

# **The Emergent Postmodern Church and New Calvinism**



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# Contents

**Chapter 1.....4**

**Chapter 2.....12**

# New Calvinism's Kinship to Postmodernism and the Emergent Church

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*"Here is where concerned church leaders are missing the real point: the emphasis on works by the Emergent crowd is just their way of participating in the "gospel narrative." On the other side, you have the Gospel Sanctification crowd doing the same thing by "beholding as a way of becoming" (John Piper, The Pleasures of God pg. 15). Or as Michael Horton explains: "immersing ourselves in the gospel story," or "encountering the gospel afresh" (Christless Christianity pg. 62). One is antinomian passivity while the other is actually more noble in some ways. In fact, I can tell you who James would have preferred between the two groups."*

In regard to Postmodernism and its religious offspring, the Emergent Church (EC), I have been brought up to speed by John MacArthur's "The Truth War." It's a book he needs to reread for his own benefit. As I learned more with the turning of every page in *Truth War*, my jaw got closer and closer to the ground. Why? Because the Gospel Sanctification (same as New Calvinism) crowd continually fustigates the Emerging Church movement for the same reasons MacArthur does in *Truth War*. Specifically, the EC's subjective view of truth and the Scriptures.

Are you kidding me? That's like the pot calling the kettle black and, well, you know the rest. Proponents of Gospel Sanctification supposedly hold to an objective method of interpreting the Scriptures; I will get to that a little later. First, some of MacArthur's critique of the Emerging Church and its perception of truth is the following:

1. "Uncertainty is the new truth. Doubt and skepticism have been canonized as a form of humility" (page 16).
2. "Even some professing Christians nowadays argue along these lines: 'If truth is personal, it cannot be propositional. If truth is *embodied in the person of Christ [my emphasis]*, then the form of a proposition can't possibly express authentic truth. That is why most of *Scripture is told to us in narrative form-as a story-not as a set of propositions*'" (Page 14, emphasis added).

3. "Propositions force us to face facts and either affirm or deny them, and that kind of clarity simply does not play well in a postmodern culture" (Page 16).

4. "Grenz and Franke argue that the Spirit of God speaks through Scripture, tradition, and culture, and theologians must seek to hear the voice of the Spirit in each one. Moreover, since culture is constantly in flux, they say, it is right and fitting for Christian theology to be in a perpetual state of transition and ferment too. No issue should ever be regarded as finally settled" (page 19).

5. Quoting John Armstrong, a proponent of the Emerging Church: "Theology must be a humble human attempt to 'hear him' - never about *rational [again, my emphasis] approaches to text*" (page 21).

6. Quoting Brian McLaren, another proponent of the Emerging Church: "'Getting it right' is beside the point: the point is 'being and doing good' as followers of Jesus in our unique time and place, fitting in with the ongoing story of God's saving love for planet Earth.' All of that is an exemplary statement of the typical postmodern perspective. But the thing to notice here is that in McLaren's system, orthodoxy is really all about practice, not about true beliefs" (page 36).

I will address number five first because it is probably the most indicative of the point I am trying to make. One of MacArthur's complaints is that postmodernism in Emerging Church form approaches the Bible with subjectivism, which leads to deliberate avoidance of a rational approach to truth. But what's the difference between that and Gospel Sanctification's *christocentric hermeneutic* (which is derived from the Australian Forum's *centrality of the objective gospel*: see chart; [COG] <http://wp.me/pmd7S-Ld> )? Proponents of Gospel Sanctification say that instruction is not the correct purpose or use of Scripture.

A good example of this is an article entitled "The Word of God is a Person," written on a blog dedicated to *redemptive historical hermeneutics* (Vossed World: author; Chad Bresson). The writer of the article, the founder of the Australian Forum (Robert Binsmeade) says the following: "The great danger of biblicism is that, instead of being used solely in the service of the gospel, the Bible becomes a book of rules

about many other issues." In other words, using the Bible for the purpose of instruction is "biblicism." The writer goes on to say: "The purpose of all Scripture is to bear witness to Christ (John 5:39; 20:31). The Bible in itself is not the Word of God. The Word of God is a person (John 1:1). Neither does the Bible have life, power or light in itself any more than did the Jewish Torah."

Now compare that statement with the number two excerpt from "Truth War," there isn't any difference. God's word is not objective instruction, it's a "person." The author of this article then goes on to drive home the fact that all Scripture is to be interpreted in the context of redemption:

"The Bible is therefore to be valued because of its testimony to Jesus Christ. The Bible is absolutely trustworthy and reliable for the purpose it was given. It is designed to make us "wise for salvation through faith in Christ Jesus" (2 Tim. 3:15), not wise on such subjects as science, history and geography, which it is our responsibility to learn through general revelation [The last statement makes *instruction* facts about history, geography etc., which of course is ridiculous]. That which makes the Bible the Bible is the gospel. That which makes the Bible the Word of God is its witness to Christ. When the Spirit bears witness to our hearts of the truth of the Bible, this is an internal witness concerning the truth of the gospel. We need to be apprehended by the Spirit, who lives in the gospel, and then judge all things by that Spirit **even the letter of Scripture.**"

Bottom line: every letter of Scripture must bow to a redemptive interpretation and the Holy Spirit only illuminates in regard to the gospel narrative. This is a very distinct, objective, presupposition that leads to the mother of all subjectivism, but it starts with the concept that God's spoken word is not *all that He has commanded* (Matthew 28:20), but rather it is Him, whatever that means! Again, compare that with the statement born of postmodernism quoted above in MacArthur's book:

"Even some professing Christians nowadays argue along these lines: 'If truth is personal, it cannot be propositional. If truth is *embodied in the person of Christ [my emphasis]*, then the form of a proposition can't possibly express authentic truth. That is why most of *scripture is told to us in narrative form-as a story-not as a set of propositions* (again, emphasis mine)."

Along the same lines, Paul David Tripp states in "How People Change":

"He [Christ] comes as a person, not as a cognitive concept we insert into a new formula for life" (page 27).

Of course, no Christian would turn cognitive truth about Christ into a formula. Like postmoderns, proponents of Gospel Sanctification exaggerate to make a point. Paul Tripp, like others, parries any notion of cognitive instruction in the Scriptures. This is a constant theme in "How People Change." Therefore, I ask, what is the difference between these two crowds, except for *gospel sanctification* starting out with an objective presupposition? Nevertheless, they both end up in the same place, the Land of Oz. Again, when Christ pronounced His mandate to the Church, it did not involve his personhood, it involved "all that I have commanded."

Like postmodernism, Gospel Sanctification has no place for the rational concept of practical application. Again, a good example is a post from the same aforementioned blog. In response to a post written by the author, a person with the nickname "Kippy," presented the following question:

"I do have a question concerning practical application, you seem to diss it in the post (because it takes away from the central purpose?). I am presently counseling a depressed person and I'm using Phil. 4:4-9. The passage seems to promise wonderful things for those who replace worry with right prayer and erroneous thoughts with true thoughts. Namely, that Christ will guard our hearts and minds. Is this approach an improper use of the Scriptures, being practical application?"

Phrased another way: "Is using the Scriptures to teach a depressed person biblical thinking an improper use of Scriptures?" That's a yes or no question, but the author answers the question with another post of approximately 3000 words. Here is an excerpt:

"Along the way, apparently the impression has been given by the "Abigail" post that practical application has been "dissed". I don't think it would be fair to say that I diss practical application. I think it would be

more appropriate to say that I am questioning *what kind* of practical application is made from this text."

He goes on to say that the kind of practical application he is talking about is how "We rest in our avenger like Abigail did" (by putting ourselves in the narrative), not the kind of practical application that you actually apply. Our goal is to fit into the "narrative" of Scripture. Perhaps frustrated that the question was not answered in regard to counseling, Kippy offers this interpretive scenario as a question:

"It seems that our primary concern is to focus on the glory of Christ and the knowledge of Him. This will produce the imperatives naturally. Also, history is still moving toward the return of Christ, by putting ourselves *into* the text, we recognize that we are the ongoing redemptive work of Christ that didn't end with the Scriptures. The Scriptures enable us to be part of the history. We are not making our own redemptive history [subjective], it is making us [objective]. We are between the beginning and the end, but all we need to identify with (in Christ [objective]) is bound in the Scriptures."

The writer concurs with this mystical assessment and offers the following comments: "It looks like you're understanding what I've said (a minor miracle, I know). If you're interested in how we fit into the redemptive-historical \*drama\* :-), a couple of books that have interesting thoughts in this regard are Vanhoozer's "Drama of Doctrine" and Horton's "Covenant and Eschatology: The Divine Drama". I don't agree with everything they have to say, but I did find what they had to say about "participation", "drama", and Christ's Incarnation to be thought-provoking. There are thoughts there compatible with what we've said here."

In other words, the goal is to look at the Bible as a narrative that we place ourselves in, rather than drawing out objective truth to apply to life. Again, see number two, there is no difference.

Let me pause here and make a point from Nehemiah 13:25-27. Nehemiah needed to confront a problem; Israelites were marrying foreign women. He instructs them not to marry foreign women,



and tells them why: If a righteous man of Solomon's stature was led astray by foreign women, what would happen to lesser men? That's the practical application:

"Did not Solomon king of Israel sin on account of such women? Among the many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel. Nevertheless, foreign women made even him to sin. Shall we then listen to you and do all this great evil and act treacherously against our God by marrying foreign women?"

This is just one small example of how the prophets themselves used Scripture. That's good enough for me.

The *redemptive historical hermeneutic* is supposed to be more sound than postmodernism? What's the difference? Gospel Sanctification must necessarily embrace a postmodern view of truth because its presupposition cannot survive a literal inspection. Both parties emphasize the improbability of exegeting objective truth from the Bible because Christ is a person, and this is supposedly why the Bible is mostly written in narrative form. Both emphasize the "gospel narrative" rather than objective truth.

Another similarity would be the notion that truth is always in flux (number four). Read number four again, and then compare it to this quote by David Powlison, a proponent of Gospel Sanctification in an interview with the *Nine Marks* blog:

"The church forgets things. The church rediscovers things. But when it rediscovers something, it's different because it's always in a different socio-cultural-historical moment, and different forces are at work."

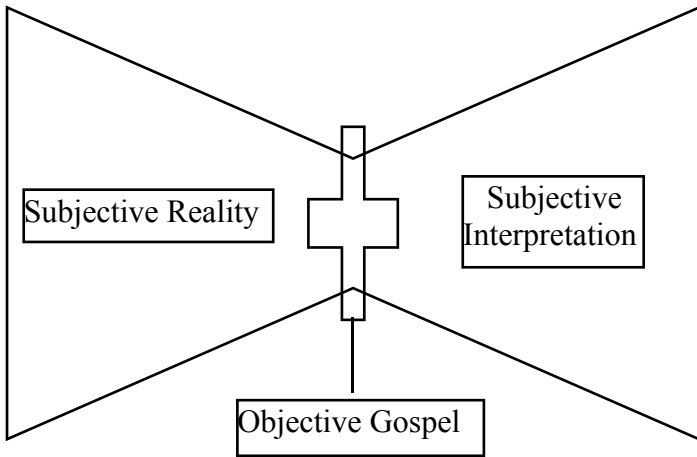
Also, you can note number four as well in regard to the belief that biblical truth must be gleaned from sources outside the Bible to obtain full understanding, even from sources that are not spiritually discerning. In the same interview I cite above from *Nine Marks*, David Powlison touts Westminster's "research and development" focus.

He then names all of the “areas of expertise” in this research and development group and what they bring to the table, one being neuropsychology. One major tenet of neuropsychology is *neuro linguistic programming* (you ever heard of Tony Robbins?) which also emphasizes metanarratives, hallmarks of postmodernism and Gospel Sanctification.

Here is where concerned church leaders are missing the real point: the emphasis on works by the Emergent crowd is just their way of participating in the “gospel narrative.” On the other side, you have the Gospel Sanctification crowd doing the same thing by “beholding as a way of becoming” (John Piper, *The Pleasures of God* pg. 15). Or as Michael Horton explains: “immersing ourselves in the gospel story” or “encountering the gospel afresh” (Christless Christianity pg. 62). One is antinomian passivity while the other is actually more noble in some ways. In fact, I can tell you who James would have preferred between the two groups.

Furthermore, as discussed before, Gospel Sanctification is based on the *centrality of the objective gospel* which teaches that ALL reality is interpreted through the gospel (objective) with all else being subjective. In Chad Bresson’s “What is New Covenant Theology,” again, posted on *Vossed World*, point number one states the following: “New Covenant Theology insists on the priority of Jesus Christ over all things, including history, revelation, and redemption. New Covenant Theology presumes a Christocentricity to the understanding and meaning of all reality”[emphasis mine]. Therefore, everything but the gospel, or “all reality” is subjective—only the gospel is objective. But when the gospel prism is foisted upon all reality or many different Bible verses in particular, twenty-five different theologians are going to produce twenty-five different interpretations of how that reality/verse reflects the reality of the gospel. Hence, only the narrow prism is objective and will produce a myriad of subjective interpretations. This is why many New Calvinist churches do not follow guidelines as plainly stated in the Bible.

A visual illustration is on the next page.



Basically, it enables New Calvinist to interpret the Bible anyway they want to (and trust me, they do), just like the Emergent Church leaders they pretend to criticize, with the exception of claiming that their narrow prism is objective. Apparently, to New Calvinists, that's the difference between having the gospel and not having it.

## Another New Calvinist Lie : We Aren't Postmodern and the Emergent Church is Bad and We are Good

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I guess it goes along with being antinomian; New Calvinists constantly lie about many things. In fact, I wonder if they ever tell the truth about anything. New Calvinism dominates the present evangelical landscape because their theological framework invented by a Seventh-Day Adventist (who is now an atheist) is a powerful concept that sells. Robert Brinsmead claimed that he discovered the lost gospel of the Reformation and Reformed folks saw what the supposed finding was doing to the SDA: “reforming” it. Brinsmead’s Awakening movement via his *centrality of the objective gospel outside of us* (COGOUS) doctrine was turning the SDA upside down. The results were therefore evident, and it had a Reformed label, so the masses have been jumping on the new reformation bandwagon ever since. Many of the elements that make this doctrine attractive to our present culture will be discussed in the second volume of *The Truth About New Calvinism*.

New Calvinists avoid historical dots that could connect them back to Brinsmead like the Bubonic Plague, and one way of doing that is pretending like you oppose certain dots. Therefore, The dots that they disparage the most are New Covenant Theology (NCT) and the Emergent Church (EU). New Calvinists such as DA Carson stay aloof from NCT, but support it behind the scenes. Brinsmead was a close friend with the father of NCT, Jon Zens, and Brinsmead contributed significantly to the formation of the doctrine. Therefore, pigs will fly before any NCT guys will be invited to one of the big New Calvinist dances, but Carson regularly speaks at NCT conferences.

Likewise, Sonship Theology which was founded on Brinsmead’s COGOUS intermarried with the EC family, so the EC, like Jon Zens, is only one step removed from Brinsmead and his theological think tank that launched present-day New Calvinism: the Australian Form. The Forum may have also influenced the EC which originated in Australia/UK in 1992 and arrived in the US around 1998.

Even though New Calvinists such as John Piper associate with EC proponents like Mark Driscoll on a continual basis, and both groups function by the same doctrine (COGOU, also known as Gospel Sanctification), New Calvinists continually fustigate the EC. The Piper/Driscoll relationship is condoned because Driscoll is supposedly a different kind of Emergent species (<http://wp.me/pmd7S-16r>).

One New Calvinist “church” that partakes in this deception at every opportunity is Clearcreek Chapel in Springboro, Ohio. A staff elder, Chad Bresson, wrote an article on his blog (a blog dedicated to NCT ) entitled, “The Word of God is an objective, propositional revelation because the resurrection is of such” (*Vossed World* blog: archives; July 19, 2006). Bresson begins the post with the following:

“A supporter of the emergent church posted over at Steve Camp's blog the following comments:

1. Revelation does not refer to the Bible, it is rather God's activity in history.
2. Revelation is dynamic and personal, not static propositional.
3. Scripture is a meta-narrative, and by this nature is not a propositional document for us to pin down all the rules to obey and doctrines to believe.
4. Passages are not always easily discerned for God's desired message for the Church.
5. Texts may simply indicate direction, not neat and orderly systematic doctrine.

All of these points are either outright false or are only partly true. They represent what is of major concern to many who have observed the development of the emerging church.

These five tenets of EC interpretation, for all practical purposes, are the like hermeneutics of New Calvinism despite Bresson's disingenuous harpings. Bresson, usually accustomed to linguistic drones of ten-thousand words or more, writes a paragraph or two for each proposition that disputes propositional truth, and I will rebut his deceptive rebuttal of his theological kissing-cousin's comment. Bresson begins by addressing the first tenet:

“God[‘s] activity in history through Christ \*resulted in\* the Bible. The Bible is God's \*written\* revelation to man, and thus the sixty six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21). The Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word (2 Timothy 3:16), absolutely inerrant in the original documents, infallible, and God breathed. They are fully self-authenticating, not relying on any external proof for their claims. Since all of Scripture is spoken by God, all of Scripture must be “unlying,” just as God himself is: there can be no untruthfulness in Scripture (2 Sam. 7:28; Titus 1:2; Hebrews 6:18). Because God is the Bible's author, we are to accept its authority and submit ourselves to it in faith (2 Pet. 1:19,21, 2 Tim. 3:16, 1 John 5:9, 1 Thess. 2:13).

As I will demonstrate, New Calvinists end up in the same place as the EC on this issue. And remember, the staple doctrine of New Calvinism and the EU is one and the same: Gospel Sanctification. This is plainly irrefutable. The EU is most prevalent in American church culture through *Acts 29* and *World Harvest Missions* which were both spawned by the father of Sonship Theology, Dr. John “Jack” Miller. Dr. Miller originally coined the New Calvinist slogans, “We must preach the gospel to ourselves every day,” and its accompaniment, “The same gospel that saves you also sanctifies you.” The former understudies of Dr. Miller and the gatekeepers of Sonship theology after Miller's passing, David Powlison and Tim Keller, are major figures in the New Calvinist clan.

Regardless of how orthodox Bresson's opening statement is, his fingers are crossed behind his back with the first ten words: "God['s] activity in history through Christ \*resulted in\* the Bible." Though the more fringe elements of the EC may think specific revelation can be found outside of the Bible, note that Bresson also states that the Bible is primarily a historical document about Christ. Specifically, a meta-narrative about the gospel, and the gospel only for meditation purposes. All of the rest affirming the accuracy of the Bible is regarding its accuracy for that purpose only. The pastor/teacher of Clearcreek states the following on this point:

“May we be transformed by seeing the glory of Christ all through the Bible. The transforming power of beholding Christ emerges from the pages of the whole Bible. We are transformed from glory to glory as we see Him there. Want to grow and change? Want to reflect Christ to others? Gaze on Him in the pages of your Bible (Russ Kennedy: The Fading Glory, 2Corinthians 2:14-3:18).

Furthermore, Bresson posted an excerpt from Robert Brinsmead on his blog to make the point that the Holy Spirit only illumines when the Scriptures are seen through the prism of the gospel and used for that purpose alone (Vossed World blog: archives; July 17, 2008).

Bresson continues to use orthodoxy to deceive:

“God's Word is sufficient for all things pertaining to life and godliness, because Christ, THE WORD, is sufficient (Eph. 1:3, 23; Deut. 8:3/Matthew 4:4/John 6:48-51; John 1:14,16). Because THE WORD is life himself (John 11:25, 14:6; Colossians 1:15-20), The Word is living and active in discerning and judging the actions and thoughts of men (Hebrews 4:12). Christ, as THE WORD, is Wisdom from God (1 Corinthians 1:30), which is \*why\* the word is sufficient for all of life (Psalm 119:105; Proverbs 2:6, 3:18; Colossians 3:16). Christ's sufficiency for all of life is best summed up by the covenantal promise/fulfillment: Christ is our God and we are His people (Revelation 21:3,7). As THE WORD, Christ himself is the grace that is sufficient for us (2 Cor. 12:7-10; John 1:14, 16, 17).

After all of the unarguable truth and citation of Scriptures, Bresson once again has his fingers crossed behind his back with the last thirteen words: “As THE WORD, Christ himself is the grace that is sufficient for us.” Hence, Bresson parrots the same EC hermeneutic he claims to be refuting. Note tenet number two: “Revelation is dynamic and personal, not static propositional.” In fact, on the aforementioned post where he cites a long excerpt from a Brinsmead article, Bresson made the following comment:

“John 1:1 tells us that Christ incarnated the very Word of God. Thus, the text... the Word... is both witness to and emanates from THE WORD. I should add that John 1:1 is also telling us that Christ *\*was\** the very Word of God from the beginning. So... to draw a distinction between text and Person is a false dichotomy.

Exactly, and the EC crowd agrees, stating that the word is a person and not for the reason of determining propositional truth. I like to state it a different way for clarification; it’s about who Jesus is (or his “personhood”), and not about what He SAYS. Christ warned against such a mentality in Luke 11:26, 27. Clearcreek’s close relationship with Paul David Tripp should also be weighed in this discussion as well. Tripp, who has close ties to Clearcreek and speaks there often, stated the following on page 27 of *How people Changed* (2006):

“Jesus comes to transform our entire being, not just our mind. He comes as a person, not as a cognitive concept that we insert into a new formula for life.

As noted in another post (<http://wp.me/pmd7S-hc>) here on Paul’, Dr. Carol K. Tharp accuses Tripp of having a kinship to the emergent church because of his teachings in *Broken Down House*:



“In these assertions, Tripp reveals his kinship with the emergent church. A belief held in common by emergent church leaders is their “eschatology of hope.” For example, Tony Jones says, “God’s promised future is good, and it awaits us, beckoning us forward ... in a tractor beam of redemption and recreation ... so we might as well cooperate.” Emergents Stanley Grenz and John R. Franke declare, “As God’s image bearers, we have a divinely given mandate to participate in God’s work of constructing a world in the present that reflects God’s own eschatological will for creation.”<sup>6</sup> Elsewhere, emergent church advocate Doug Pagitt claims, “When we employ creativity to make this world better, we participate with God in the re-creation of the world.

In regard to tenet number three, Bresson embarks on the following diatribe:

“All the words in Scripture are God’s words. To disbelieve or disobey any word of Scripture is to disbelieve or disobey God. The essence of the authority of Scripture is its ability to compel us to believe and to obey it and to make such belief and obedience equivalent to believing and obeying God himself. The word of God contained in the Holy Scriptures is the only rule of knowledge, faith, and obedience, concerning the worship of God, and is the only rule in which is contained the whole duty of man. The Scriptures have plainly recorded whatever is needful for us to know, believe, and practice. God’s word is the only rule of holiness and obedience for all saints, at all times, in all places to be observed (Col. 2:23; Matt 15:6,9; John 5:39, 2 Tim. 3:15,16,17; Isa. 8:20; Gal. 1:8,9; Acts 3:22,23).

In Bresson’s supposed rebuttal, he admits that the Scriptures are a meta-narrative, but argues that the narrative yields objective truth to be obeyed: see above and following:

“While the scriptures inherently contain meta-narrative, the various narrative forms, using various Jewish literary genre, are themselves propositional in nature and scope.... And, because there is a common meta-narrative inherent to the whole of scripture (the redemptive story pointing forward to and fulfilled in Christ), it necessarily follows that there is a logical analogy to the whole of scripture which is to be exegeted and preached.

In other words, the concept is objective (the narrative is true and objective), but obviously yields subjective results because one has to interpret every verse of Scripture in a way that shows forth the gospel. But New Calvinists think that this approach is acceptable as long as the point made is a valid gospel outcome. The EC believes that both the narrative and the outcomes are subjective; New Calvinists claim that objective truth is possible while torturing every verse for a gospel outcome, which is highly doubtful. In other words, the results from both camps are the same: subjective.

In addition, the “obedience” Bresson refers to is New Calvinist “new obedience” (Christ obeys for us or obedience is the mere yielding to the evil realm or the gospel realm) which teaches against what Bresson seems to be saying. Where would I even begin to document New Calvinist teachers in regard to their devaluing of obedience as stated by tenet three? “Scripture is a meta-narrative, and by this nature is not a propositional document for us to pin down all the rules to obey and doctrines to believe.” Consider what the New Calvinists themselves write along these same lines:

DA Carson: “In this broken world, it is not easy to promote holiness without succumbing to mere moralism; it is not easy to fight worldliness without giving in to a life that is constrained by mere rules.”

John Piper: “So the key to living the Christian life – the key to bearing fruit for God – the key to a Christ-exalting life of love and sacrifice – is to die to the law and be joined not to a list of rules, but to a Person, to the risen Christ. The pathway to love is the path of a personal, Spirit-dependent, all-satisfying relationship with the risen Christ, not the resolve to keep the commandments.”

Tullian Tchividjian: “A taste of wild grace is the best catalyst for real work in our lives: not guilt, not fear, not another list of rules.”

Lastly, Bresson mentions another New Calvinist substitution for orthodox obedience that I haven’t fully put my mind around—this whole idea of Christians putting ourselves in, or participating in the gospel narrative: “These historical contexts presume an original audience with whom we participate in the same redemptive story.” Again, postmodern emergents (EC) take the same approach with a slightly different application. Note what John MacArthur writes in *The Truth War*: Quoting Brian McLaren, another proponent of the Emerging Church:

“‘Getting it right’ is beside the point: the point is ‘being and doing good’ as followers of Jesus in our unique time and place, fitting in with the ongoing story of God’s saving love for planet Earth.’ All of that is an exemplary statement of the typical postmodern perspective. But the thing to notice here is that in McLaren’s system, orthodoxy is really all about practice, not about true beliefs (page 36).

So, on the one hand (New Calvinism), we supposedly put ourselves in the gospel narrative in a passive endeavor to manifest a redeemed realm. On the other hand (EU), we put ourselves in the subjective narrative as a form of obedience. What’s the difference? The bottom line: New Calvinists use an objective means of interpretation that leads to subjective, if not mystical results, though they lamely argue that the results are objective because only objective results can come from seeing the gospel in every verse of the Bible. The emergents are at least honest about the means and the results being subjective.

And honesty in and of itself is a good thing; those who follow you at least know what they are following. But the New Calvinist cartel will continue in pretending to be orthodox while confusing the issue by contending against other camps that really believe the same things.