

RESISTANCE IS FUTILE

You Will Be Assimilated Into the Community



WARNING

- **This presentation will be controversial (and complicated).** But, I am not saying what I am saying for the sake of controversy but, because you need to know the truth and the truth is shocking. However, its more dangerous to remain ignorant than to face the truth.

RESOURCES

- Do the research yourself.
- I've provided my powerpoint slides and links to books on this topic as well as free resources that you can download right now.
- <http://www.fightingforthefaith.com/2012/05/resistance-is-futile.html>

THE STATE OF THE CHURCH 2012

- In the last 25 years we've seen tectonic changes in the church and so many of them make no Biblical sense.
 - Worse, they don't make any rational sense either.

WHAT ARE THEY THINKING?

- Mega-church pastors in the Seeker-Driven movement berate Christians for coming to church with the expectation to be fed the Word of God.
- These same pastors claim that their churches exist for non-believers and the people who are not there.
- These same pastors are aggressively anti-doctrinal.
- They claim their churches are Communities of small groups.

WHAT ARE THEY THINKING?

- They are openly pushing for unity in the visible church with men who are Word of Faith Heretics and / or Modalists or worse.
- They're reorganizing churches so that they are community resource distribution centers rather than places where sound Biblical doctrine is taught and proclaimed.
- Their leaders have zero accountability to the people in the congregation. But, the people are accountable to the leaders for accomplishing the vision that they cast.

WHAT IS THIS?

**WHERE DID IT
COME FROM?**

WHAT IS ITS NATURE?



1776

Counter-Enlightenment

Enlightenment

WWI

2012



ENLIGHTENMENT

- Truth is....
 - objective - outside the subject
 - knowable by the subject
 - transcendent - applies to all subjects alike
- Correspondence theory of truth
- The Individual has inherent axiomatic rights.



John Locke is among the most influential political philosophers of the Enlightenment. In the *Two Treatises of Government*, he defended the claim that men are by nature free and equal against claims that God had made all people naturally subject to a monarch. He argued that people have rights, such as the right to life, liberty, and property, that have a foundation independent of the laws of any particular society. Locke used the claim that men are naturally free and equal as part of the justification for understanding legitimate political government as the result of a social contract where people in the state of nature conditionally transfer some of their rights to the government in order to better insure the stable, comfortable enjoyment of their lives, liberty, and property. Since governments exist by the consent of the people in order to protect the rights of the people and promote the public good, governments that fail to do so can be resisted and replaced with new governments.



We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights,

Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness...

RIGHTS OF THE INDIVIDUAL

- Today's average American assumes this idea.
 - Of course everyone believes this...it's 'self-evident'
- This is where the battle is being fought today.
 - and those who believe in the rights of the individual are losing the battle because they don't even realize what is going on!!!
 - AND certain churches are belligerents in this battle and they're NOT fighting for your individual rights.

COUNTER- ENLIGHTENMENT

- Truth is....
 - subjective
 - experienced or felt
 - immanent
- The Individual DOES NOT EXIST. The community is organic (living).
 - Truth is experienced in conversation within community

COUNTER- ENLIGHTENMENT

- Philosophers of Note
 - Kant
 - Rousseau
 - Hegel
 - Nietzsche
 - Kierkegaard
 - Schopenhauer
- Heidegger
- Foucault
- Lyotard
- Derrida



Jean-Jacques Rousseau - whatever human existence there is; whatever freedom, rights, and duties the individual has; whatever meaning there is in individual life — all is determined by society according to society's objective need of survival. The individual, in other words, is not autonomous. He is determined by society. He is free only in matters that do not matter. He has rights only because society concedes them. He has a will only if he wills what society needs. His life has meaning only in so far as it relates to the social meaning, and as it fulfills itself in fulfilling the objective goal of society. There is, in short, no human existence; there is only social existence. *There is no individual*; there is only the citizen.****

POLITICAL SYSTEMS

- Philosophical Worldviews Determine Political Systems.
 - Enlightenment Rationalism
 - Liberal Democracy
 - Communism must be understood as a rationalist reaction against the inequalities of capitalism
 - Counter-Enlightenment Irrationalism
 - Fascism
 - a.k.a. The Third Way



“Anti-individualistic, the Fascist conception is for the State; it is for the individual only in so far as he coincides with the State, universal consciousness and will of man in his historic existence. It is opposed to the classic Liberalism which arose out of the need of reaction against absolutism, and had accomplished its mission in history when the State itself had become transformed in the popular will and consciousness.

Liberalism denied the State in the interests of the particular individual; Fascism reaffirms the State as the only true expression of the individual.”



Giovanni Gentile - In the definition of Fascism, the first point to grasp is the comprehensive, or as Fascists say, the "totalitarian" scope of its doctrine, which concerns itself not only with political organization and political tendency, but with the whole will and thought and feeling of the nation.



Is Fascism therefore "anti-intellectual," as has been so often charged? It is eminently anti-intellectual...that is, if by intellectualism we mean the divorce of thought from action, of knowledge from life, of brain from heart, of theory from practice. Fascism is hostile to all Utopian systems which are destined never to face the test of reality. It is hostile to all science and all philosophy which remain matters of mere fancy or intelligence. It is not that Fascism denies value to culture, to the higher intellectual pursuits by which thought is invigorated as a source of action.



By virtue of its repugnance for "intellectualism," Fascism prefers not to waste time constructing abstract theories about itself. But when we say that it is not a system or a doctrine we must not conclude that it is a blind praxis or a purely instinctive method. If by system or philosophy we mean a living thought, a principle of universal character daily revealing its inner fertility and significance, then Fascism is a perfect system, with a solidly established foundation and with a rigorous logic in its development; and all who *feel the truth* and the vitality of the principle work day by day for its development...





WHAT DOES THIS HAVE
TO DO WITH THE
CHURCH?

EVERYTHING!



1776

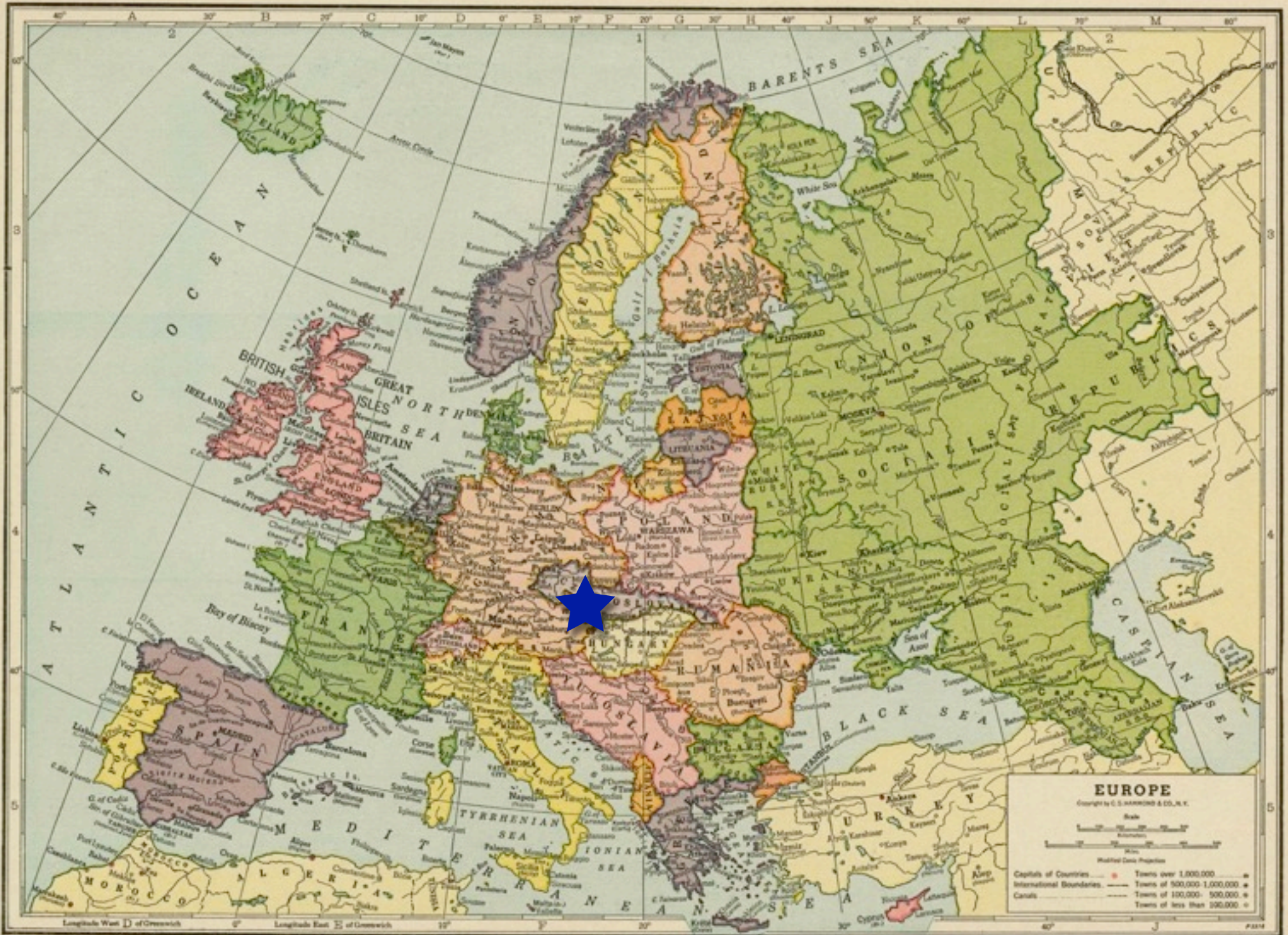
1894

WWII

WWI

2012







Peter Drucker grew up in a well connected family in Vienna during the years between WWI and WWII. Jack Beatty, in his biography of Drucker, notes that Drucker's father hosted a dinner party every Monday night and that the weekly guests included economists, musicians, civil servants and international lawyers. Aside from this, Drucker was also the "habitué of a salon presided over by one of the Drucker's closest friends" where he listened to and interacted with leading playwrights, authors, philosophers and culture critics of the era. Drucker grew up hearing, conversing and interacting directly with Europe's intellectual elite and their Counter-Enlightenment ideas. This had a profound impact on the formation of his worldview.



“Capitalism has been proved to be a false god because it leads inevitably to class war among rigidly defined classes. Socialism has been proved false because it has been demonstrated that it cannot abolish these classes. The class society of the capitalist reality is irreconcilable with the capitalist ideology, which therefore ceases to make sense. The Marxist class war, on the other hand, while it recognizes and explains the actual reality, ceases to have any meaning because it leads nowhere. Both creeds and orders failed because their concept of the automatic consequences of the exercise of economic freedom by the individual was false.”



“Existence in time is existence as a citizen in this world. In time we eat and drink and sleep, fight for conquest or for our lives, raise children and societies, succeed or fail. But in time we also die. And in time there is nothing left of us after our death. In time we do not, therefore, exist as individuals. We are only members of a species, links in a chain of generations. The species has an autonomous life in time, specific characteristics, an autonomous goal; but the member has no life, no characteristics, no aim outside the species. He exists only in and through the species. The chain has a beginning and an end, but each link serves only to tie the links of the past to the links of the future; outside the chain it is scrap iron. The wheel of time keeps on turning, but the cogs are replaceable and interchangeable. The individual's death does not end the species or society, but it ends his life in time. Human existence is not possible in time; only society is possible in time.”

**WAIT A MINUTE!
WASN'T DRUCKER AN
OUTSPOKEN CRITIC OF
TOTALITARIAN FASCISM
(AKA NAZISM)?**

YES, BUT....



“I do not believe in the materialist interpretation of history. I believe that the material, far from being the foundation of human society, is but one pole of human existence. It is of no greater, though of no less importance than the other pole, the spiritual—corresponding to man’s dual nature as belonging at the same time to the animal kingdom and the kingdom of heaven.”



In other words, Drucker held the same worldview as Counter-Enlightenment philosophers and fascists BUT he was not a materialist.



“The Western democracies have to realize that totalitarian fascism cannot be overcome by socialism, by capitalism, or by a combination of both. It can only be overcome by

a new noneconomic concept of a free and equal society.”

NONECONOMIC SOCIETY

- The creation of a new “noneconomic society” was Drucker’s lifelong project.
 - A Society That DOES NOT recognize the inherent rights of the Individual.
 - Individuals do not exist in time only the Community exists - a global community at that.
 - Anti-rational
 - immanent not transcendent
 - Governed using the Leadership Principle**

NATIONAL BESTSELLER

PETER F.
DRUCKER

POST-
CAPITALIST
SOCIETY

"The most thought-provoking book the renowned management guru has written in recent years."—*San Francisco Chronicle*

2

The Society of Organizations

AN ORGANIZATION IS A HUMAN GROUP, composed of specialists working together on a common task. Unlike society, community, or family—the traditional social aggregates—organization is purposefully designed and grounded neither in the psychological nature of human beings nor in biological necessity. Yet, while a human creation, it is meant to endure—not perhaps forever, but for a considerable period of time.

An organization is always specialized. It is defined by its task. Community and society, by contrast, are defined by a bond that holds together human beings, whether language, culture, history, or locality. An organization is effective only if it concentrates on one task. The symphony orchestra does not attempt to cure the sick; it plays music. The hospital takes care of the sick but does not attempt to play Beethoven. A mountaineering club set up to climb Himalayan peaks does not look after the homeless in



The problem of community

From the very beginning of his work, Drucker understood that the growth of industry had torn people out of community. Where once, as farmers or tradesmen or craftsmen, they worked within their community, now they spend the most important part of their day working with people who don't live in their neighborhood or go to their church or know their family. Industry efficiently produces goods, but it just as efficiently destroys traditional communities. Yet community is a fundamental need for humans. That's why, when Drucker wrote about gm in his first large-scale study of an organization, he recommended that companies try to create a "plant community,"



His idea was to create community on and around the job....He has long since realized, however, that community will not come from business. In an era of downsizing and outsourcing, the "plant community" has become almost laughable. "Fifty years ago I believed the plant community would be the successor to the community of yesterday. I was totally wrong. We proved totally incapable [of that] even in Japan. The reason is that everybody does the same job. What holds them together is what they do from nine to five, and not what they aspire for, what they live for, what they hope for, what they die for. That's a community."



Drucker goes so far as to say, in his book *Managing the Nonprofit Organization*, "The non-profits are the American community." Nonprofits give disengaged workers a place to make a contribution through serving others. They draw rich and poor into a web of common concern.

Churches play a particularly critical role. "The community ... needs a community center. ... I'm not talking religion now, I'm talking society. There is no other institution in the American community that could be the center." Drucker gladly stresses the church's spiritual mission, but he notes that churches also have a societal role. That's what he meant when he told *Forbes* that pastoral megachurches are "surely the most important social phenomenon in American society in the last thirty years."



Over the last 20 years Drucker has had a good deal of interaction with what he calls "pastoral" churches. These include megachurches like Bill Hybels's Willow Creek or Rick Warren's Saddleback Community. Bob Buford's Leadership Network has invited Drucker to speak to conferences of large-church leaders and has linked him to many pastors seeking advice.

Drucker calls these pastoral churches because their size is not nearly so significant to him as their orientation around meeting needs. They find their guiding light not from church tradition or doctrine so much as their analysis of their target audience. Hybels is a leading example: before beginning Willow Creek, he went door-to-door asking unchurched people why they didn't attend church, and then built Willow Creek around their answers. Pastoral churches waste no time regretting a changing world, but see change as their opportunity for ministry. This is precisely the approach that Drucker has urged on businesses and nonprofits for decades. In many ways, pastoral churches echo the management thinking that Drucker has long emphasized.



“more and more churches are what I call “pastoral churches.” Their purpose is not to perpetuate a particular liturgy or maintain an existing institutional form. Instead, they're asking what my business friends would call the marketing question: “Who are the customers, and what's of value to them?” They're more interested in the pastoral

question (“What do these people need that we can supply?”) than in the theological nuances (“How can we preserve our distinctive doctrines?”).

These churches are growing partly because the younger people need pastoring and not just preaching, and partly because, very bluntly, people are dreadfully bored with theology. They can't appreciate the subtleties. And I sympathize with them. I taught religion; I didn't teach theology. I've always felt that quite clearly the good Lord loves diversity. He created 2,500 species of flies. If he had been like some theologians I know, there would have been only one right specie of fly. But there are 2,500! Pastoral churches appreciate the importance of diversity.

DRUCKER'S PROJECT CONTINUES TODAY

- Drucker's project to create a new "noneconomic society" has been picked up by Drucker's disciples and the church is the vehicle for its emergence.
 - A Society That DOES NOT recognize the inherent rights of the Individual.
 - Individuals do not exist in time only the Community exists - a global community at that.
 - Anti-rational (anti-doctrinal "pastoral" churches)
 - immanent not transcendent

SYNONYMS

- Drucker's Society of Organizations
 - Note: the smallest primary unit is an organization NOT an individual
- Church Translations
 - Community of Small Groups
 - Faith Communities or Tribes
 - Cellular Church



THE NEW YORKER

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THE NEW YORKER

LETTER FROM SADDLEBACK

THE CELLULAR CHURCH

How Rick Warren's congregation grew.

BY MALCOLM GLADWELL

SEPTEMBER 12, 2005

On the occasion of the twenty-fifth anniversary of Saddleback Church, Rick Warren hired the Anaheim Angels' baseball stadium. He wanted to address his entire congregation at once, and there was no way to fit everyone in at Saddleback, where the crowds are spread across services held over the course of an entire weekend. So Warren booked the stadium and printed large, silver-black-and-white tickets,





Churches, like any large voluntary organization, have at their core a contradiction. In order to attract newcomers, they must have low barriers to entry. They must be unintimidating, friendly, and compatible with the culture they are a part of. In order to retain their membership, however, they need to have an identity distinct from that culture.

They need to give their followers a sense of community—and community, exclusivity, a distinct identity are all, inevitably, casualties of growth. As an economist would say, the bigger an organization becomes, the greater a free-rider problem it has. If I go to a church with five hundred members, in a magnificent cathedral, with spectacular services and music, why should I volunteer or donate any substantial share of my money? What kind of peer pressure is there in a congregation that large? If the barriers to entry become too low—and the ties among members become increasingly tenuous—then a church as it grows bigger becomes weaker.



One solution to the problem is simply not to grow, and, historically, churches have sacrificed size for community. But there is another approach: to create a church out of a network of lots of little church cells—exclusive, tightly knit groups of six or seven who meet in one another's homes during the week to worship and pray. *The small group as an instrument of community is initially how Communism spread*, and in the postwar years Alcoholics Anonymous and its twelve-step progeny perfected the small-group technique. The small group did not have a designated leader who stood at the front of the room. Members sat in a circle. The focus was on discussion and interaction—not one person teaching and the others listening—and the remarkable thing about these groups was their power. An alcoholic could lose his job and his family, he could be hospitalized, he could be warned by half a dozen doctors—and go on drinking. But put him in a room of his peers once a week—make him share the burdens of others and have his burdens shared by others—and he could do something that once seemed impossible.



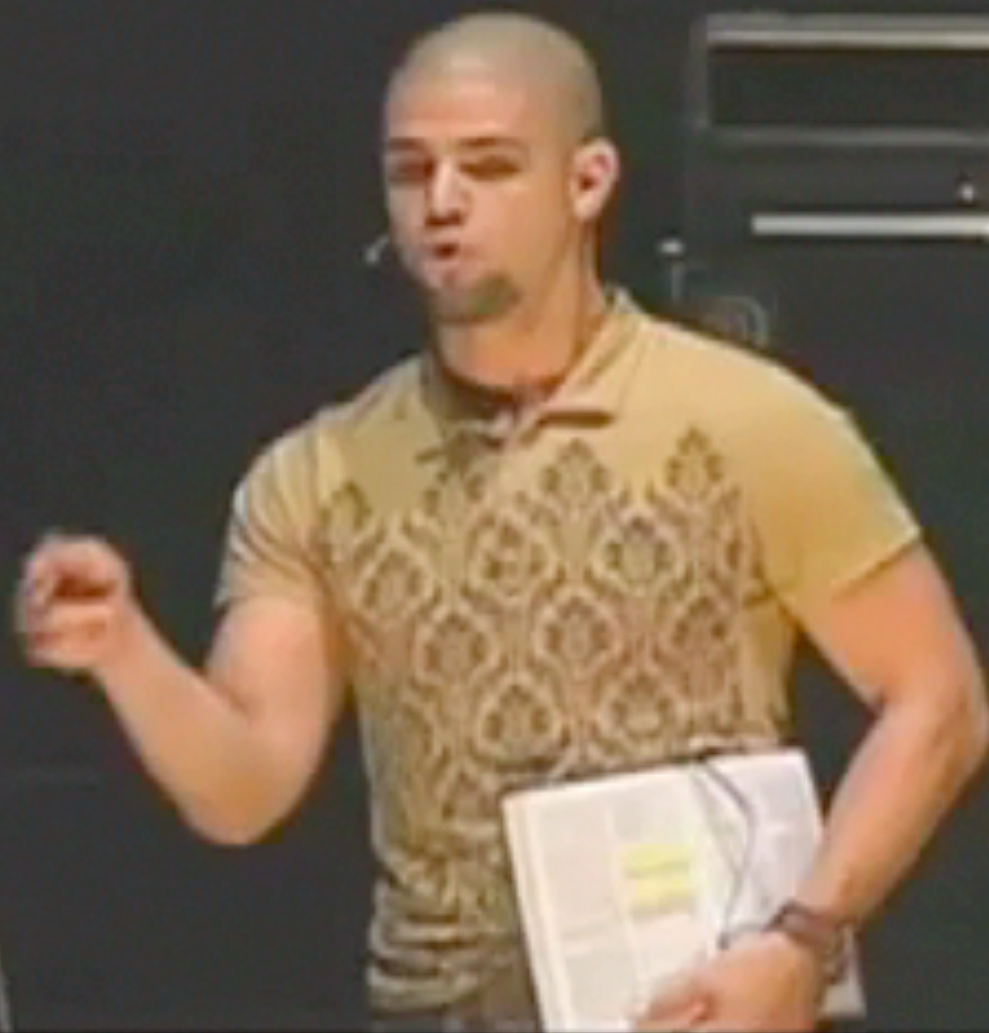
You must change the primary role of the pastor from minister to leader.

What's the difference? In leadership, you take the initiative; in ministry, you respond to the needs of others.

Translation: He wants pastors to be Führers

SYNONYMS

- Anti-Intellectualism / Anti-Rationalism
- Church Translations
 - Anti-Doctrinalism
 - Deeds NOT Creeds
 - Head knowledge vs. Heart Knowledge
 - Unity of the Faith Community (regardless of doctrinal beliefs) - God Likes Diversity
 - Plurality of Truth



**CONFESSION
OF A PAST**





 The Crossing Invites You To
FOUR THINGS
GOD HATES
ABOUT CHURCH
MARCH 26 - APRIL 17

TITUS 1:8
Rather, he must enjoy having guests in his home.







Kings Way

Kings Way describes a path to end the 1400 years of misunderstanding between Muslims and Christians by consulting the texts we each call sacred in order to form a basis that allows us the privilege to serve the needs in our communities together

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King's Way document excerpts

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This document was put together in an attempt to improve our values of loving neighbor and cooperation.

We acknowledge that we may not agree on everything and some words might have different meanings. However, there are sufficient similarities to come to a common word on common ground in order to serve the common good together.

I. WHO: we believe in ONE GOD:

1. GOD IS ONE (Mark 12:29; Muhammed, 47:19)

2. GOD IS THE CREATOR (Genesis 1:1 Al Shura, 42:11)

3. GOD IS DIFFERENT FROM THE WORLD (1 Timothy 6:16; Al An'am 6:103)

4. GOD IS GOOD

a. God loves (1 John 4:16; Al Buruj 85:14)

b. God is just (1 John 1:9 Romans 3:26; Hud 11:45)

c. God's love encompasses God's judgment (1Peter 4:8; Al A'raf 7:156; Al Ghafir 40:7)

1. WHAT: This is what we acknowledge:

TWO COMMANDMENTS:

1. LOVE OF GOD (Matthew 22:37 citing Deut. 6:5; Al Zimar. 39:45)
2. LOVE OF NEIGHBOR (Matthew 7:12; Sahih Muslim, Kitab al-Iman, Hadith no. 45)

- In addition to this we both have the 10 commandments in common

1. HOW: This is what we commit to:

THREE COMMITMENTS:

1. Become friends - common ground (Matthew 5:47; Al Ma-edah 5:82)
2. Build peace – common word (Matthew 5:17, 7:24 & 11:28-30; Al Ma-edah 5:46 & Al-Hadeed 57:27)
3. Share the Blessings of God with others/Serve the world together – common good (1 John 3:17; Al Ma-edah 5:48)

I. ONE GOD

1. GOD IS ONE

There is only one God, the one and only divine being

Bible: "Hear, O Israel: the Lord our God, the Lord is one" (Mark 12:29)

1. Quran: "Know, therefore, that there is no god but God." (Muhammed 47:19)

2. GOD IS THE CREATOR

God is the creator of all creation

1. Bible: "In the beginning ... God created the heavens and the earth." (Genesis 1:1)
2. Quran: "(He is) the Creator of the heavens and the earth." (Al Shura 42:11)





Pastor Rick & Kay Warren



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DR. RICK WARREN LAUNCHES 'PURPOSE DRIVEN LIVING' IN UGANDA CAMPAIGN:

**Saddleback Pastor Begins 12-day, Three-country African Visit to Unite
Government, Business and Church Leaders in Discovering National Purpose**

KAMPALA, UGANDA, March 29 – Dr. Rick Warren, pastor of Saddleback Valley Community Church in Lake Forest, CA, this weekend launched a national Purpose Driven Living program in Uganda, a unified and focused effort to equip Ugandan leadership with practical tools to live lives of purpose in their homes, businesses, and communities.

This is the second East African country to invite Dr. Warren to bring the well-known Purpose Driven Life and Church leadership training to churches, businesses and government on a national scale. Rwanda adopted the program nationwide in 2005. Over 30,000 American churches – approximately one-tenth of the congregations across the country have used the 40 Days of Purpose emphasis.

At a press conference and subsequent meeting with organizers upon arrival in the capital city of Kampala, Dr. Warren expressed appreciation to the coalition of national leaders who invited him to return for his fourth visit for a series of public meetings.

"Pastor Rick has partnered with President Kagame and others to make Rwanda a Purpose Driven country - I ask, why not Uganda as well?" Archbishop Orombi challenged an unprecedented gathering of 450 national leaders at a banquet gathered to hear Dr. Warren speak. "Uganda should be a Purpose Driven nation as well. But it takes people of purpose to build purpose driven churches, purpose driven communities, and a purpose driven country. Someday, we will have a purpose driven continent!"

First principles, Clarice.

Simplicity.

Read Marcus Aurelius. Of each particular thing, ask what is it in itself?

What is its nature?

WHEN WE CONSIDER
THE SEEKER-DRIVEN
CHURCH MOVEMENT,
ASK YOURSELF...

WHAT IS ITS NATURE?