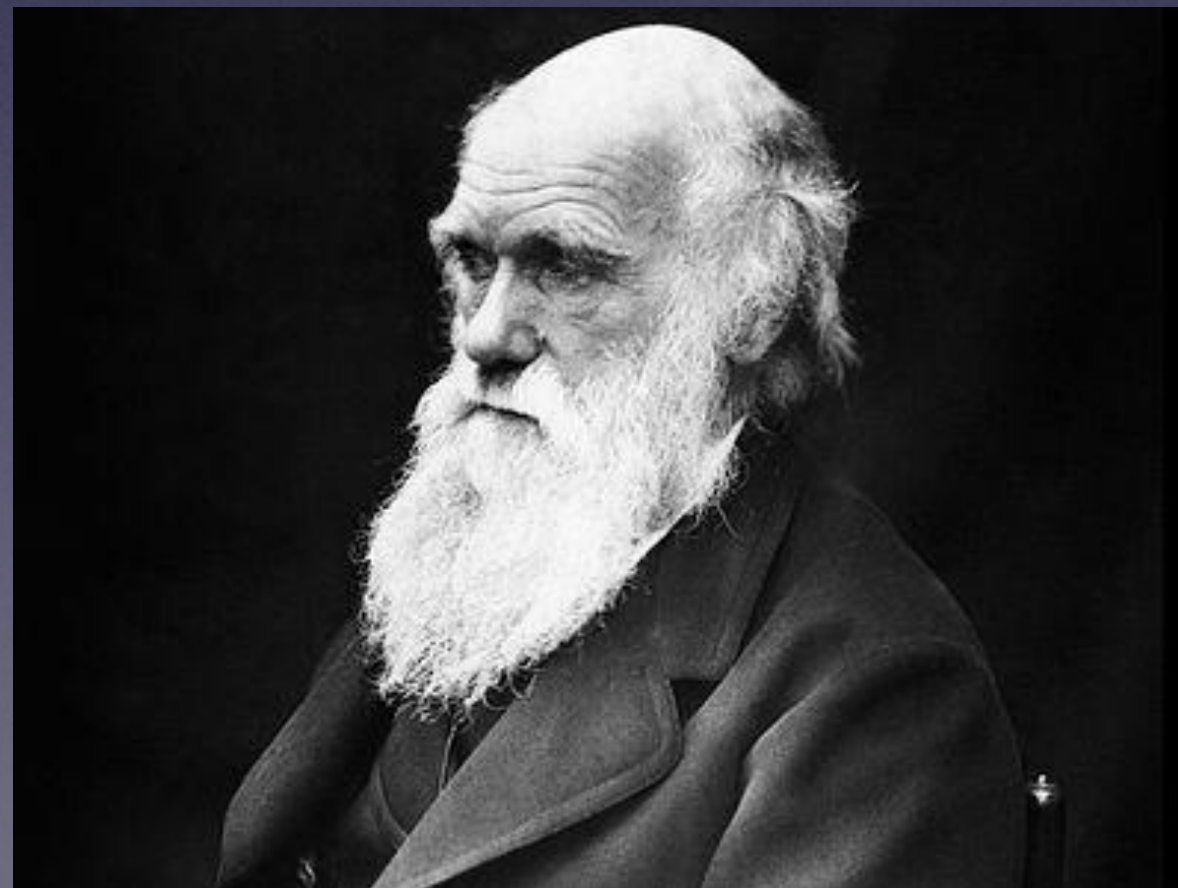
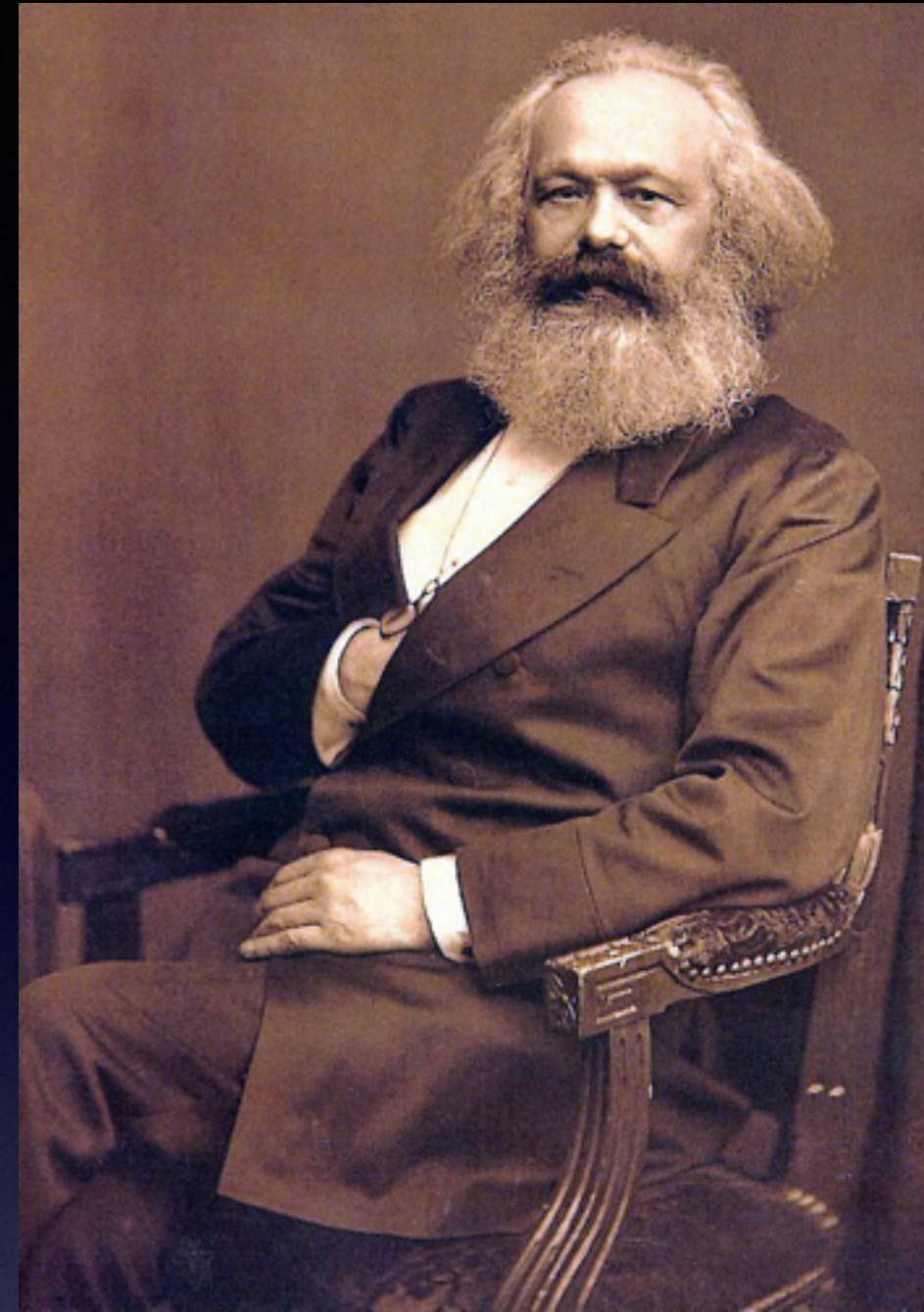
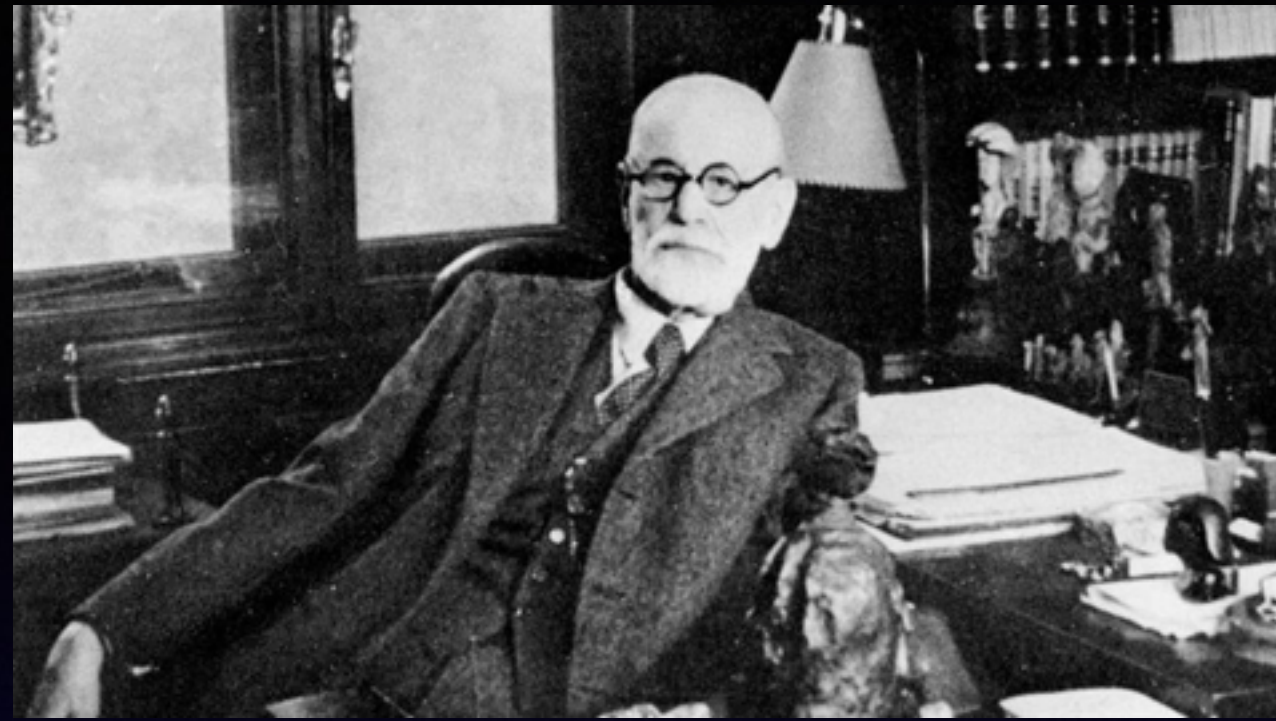


☾★ ☰ ♀ ⚡ ♂ ☯ †





“As in the days of the apostles men tried by tradition and philosophy to destroy faith in the Scriptures, so today, by the pleasing sentiments of higher criticism, evolution, spiritualism, theosophy, and pantheism, the enemy of righteousness is seeking to lead souls into forbidden paths.

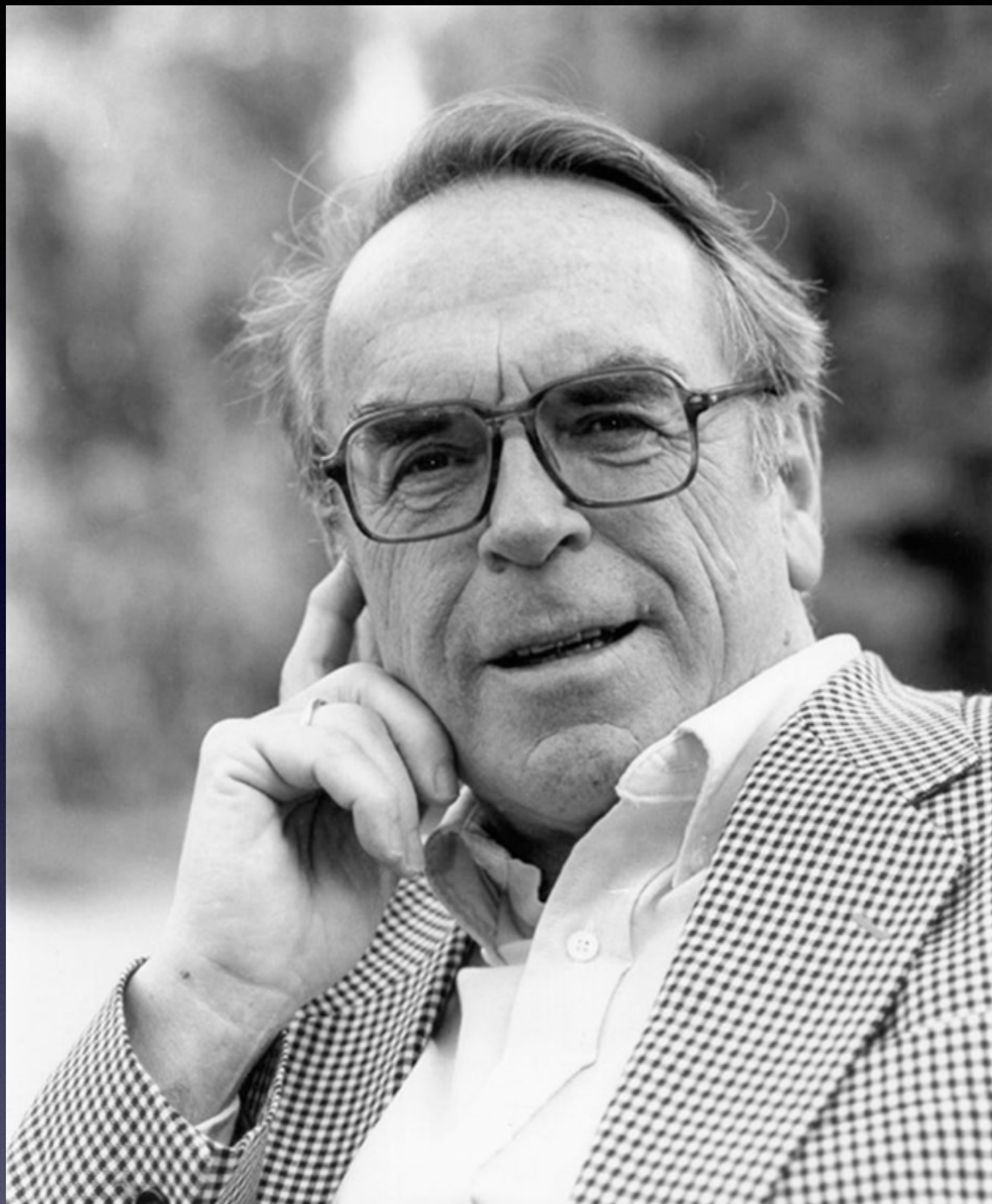


To many the Bible is as a lamp without oil, because they have turned their minds into channels of speculative belief that bring misunderstanding and confusion. The work of higher criticism, in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation. It is robbing God's word of power to control, uplift, and inspire human lives."

Acts of Apostles 474



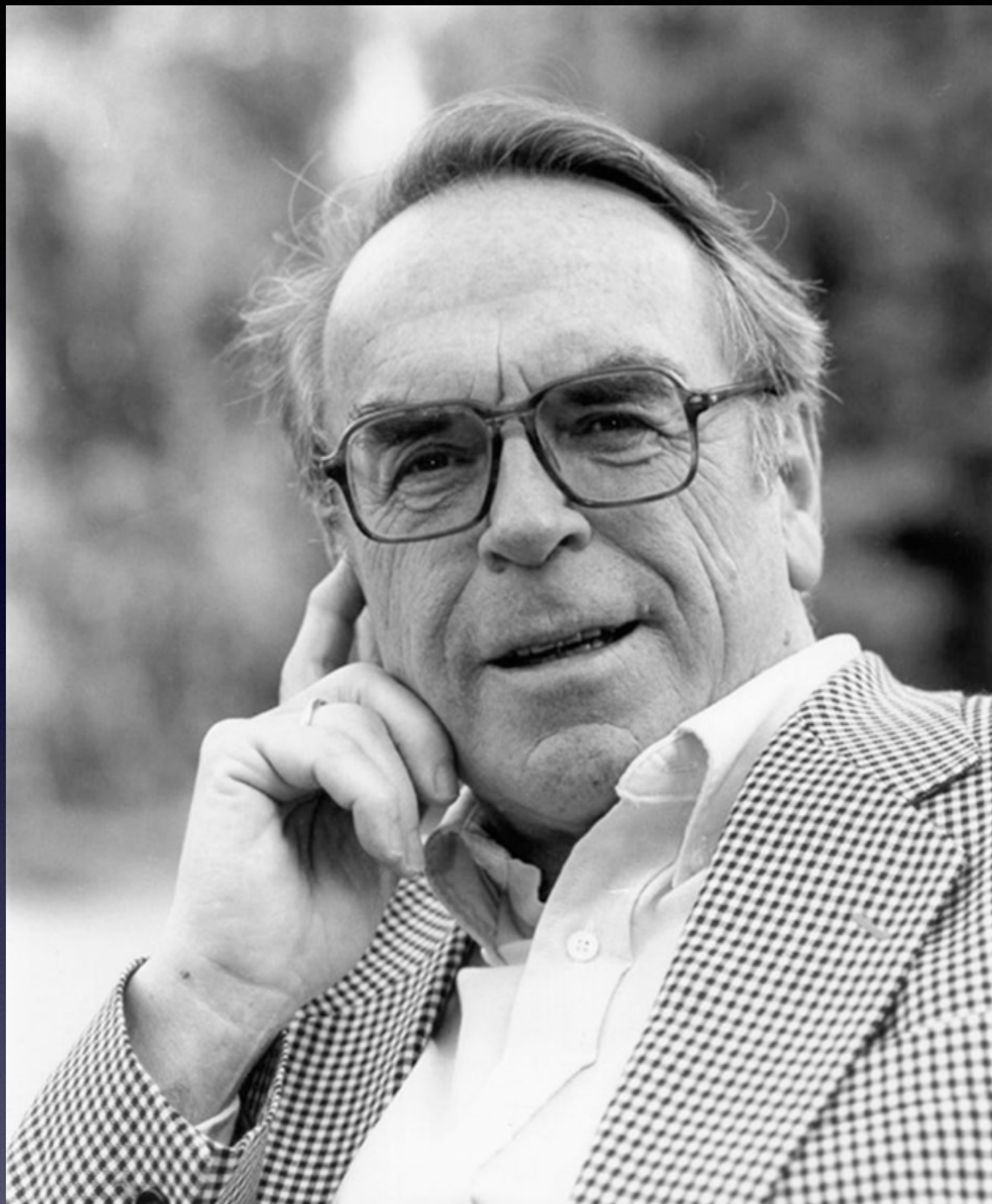
Revelation 16:13-14



Jürgen Moltmann (born 1926) is a Professor Emeritus of Systematic Theology at the University of Tübingen.

He has made significant contributions to a number of areas of Christian theology, including systematic theology, eschatology, ... and the theology of creation.

Influenced heavily by ..., Hegel's philosophy of history, the Frankfurt School [Marxist] and Ernst Bloch's [Marxist] Philosophy of Hope, Moltmann developed his own form of liberation theology....



“The **atheism** that wants to free men and women from superstition and idolatry and the **Christianity** that wants to lead them out of inward and outward slavery into the liberty of the coming kingdom of God—these two do not have to be antagonists. **They can also work together. Which of them will prove to be stronger in the long run is something we may confidently leave to the future.**”

Jurgen Moltman Theology



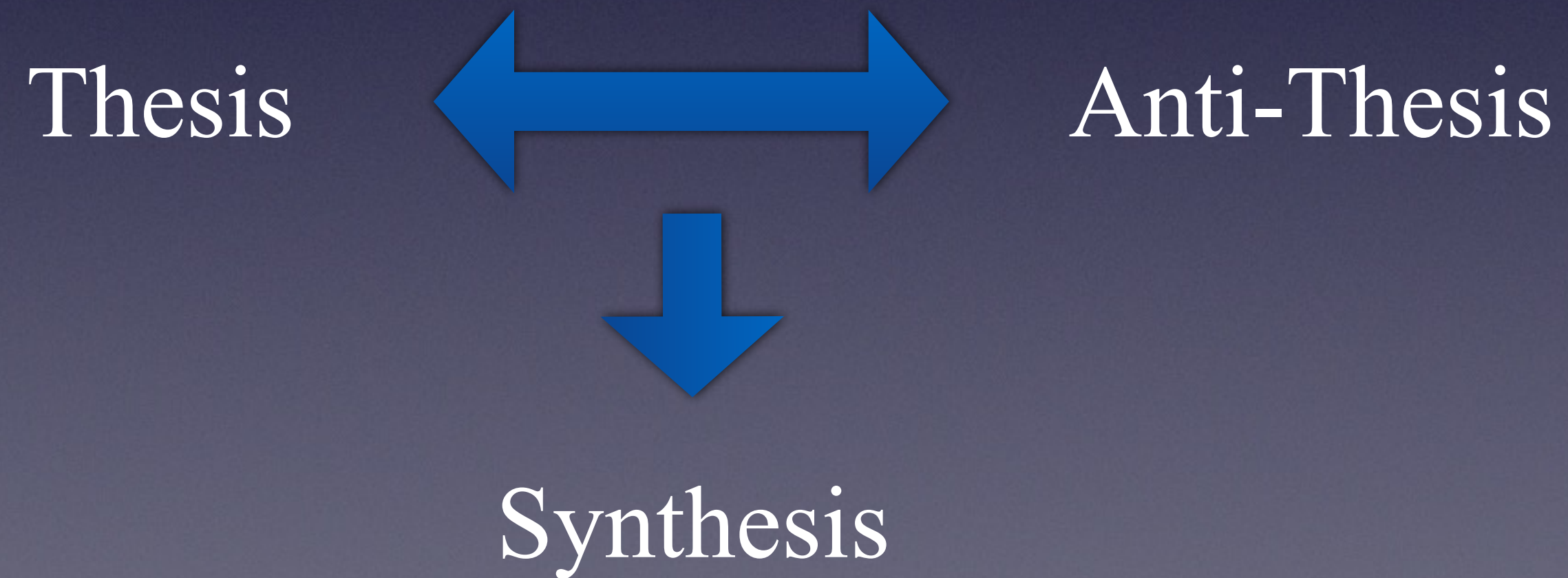
Georg Wilhelm Friedrich Hegel (1770 – 1831) was a German philosopher who revolutionized European philosophy and was influential to Marxism as well as other branches of Continental Philosophy.

Maurice Merleau-Ponty wrote that “All the great philosophical ideas of the past century – the philosophies of Marx and Nietzsche, phenomenology, German existentialism, and psychoanalysis – had their beginnings in Hegel”

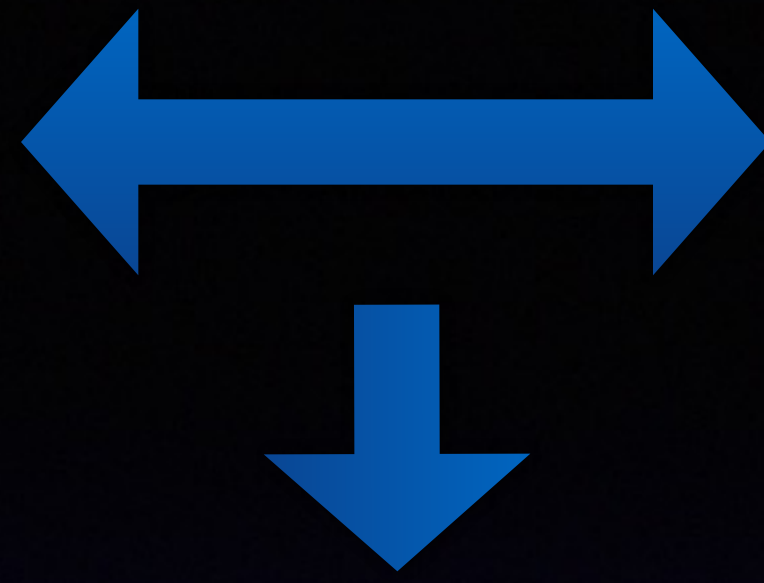


Hegelian Dialectic – Thesis, anti-thesis, synthesis: The world is made up of opposing forces, which merge together to form a better, new, whole. *cf. Fichte, Marx*

Truth is relative.



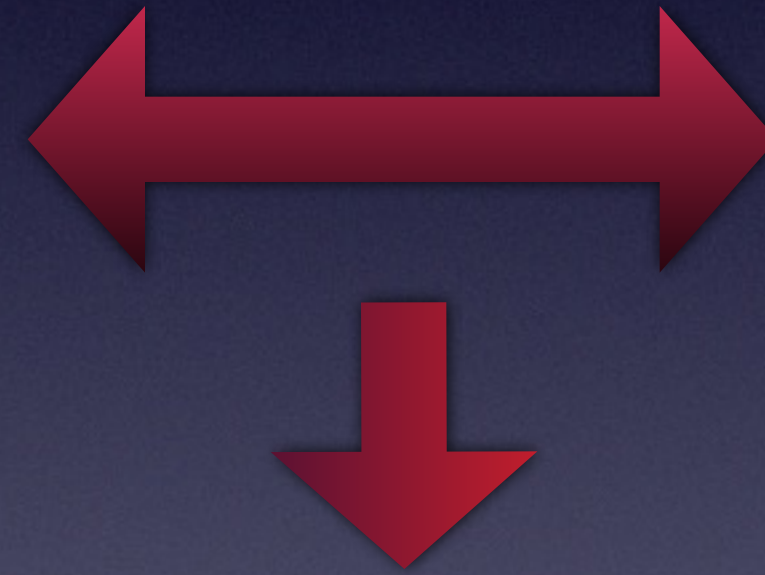
Thesis



Anti-Thesis

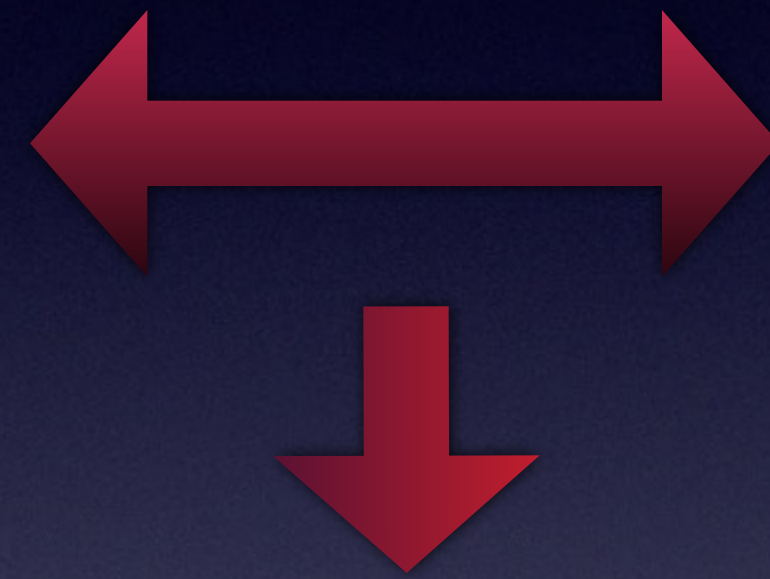
Synthesis

Machines increase
productivity



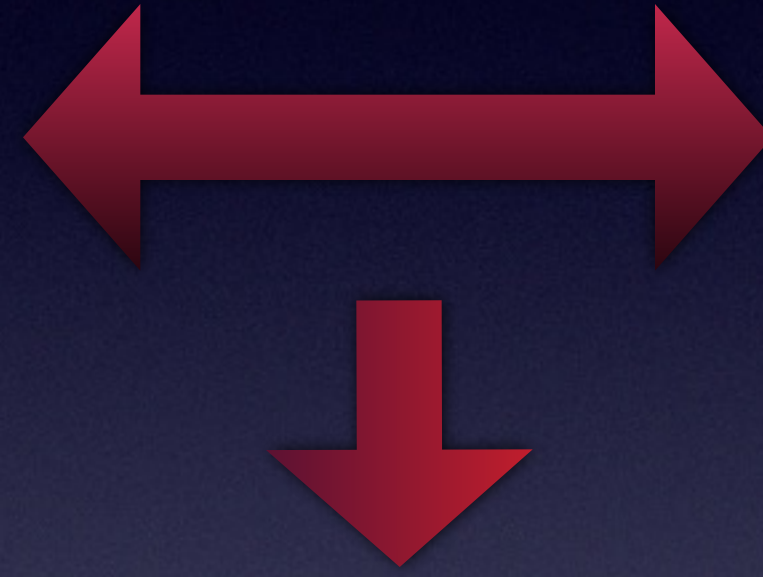
Machines take
away jobs

Shorten
work week



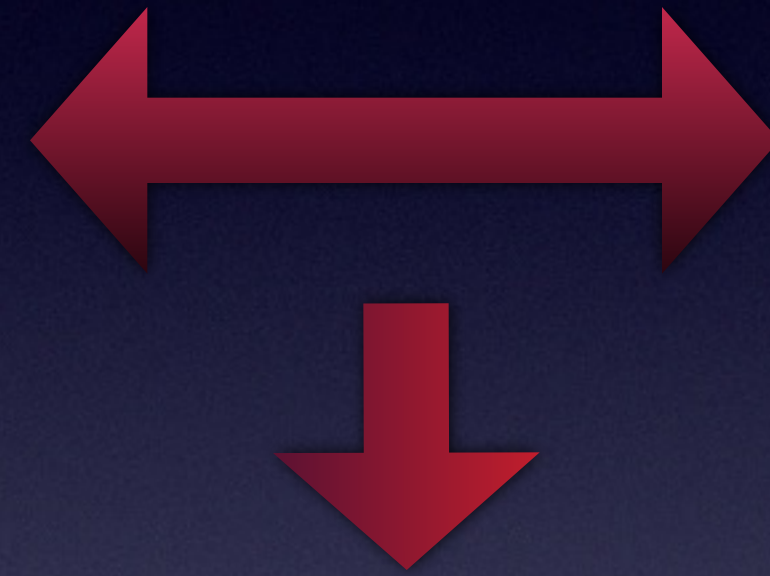
Universalism

Eternal hell fire



Universalism

Eternal hell fire



Unlimited
Love

Universalism



What a terrible deception is upon the minds of those who think the world is growing better!

TM 132



Colossians 2:8



God

Great Chain of Being

Angels

Man

Birds

Fish

Plant

Matter

Hell



Ken Wilbur

1579 drawing of the Great Chain of Being from Didacus Valades, *Rhetorica Christiana*.



God

Great Chain of Being

Angels

Man

Birds

Based on Medieval Pagan Philosophy

Fish

Plant

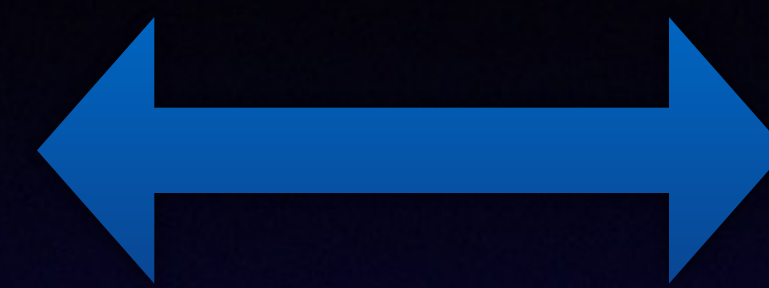
Matter

Hell

1579 drawing of the Great Chain of Being from Didacus Valades, *Rhetorica Christiana*.



Spirituality



Evolutionary
Materialistic
Determinism

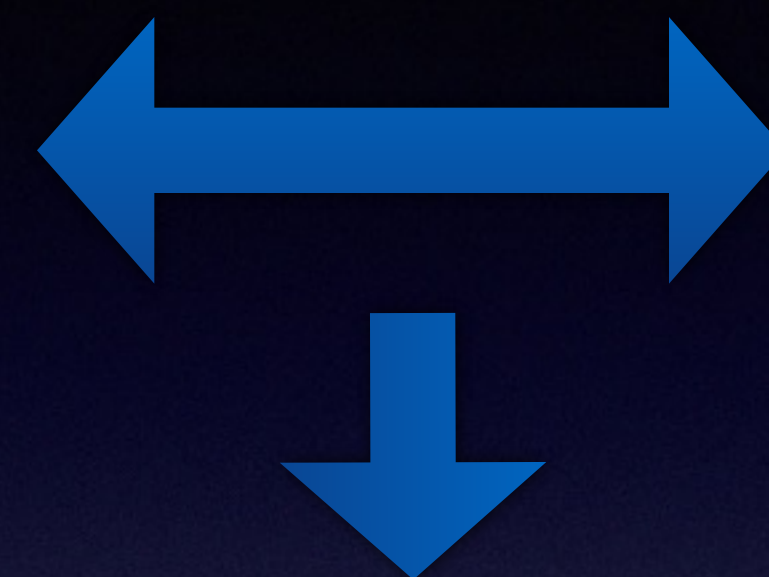


?

1579 drawing of the Great Chain of Being from Didacus Valades, *Rhetorica Christiana*.



Spirituality



Evolutionary
Materialistic
Determinism

Evolutionary Spirituality
Emergent Spirituality

1579 drawing of the Great Chain of Being from Didacus Valades, *Rhetorica Christiana*.



Big Bang: Evolution of matter

1579 drawing of the Great Chain of Being from Didacus Valades, *Rhetorica Christiana*.



Origin of Life

Big Bang: Evolution of matter

1579 drawing of the Great Chain of Being from Didacus Valades, *Rhetorica Christiana*.



Higher Life Forms

Origin of Life

Big Bang: Evolution of matter

1579 drawing of the Great Chain of Being from Didacus Valades, *Rhetorica Christiana*.



Primitive Man

Higher Life Forms

Origin of Life

Big Bang: Evolution of matter

1579 drawing of the Great Chain of Being from Didacus Valades, *Rhetorica Christiana*.



Spiritual Man

Primitive Man

Higher Life Forms

Origin of Life

Big Bang: Evolution of matter

1579 drawing of the Great Chain of Being from Didacus Valades, *Rhetorica Christiana*.

God:
Divine Consciousness Emerging

Spiritual Man

Primitive Man

Higher Life Forms

Origin of Life

Big Bang: Evolution of matter



1579 drawing of the Great Chain of Being from Didacus Valades, *Rhetorica Christiana*.

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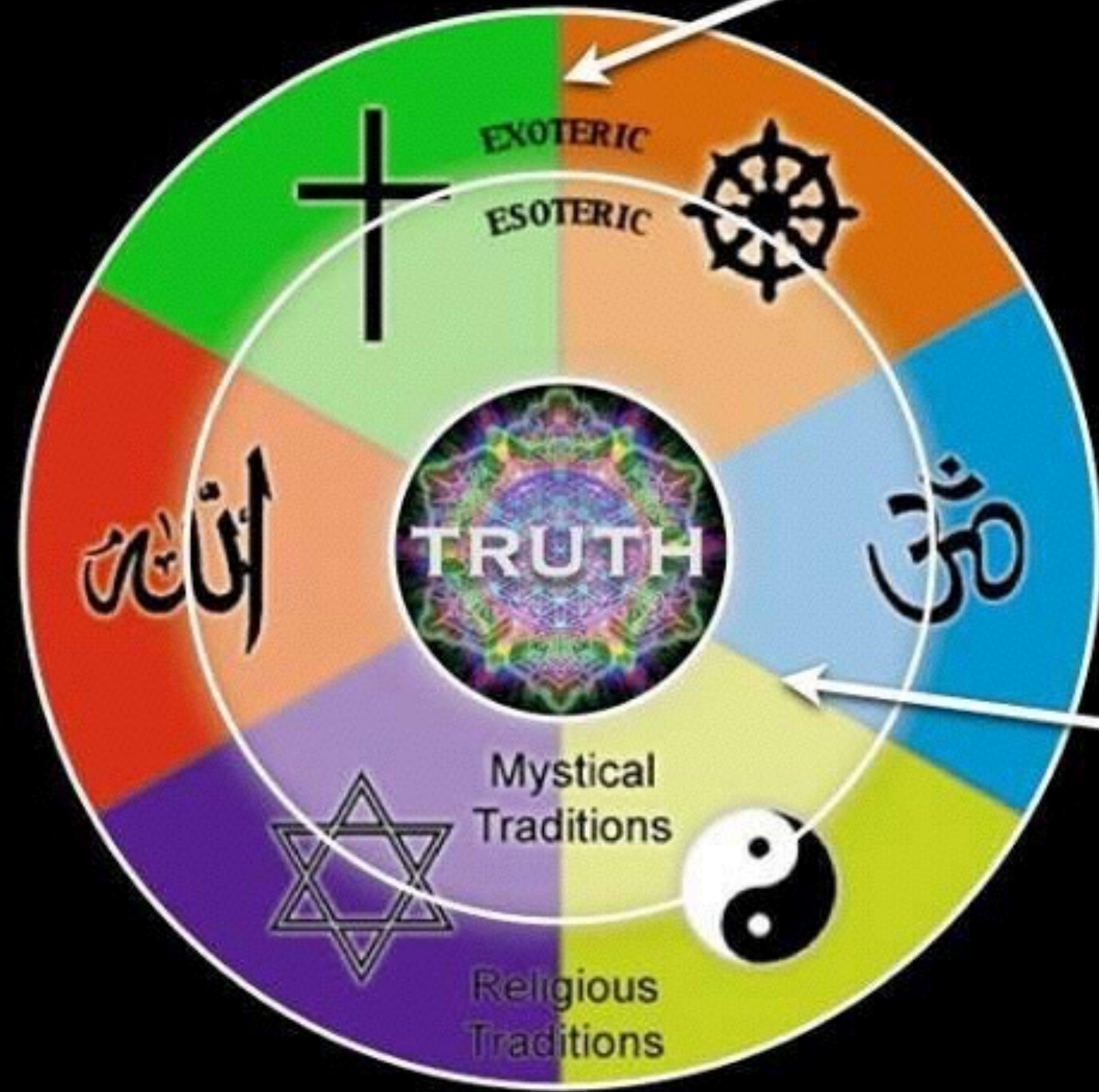
Higher Life Forms

Origin of Life

Big Bang: Evolution of matter



1579 drawing of the Great Chain of Being from Didacus Valades, *Rhetorica Christiana*.



EXOTERIC

INTENDED FOR OR LIKELY TO BE UNDERSTOOD BY THE GENERAL PUBLIC; CURRENT OR POPULAR AMONG THE GENERAL PUBLIC; RELATING TO THE OUTSIDE WORLD; EXTERNAL. FROM GREEK, EXOTERIKOS: OUTER, OUTSIDE.

ESOTERIC

INTENDED FOR OR LIKELY TO BE UNDERSTOOD BY ONLY A SMALL NUMBER OF PEOPLE WITH SPECIALIZED KNOWLEDGE OR INTEREST. FROM GREEK, ESOTERIKOS: WITHIN, INTO.

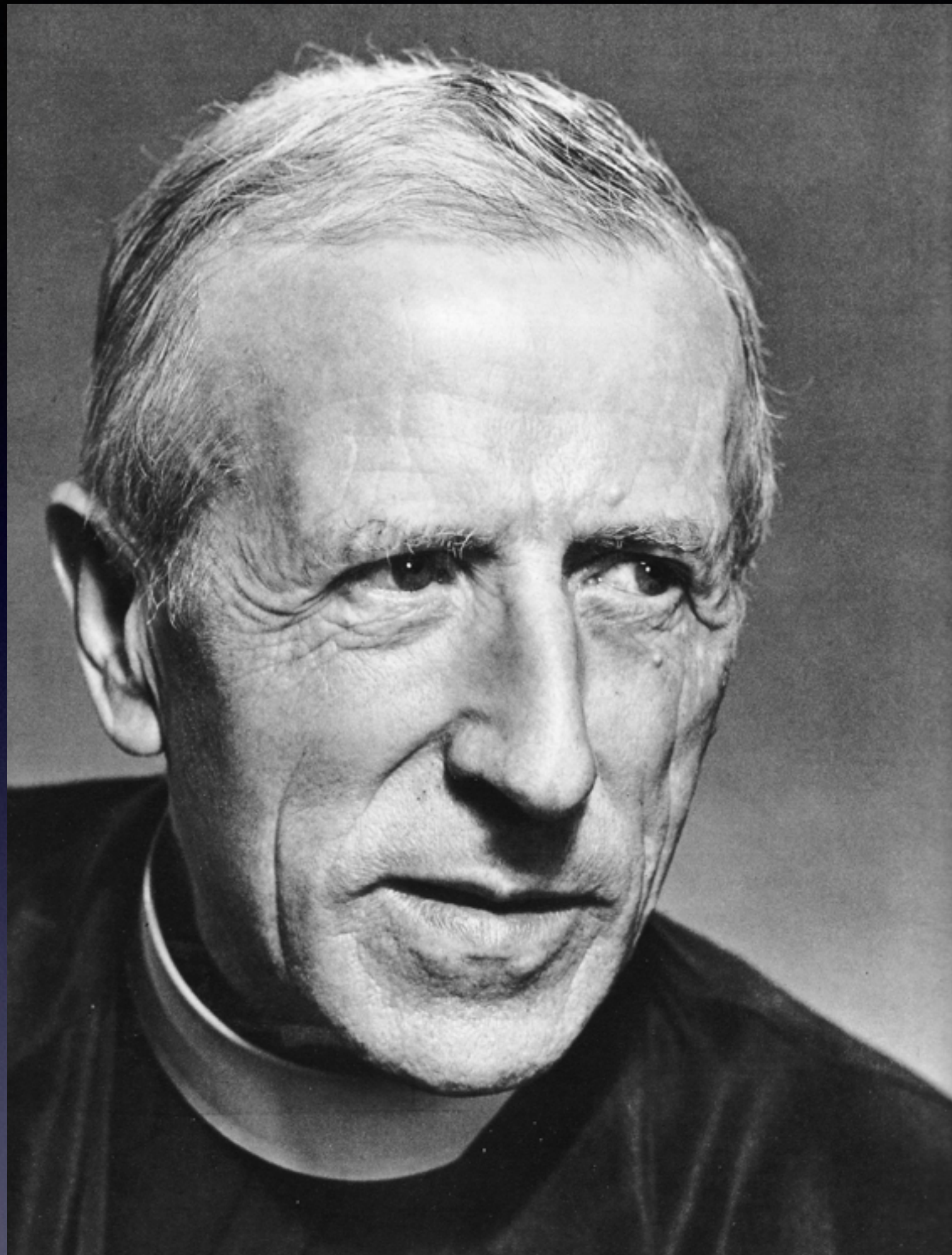


Genesis 3:4-5

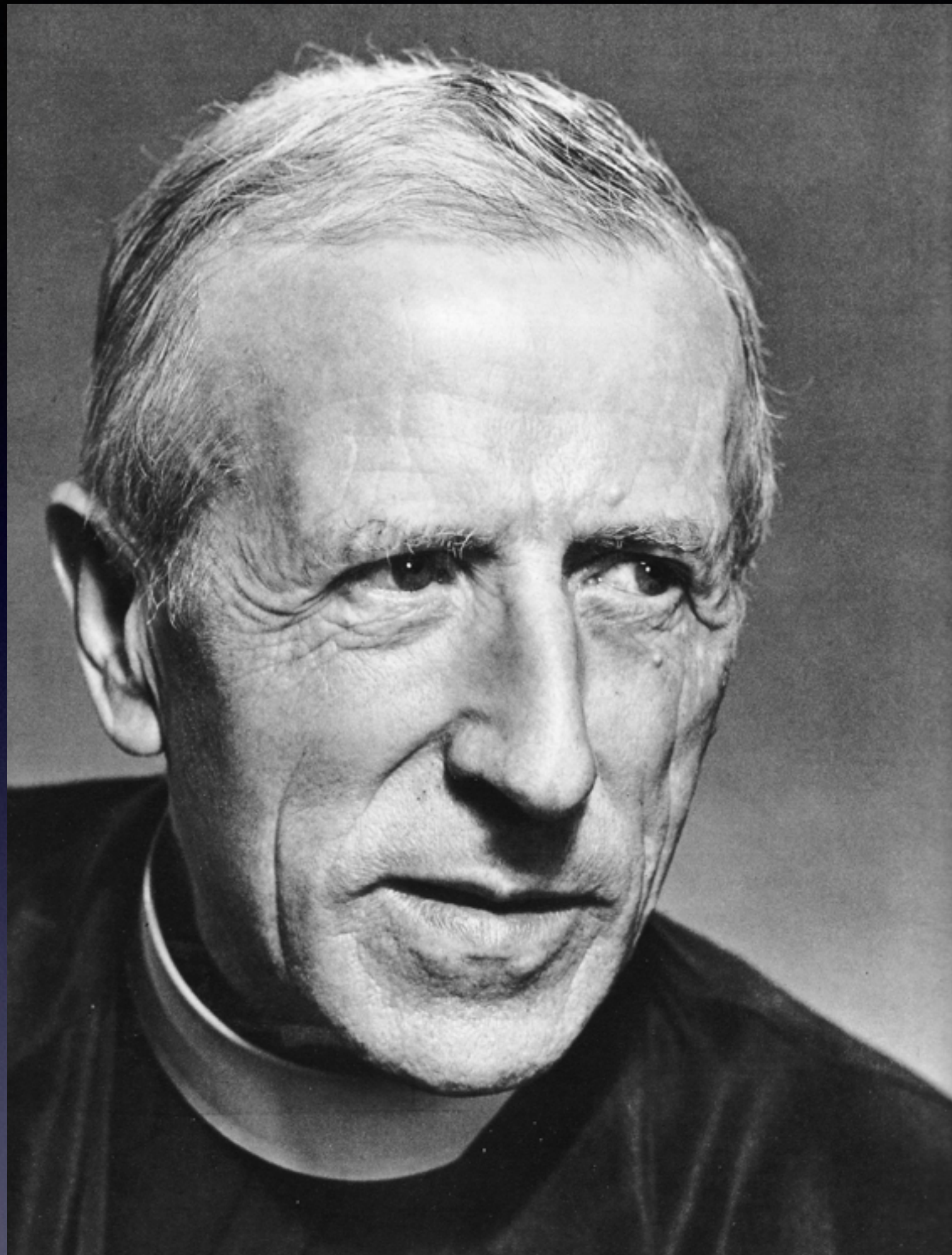


And to complete his work, he declares, through the spirits that “true knowledge places man above all law;” that “whatever is, is right;” that “God doth not condemn;” and that “*all* sins which are committed are innocent.”

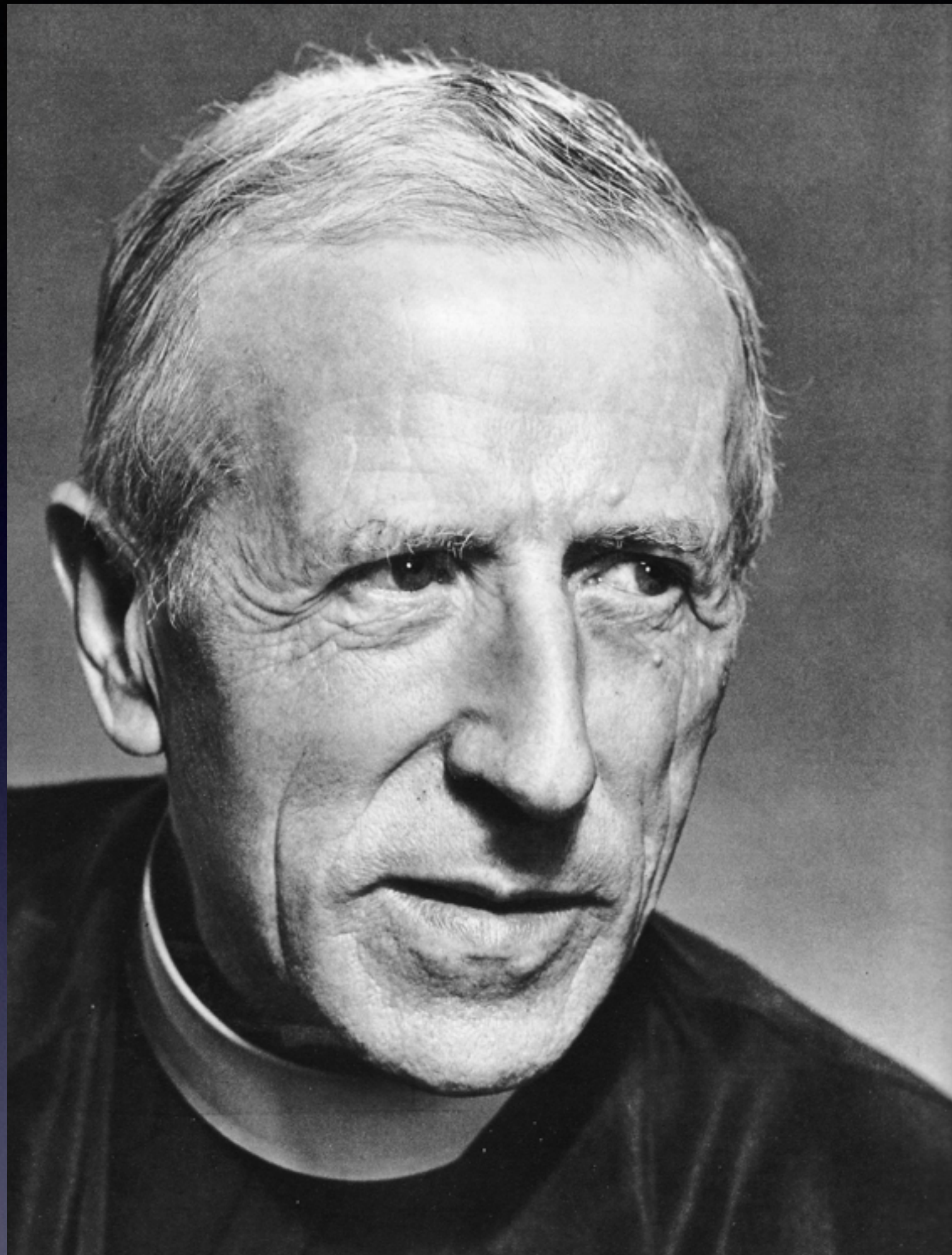
GC 555



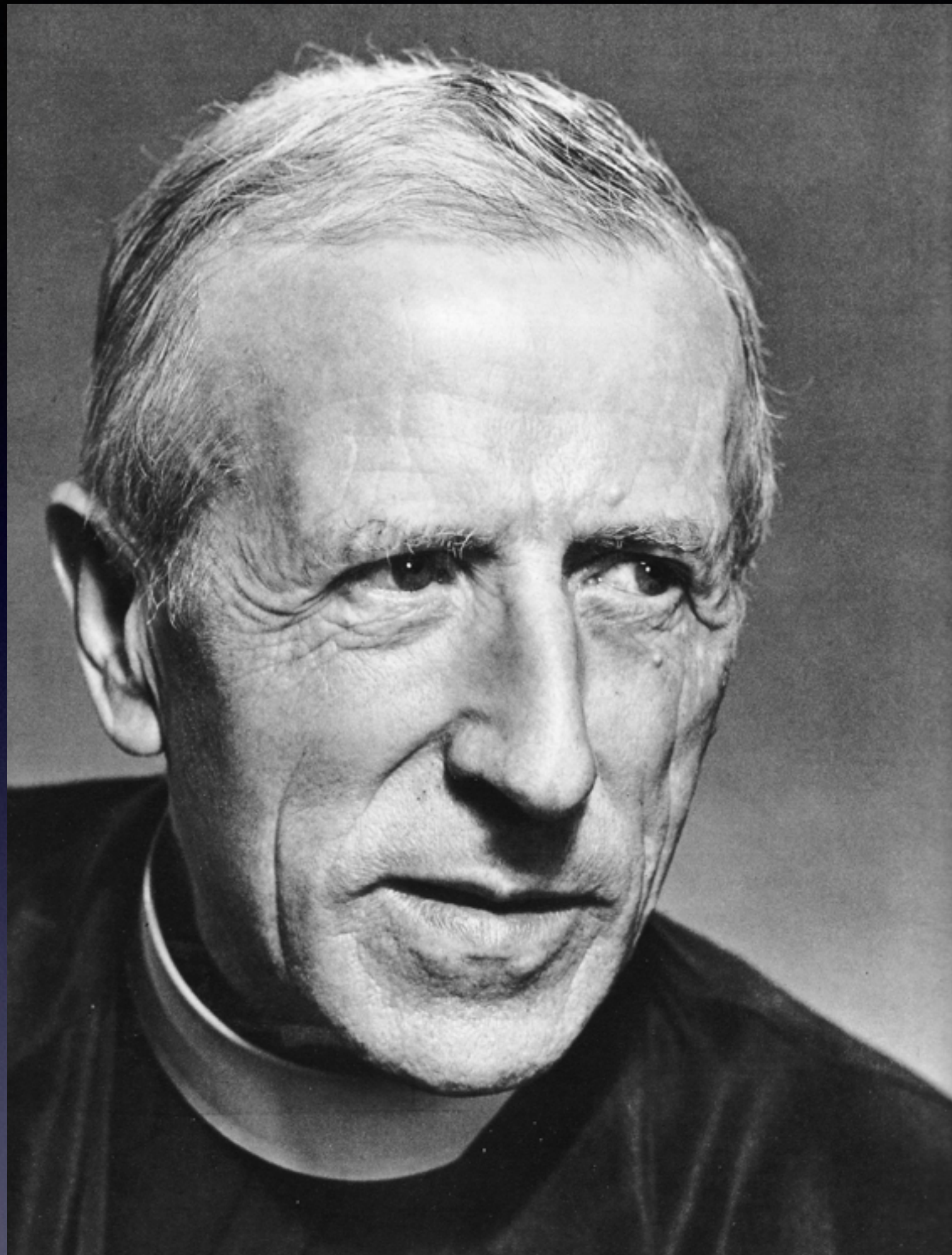
Pierre Teilhard de Chardin SJ (1881 – 1955) was a French philosopher and Jesuit priest who trained as a paleontologist and geologist and took part in the discovery of Peking Man. He conceived the idea of the Omega Point, a maximum level of complexity and consciousness towards which he believed the universe was evolving.



In his posthumously published book, *The Phenomenon of Man*, Teilhard writes of the unfolding of the material cosmos, from primordial particles to the development of life, human beings and the [conscious thought], and finally to his vision of the Omega Point in the future, which is "pulling" all creation towards it.



This cosmic Body of Christ “extend[s] throughout the universe and compris[es] all things that attain their fulfillment in Christ [so that] . . . the Body of Christ is the one single thing that is being made in creation.” Teilhard describes this cosmic amassing of Christ as “Christogenesis.” According to Teilhard, the universe is engaged in Christogenesis as it evolves toward its full realization at Omega, a point which coincides with the fully realized Christ. It is at this point that God will be ‘all in all’ (1 Cor. 15:28c).



Teilhard was praised by Pope Benedict XVI, and in July 2009, Vatican spokesman Fr. Federico Lombardi said, “By now, no one would dream of saying that [Teilhard] is a heterodox author who shouldn’t be studied.” He was also noted for his contributions to theology in Pope Francis' 2015 encyclical *Laudato si'*.



“Our century is probably more religious than any other. How could it fail to be, with such problems to be solved? The only trouble is that it has not yet found a God it can adore.”

Pierre Teilhard de Chardin,
The Phenomenon of Man (1959), 250–75.



Especially should we entreat the Lord for wisdom to understand His word. Here are revealed the wiles of the tempter and the means by which he may be successfully resisted. Satan is an expert in quoting Scripture, placing his own interpretation upon passages, by which he hopes to cause us to stumble. We should study the Bible with humility of heart, never losing sight of our dependence upon God. While we must constantly guard against the devices of Satan, we should pray in faith continually: "Lead us not into temptation."

GC 530.2



Kenneth Earl "Ken" Wilber II (born January 31, 1949, in Oklahoma City, Oklahoma) is an American neoplatonic writer and public speaker. He has written and lectured about mysticism, philosophy, ecology, and developmental psychology. His work formulates what he calls Integral Theory.

Heavily influenced by Buddhist Gurus and Mystics like Aldous Huxley. Huxley is known for his interest in parapsychology, interest in Eastern Religion, belief in Universalism, and use of psychedelic drugs.

Bill Clinton, Al Gore, and Deepak Chopra, have mentioned Wilber's influence.



Kenneth Earl "Ken" Wilber II

“For a mind-blowing introduction to emergence theory and divine creativity, set aside three months and read Ken Wilber’s *A Brief History of Everything*.”

Rob Bell, *Velvet Elvis* 192.





“Are the mystics and sages insane? Because they all tell variations on the same story, don't they? ... Maybe the evolutionary sequence really is from matter to body to mind to soul to spirit, each transcending and including, each with a greater depth and greater consciousness and wider embrace. And in the highest reaches of evolution, maybe, just maybe, an individual's consciousness does indeed touch infinity—a total embrace of the entire Kosmos—a Kosmic consciousness that is Spirit awakened to its own true nature. It's at least plausible.”

Ken Wilber, A Brief History of Everything 42-3



Tony Jones is an American “Theological Provocateur”, author, blogger, and speaker who is a leading figure in the emerging church movement and postmodern Christianity.



“So I’ve poked around, trying to figure out exactly what’s going on in the emerging church... If there’s one core conviction that I can put my finger on, it’s an *eschatology of hope*. What I mean is that the folks who hang around the emerging church tend to see goodness and light in God’s future, not darkness and gnashing of teeth [rejecting] the view that we’re in a downward spiral, and when things ‘down here’ become bad enough, Jesus will return in glory....”



“God’s promised future is good, and it awaits us, beckoning us forward. We are **caught in the tractor beam of redemption and re-creation**, and there is no sense fighting it, so we might as well cooperate.”

Tony Jones, *An Emergent Manifesto of Hope*, 130



“Hope filled belief generally leads [emergent Christians] to reject eschatologies that end in a disasterous end of the cosmos.”

Tony Jones Interview,
DeWaay, The Emergent Church
Undefining Christianity 17



1 Thessalonians 5:1-5



Doug Pagitt (born July 5, 1966) is an author associated with the emerging church movement and founding pastor of Solomon's Porch in South Minneapolis.

Pagitt is also a Senior Fellow with Emergent Village: a generative friendship of missional church leaders around the world and a leading architect of the emergent church discussion.



“God is constantly creating anew. And God also, invites us to be re-created and join the work of God as co-(re)creators....Imagine the Kingdom of God as the creative process of God reengaging in all that we know and experience.... When we employ creativity to make this world better, we participate with God in the re-creation of the world.”

Doug Pagitt, Church Re-imagined 185



“Progressional dialog, on the other hand, involves the intentional interplay of multiple viewpoints that leads to unexpected and unforeseen ideas. The message will change depending on who is present and who says what.”

Doug Pagitt, *Preaching Re-imagined—the Role of the Sermon in the Communities of Fatih*, 52



“The contemporary church makes two mistakes regarding the function and relationship of the Bible. One is to think of her as a stagnant telling of all the desires of God. The other is to think of her as something from which we extract truth, whether in the form of moral teaching or propositional statements.”

Doug Pagitt Preaching Re-imagined—the Role of the Sermon in the Communities of Fatih 44.

BEYOND
FOUNDATIONALISM

SHAPING THEOLOGY
IN A
POSTMODERN CONTEXT

STANLEY J. GRENZ
JOHN R. FRANKE

“We read knowing the Spirit speaks through scripture, appropriating the text so as to create our communal world through it. While the world the Spirit fashions is specific to our situation and hence is not merely a transplanting of the world of the text into the present, the Spirit-constructed world we inhabit is nevertheless shaped by the world disclosed in the text. Our world is to be the contemporary embodiment of the paradigmatic narrative of scripture constructed through the interpretive framework that emerges from the Bible as a whole.”

Stanley Grenz and John R. Franke, *Beyond Foundationalism—Shaping Theology in a Postmodern Context* 85



2 Peter 3:1-9

Problem:

Atheist or Theist?



Dr. Barry Taylor is the Associate Rector at All Saints' Episcopal Church in Beverly Hills, California. He also teaches theology and culture at Fuller Theological Seminary, and he teaches advertising and design at Art Center College of Design in Pasadena, California, topics that were part of his theological doctoral study program.



“We live in a post-Neitzschean world of faith and spirituality. Nietzsche’s declaration that God is dead still holds true, since interest in all things spiritual does not necessarily translate to a belief in a metaphysical God or tenets and dogmas of a particular faith. **God is no where. God is now here. God is present; God is absent.** The future of faith rests in the tension between these words, and it is from this place of discomfort and complexity that new life emerges.”

Barry Taylor, Emergent Manifesto, 169



“When discussing the conversion of African Slaves to Christianity, W.E.B. Du Bois argued that Africans did not convert to Christianity but rather converted Christianity to the basic themes, rhythms, and interests of African Religion. In considering the future of Christian Faith in the twenty-first century, I find this idea of reverse conversion to be really helpful.”

Barry Taylor, Emergent Manifesto 169



“We need a conversion of sorts, a reverse conversion, to the themes, rhythms, and interests of postsecular Western Culture...”

Barry Taylor Emergent Manifesto 169



“Whether ‘Christianity’ has any future at all as a vibrant expression of faith in the Man from Galilee is a matter of debate as far as I’m concerned.”

Barry Taylor, Emergent Manifesto



“The Rolling Stones began ‘Sympathy for the Devil’ by singing ‘Please allow me to introduce myself.’ Many view pop culture as the devil... We want to flip the script of our understanding of pop culture, to look closer at what lies behind the music. Consequently, this book will offer ‘sympathy for pop culture,’ suggesting that God shines through even the most debased pop culture products. Consider this a *via postiva*. Now please, allow us to introduce ourselves.”

Craig Detweiler and Barry Taylor, *A Matrix of Meanings: finding god in pop culture* 6-7.

Problem:

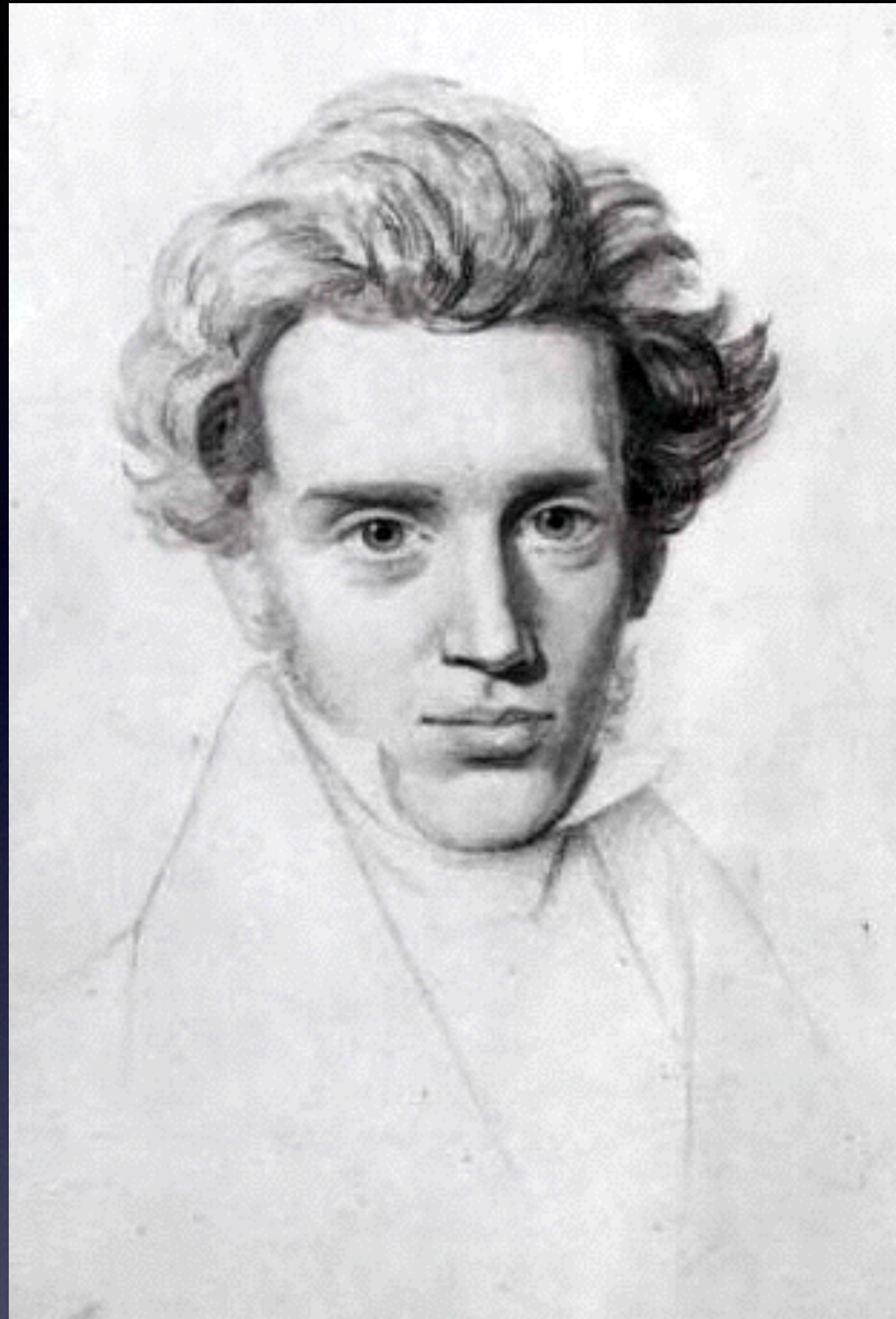
Atheistic Materialistic Determinism = no meaning

Problem:

Atheistic Materialistic Determinism = no meaning

Solution:

Leap of faith



Soren Kierkegaard (1813 — 1855) Existential
Philosopher. Influences include Swedenborg, Hegel,
Fichte, etc...

“the Church should not try to prove Christianity or even
defend it. It should help the single individual to make a
leap of faith, the faith that God is love and has a task for
that very same single individual.”


Wikipedia

Problem:

Atheistic Materialistic Determinism = no meaning

Solution:

Leap of faith



<p>Lower Room: Materialistic Determinism</p>	<p>Matter, Daily Life</p>
-------------------------------------------------------------	----------------------------------

**Upper Room: Leap of
Faith**

**Existentialistic
Experience, Mysticism**

**Lower Room:
Materialistic
Determinism**

Matter, Daily Life



Tomorrow Father Richard Rohr will be joining us with his inaugural post on Emerging Voices. Many of us in the community are greatly influenced by his work and teachings. You have the opportunity to view a conversation between Father Rohr and Oprah on her Super Soul Sunday February 8th.



It is rare for a Franciscan and contemplative, an order always on the fringes of Catholicism, to have access to this large of a platform to speak to an entire nation. By nature, Franciscans are wary of “bigness,” but we take this as a sign that the broader culture is hungry for spiritual practice and wisdom. We are delighted to see Father Rohr on television and appreciate his willingness to step out and teach contemplative spirituality to the mainstream culture.

Emerging Voices
patheos.com



The line of distinction between professing Christians and the ungodly is now hardly distinguishable. Church-members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of Spiritualism. ... and Protestants, having cast away the shield of truth, will also be deluded. **Papists, Protestants, and worldlings** will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the **ushering in of the long-expected millennium.**



EMERGING VOICES

riding a new wave of emergence

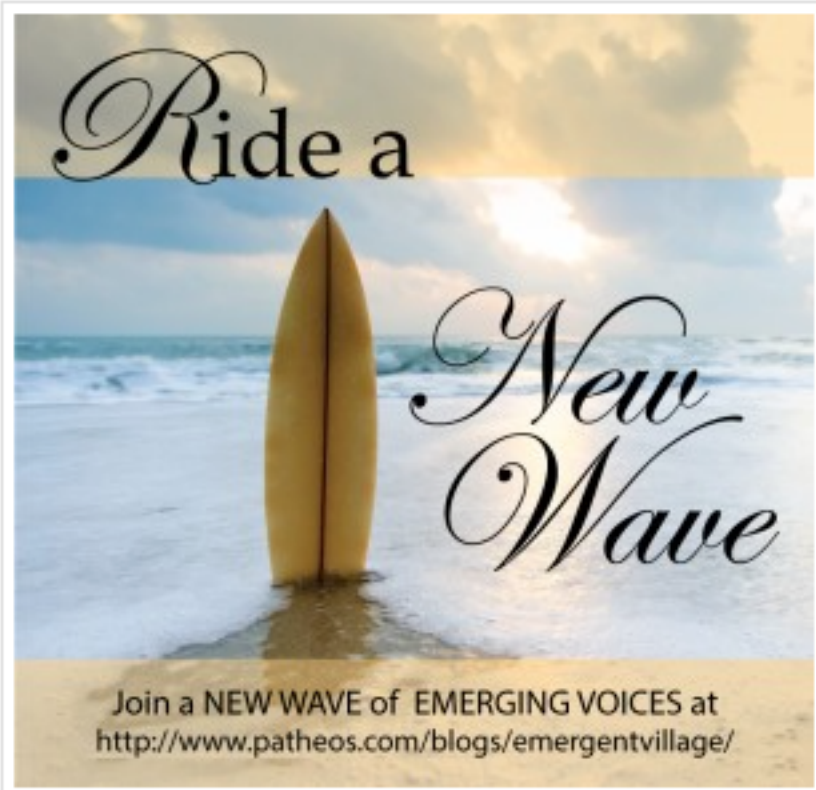
HOME CONTRIBUTORS

« [A Prayer for Black History Month and the Lenten Season](#)

[Unitive Consciousness: Beyond Gender](#) »

From Emergent Church to Emergent God

March 1, 2015 by [Mark Longhurst](#) 2 Comments



Introduction [by Teresa B Pasquale on behalf of the Emerging Voices Curation Team--with Holly Roach & Robyn Henderson-Espinoza]

February 1st we launched the month, and in some ways the year of 2015, with a sort of mission statement for the Emerging Voices blog, and beyond that, the Emerging spirituality and the [cosmic] wave we are currently riding in Emerging Voices. We see “emerging” and “emergence” as an action verb,

always bending forward into transformation and evolution, rather than just a static place in faith and time. Also, in February’s first post, we delved into a discussion about the present and future emergence in, and of, faith—as we see it sprawled out in front of

From Emergent Church to Emergent God

“Grounding our lives in the emergent God reminds us, humbly, that **God is the next big thing, not the movement!** We discover our meaning and belonging, not ultimately through a like-minded cohort or titillating trend, but through our bodies and souls riding the wave of God’s emergence.”



And all through my life I have had the same errors to meet, though not always in the same form. In Living Temple the assertion is made that God is in the flower, in the leaf, in the sinner. But God does not live in the sinner. The Word declares that He abides only in the hearts of those who love Him and do righteousness. God does not abide in the heart of the sinner; it is the enemy who abides there.

I SAT 343



Brian D. McLaren (born 1956) is a prominent Christian pastor, author, activist and speaker and leading figure in the emerging church movement.



“What if Jesus’ secret message reveals a secret plan? What if he didn’t come to start a new religion—but rather came to start a political, social, religious, artistic, economic, intellectual, and spiritual revolution that would give birth to a new world?”

Brian McLaren, *The Secret Message of Jesus*, 4



“Perhaps all along, my deepest joy has never been to have all my dreams come true, but rather to have God’s one dream come true: that this world will become a place God is at home in, a place God takes pride and pleasure in, a place where God’s dreams come true.”

Brian McLaren, *The Secret Message of Jesus*, 61



“Is it any surprise that it’s stinking hard to convince churches that they have a mission to the world when most Christians equate ‘personal salvation’ of individual ‘souls’ with the ultimate aim of Jesus? Is it any wonder that people feel like victims of a bait and switch when they’re lured with personal salvation and then hooked with church commitments and world mission?”

Brian McLaren, *Generous Orthodoxy*, 107



“This way of seeing, God stands ahead of us in time, at the end of the journey, sending to us in waves, as it were, the gift of the present, an inrush of the future that pushes the past behind us and washes over us to rethink and receive new direction, new empowerment.”

Brian McLaren, *A Generous Orthodoxy*, 283

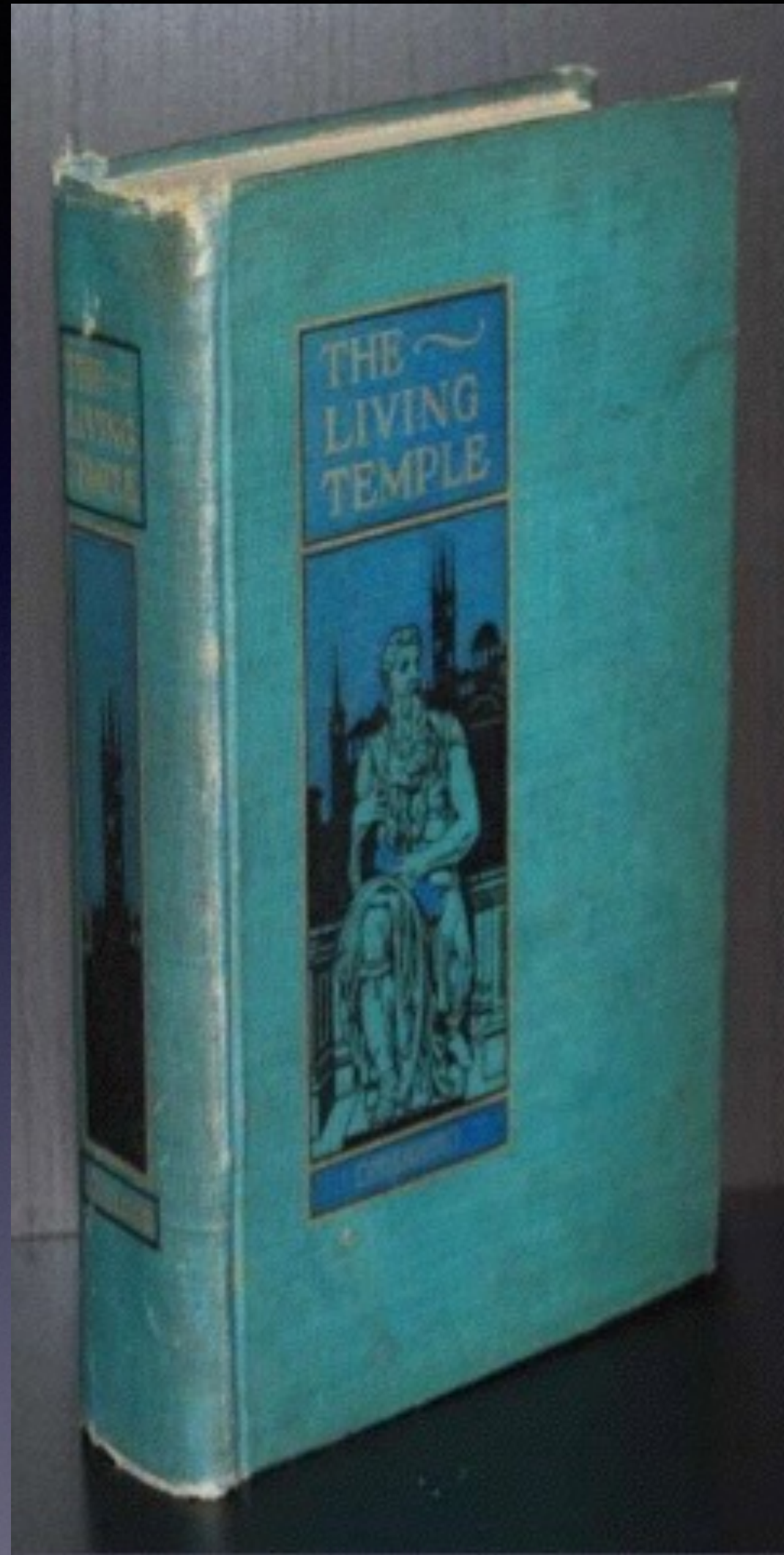


“I felt that every tree, every blade of grass, and every pool of water become especially eloquent with God’s grandeur. Somehow they seemed to become transparent—or perhaps *translucent* is the better word—because each thing in its particularity was still utterly visible and unspeakably important... These specific concrete things became translucent in the sense that a powerful, indescribable, invisible light seemed to shine through....



“It was the exuberant joy of simply seeing these masterpieces of God’s creation...and knowing myself to be among them. It was to be one of them, and to feel and know that ‘we’—all of these creatures, molecules, and phenomena—were together known and loved by God, who embraced us all into the ultimate ‘We.’”

Brian McLaren, *Generous Orthodoxy*, 178



“Animal life and vegetable life are not merely kindred lives, but are really one and the same.... Every leaf, every blade of grass, every flower, every bird, even every insect, as well as every beast or every tree, bears witness to the infinite versatility and inexhaustible resources of the one all-pervading, all-creating, all sustaining Life.”

Kellogg, The Living Temple, 16



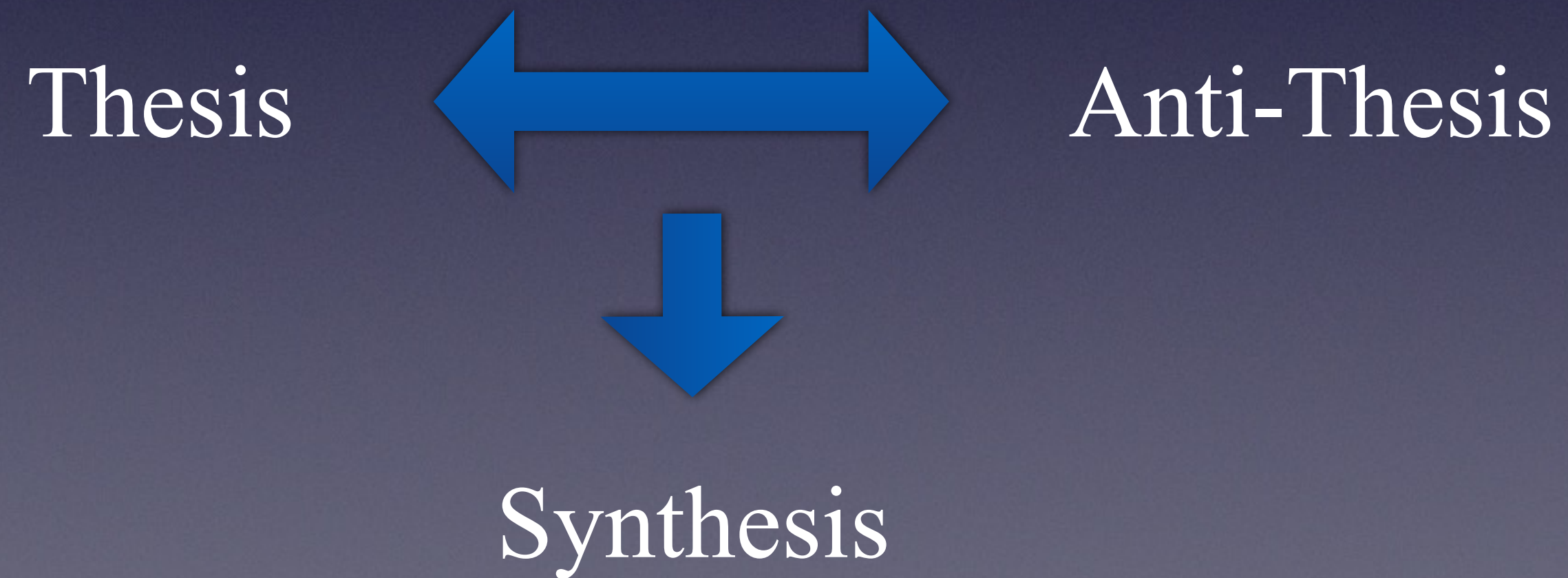
The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truth that it is essential for the people to receive, and whose study it is to divert minds from the great truths given to prepare them for what is coming upon the world.

8 T 292



Hegelian Dialectic – Thesis, anti-thesis, synthesis: The world is made up of opposing forces, which merge together to form a better, new, whole. *cf. Fichte, Marx*

Truth is relative.



God:
Divine Consciousness Emerging

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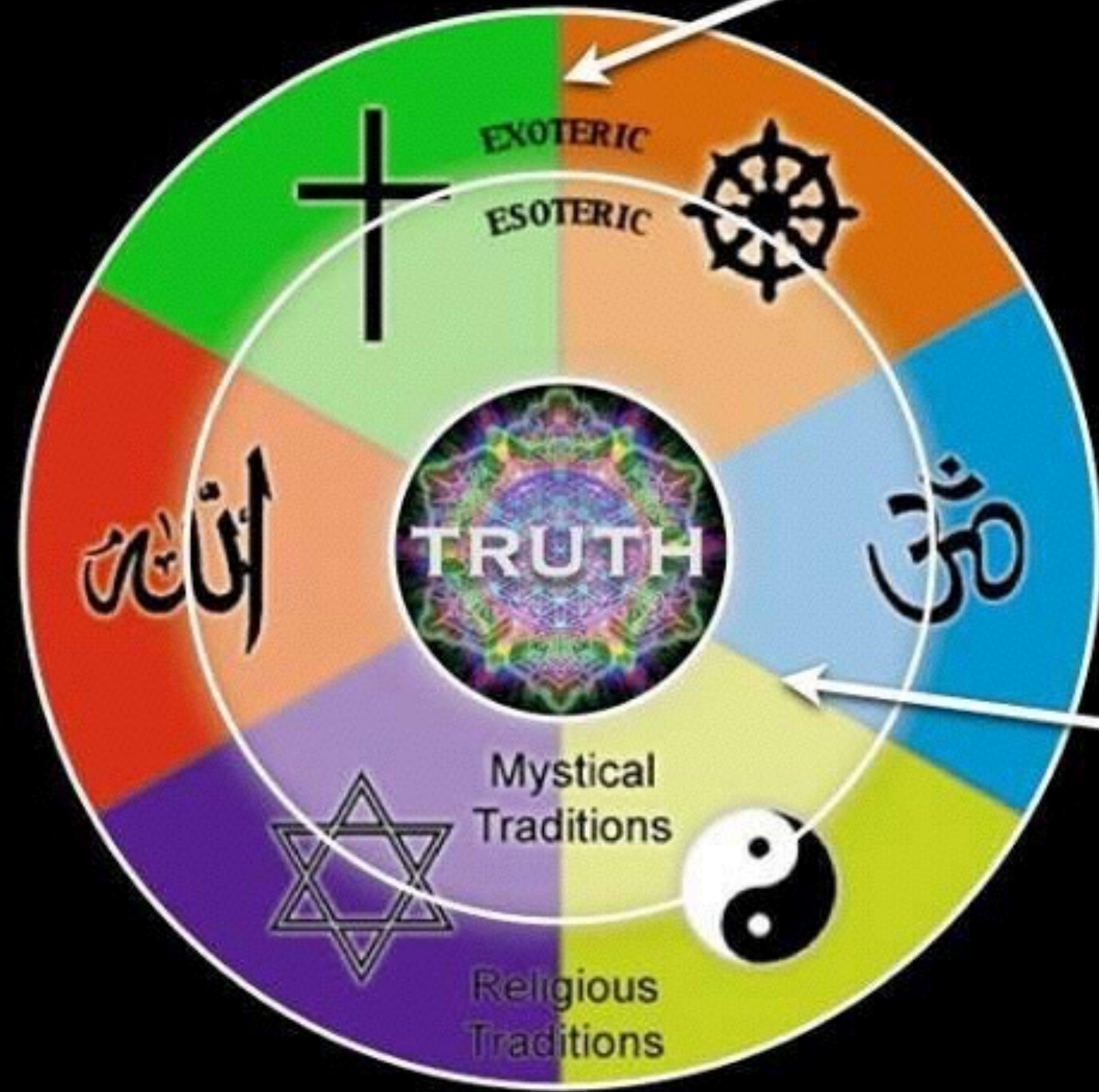
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1579 drawing of the Great Chain of Being from Didacus Valades, *Rhetorica Christiana*.



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ESOTERIC

INTENDED FOR OR LIKELY TO BE UNDERSTOOD BY ONLY A SMALL NUMBER OF PEOPLE WITH SPECIALIZED KNOWLEDGE OR INTEREST. FROM GREEK, ESOTERIKOS: WITHIN, INTO.



"Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature."

Ellen White, Letter 263, 1904, p. 4. (To Our Leading Physicians, July 24, 1904.) SpTB02 16.2