

Eleven

Sweet, Spangler, and Quantum Spirituality

If we want to possess a magical crystal for our New Age work, we need look no further than our own bodies and the cells that make them up.¹

—David Spangler 1991

I am grateful to David Spangler for his help in formulating this “new cell” understanding of New Light leadership.²

—Leonard Sweet 1991

Leonard Sweet, in acknowledging Willis Harman, Matthew Fox, M. Scott Peck, and the others he refers to as “New Light leaders” in *Quantum Spirituality*, states:

I believe these are among the most creative religious leaders in America today. These are the ones carving out channels for new ideas to flow. In a way this book was written to guide myself through their channels and chart their progress. The book’s best ideas come from them.³

Speaking of spiritual “channels,” Sweet expresses his personal gratitude in *Quantum Spirituality* to channeler and veteran New Age leader, David Spangler. Spangler, in attempting to cast off the negative stereotype of a New Age *channeler*, would now more likely describe himself as a *conscious intuitive*.⁴ A pioneering spokesperson for the New Age, Spangler has written numerous

books over the years that include *Emergence: The Rebirth of the Sacred*, *Revelation: The Birth of a New Age*, and *Reimagination of the World: A Critique of the New Age, Science, and Popular Culture*. His book *Revelation: The Birth of a New Age* is a compilation of channeled transmissions he received from his disembodied spirit-guide “John.” At one point in *Revelation*, Spangler documents what “John” prophesied about “the energies of the Cosmic Christ” and “Oneness”:

As the energies of the Cosmic Christ become increasingly manifest within the etheric life of Earth, many individuals will begin to respond with the realization that the Christ dwells within them. They will feel his presence moving within and through them and will begin to awaken to their heritage of Christhood and Oneness with God, the Beloved.⁵

Unbelievably, in a modern-day consultation that bears more than a casual resemblance to King Saul’s consultation with the witch of Endor (1 Samuel 28:7), Leonard Sweet acknowledges in *Quantum Spirituality* that he was privately corresponding with channeler David Spangler.⁶ In *Quantum Spirituality*, Sweet writes about what he calls his “new cell” understanding of New Light leadership, then closes his book by thanking Spangler for “his help in formulating this ‘new cell’ understanding of New Light Leadership.” Sweet writes:

Philosopher Eric Voegelin’s word “cosmion” refers to “a well ordered thing that has the character of the universe.” New Lights offer up themselves as the cosmions of a mind-of-Christ consciousness. As a cosmion incarnating the cells of a new body, New Lights will function as transitional vessels through which transforming energy can renew the divine image in the world, moving postmoderns from one state of embodiment to another.⁷

I am grateful to David Spangler for his help in formulating this “new cell” understanding of New Light leadership.⁸

Spangler: Still the New Age

In David Spangler’s 1991 book, *The Reimagination of the World*, Spangler makes it clear that any “new cell” understanding associated with him is directly related to New Age teachings. While Spangler tries to distance himself from the more narcissistic and superficial aspects of the New Age, he still holds firm to the use of the term “New Age” to describe his spiritual beliefs. In fact, in referring to the importance of a “new cell understanding” of the New Age, Spangler writes:

To me, a more appropriate symbol for the New Age is the cell. The cell is really a living crystal. It possesses a highly structured internal order, yet this geometry is organized around information rather than around position, as in a crystal lattice. Protoplasm is highly dynamic; it can give birth to endless varieties of new life, yet it can also collect and focus energy in powerful ways. If we want to possess a magical crystal for our New Age work, we need look no further than our own bodies and the cells that make them up.⁹

Was all of this part of the “new cell” understanding that Leonard Sweet received from David Spangler? This paragraph alone—much less Spangler’s well documented “New Age work” through the years—should be enough to drive any Christian leader far away from Spangler’s heretical New Age teachings. Sweet’s involvement with a key New Age leader and channeler of spirit-guides is not innovative or edgy or pioneering—it is spiritually dangerous. The Bible instructs us to reprove and expose the works of darkness—not

join forces with them (Ephesians 5:11-13).

Leonard Sweet’s *Quantum Spirituality* and David Spangler’s *The Reimagination of the World* were both published in 1991. It seems obvious from their books that both men are attempting to distance themselves from the more faddish, consumer-oriented elements of the New Age—but without actually dispensing with the term New Age itself.¹⁰ To the casual reader, it might look like Spangler and Sweet are actually speaking *against* the New Age. In fact, quotes taken out of context might even make it appear this is true. But this is definitely not the case. Sweet and Spangler are just doing some New Age/New Spirituality public relations. They are both redefining and refining the term New Age as they try to strip the term of its Shirley MacClainesque pop aspects and put it more in the realm of seemingly authoritative science. The term New Age would no longer be associated with occult spiritual beliefs but rather with a period of time—a new era—in which their seemingly scientifically based spiritual beliefs would manifest. It would no longer be a New Age Spirituality. It would now be a universal “New Spirituality” for a new era—the coming “New Age.” This New Age would be equated with a planetary era and a planetary ethic that would reflect a passionate concern for the environment and all of humanity. This new era would also reflect the new “civility” called for by Sweet’s “hero,” the late New Age leader M. Scott Peck. In his 1993 book *A World Waiting to be Born: Civility Rediscovered*, Peck writes the following about his Utopian New Age:

The distinguishing feature of the citizens of Utopia is not their location, nationality, religion, or occupation but their commitment to becoming ever more civil individuals and their membership in a planetary culture of civility. By virtue of this commitment and membership, regardless of their theology, they welcome the active presence of God into both their individual and their collective lives. . . . Although their primary allegiance is to the

development of their own souls, they are all involved in teaching as well as learning civility and dedicated to inviting others into their planetary culture.¹¹

Who is going to argue with this call for ecological responsibility, human compassion, and planetary “civility” in this coming New Era—in this idealized New Age? Only those who recognize that New Age beliefs are being smuggled in under the cover of a new planetary ethic—a New Spirituality and a New Worldview for the coming New Age. Leonard Sweet and Brian McLaren would also try to redefine the term New Age more as a period of time than as a set of occult beliefs. Attempting to marginalize the whole New Age movement by characterizing it as “vague, consumerist, undefined, and mushy,” McLaren misses the fact that the New Age is a well-organized spiritual movement with a long-standing hostility to biblical Christianity. The New Age is very serious about what it believes and is anything but “mushy.” But as McLaren wrongly defines the New Age as “mushy” while simultaneously equating biblical Christianity with “pushy fundamentalism,” he paves the way for a newly emerging theology—a New Spirituality for a New Age. The term “New Age” that characterized an occult belief system neatly disappears as the “New Age” simply becomes the time frame in which this New Spirituality appears. In his book *Finding our Way Again*, McLaren describes this New Spirituality for the coming “New Age”:

The word *spirituality* tries to capture that fusion of everyday sacredness. For many people, it represents a life-giving alternative to secularist fundamentalism and religious fundamentalism, the former offering the world weapons of mass destruction and the latter stirring emotions to put the suicidal machinery into motion.

This dissatisfaction in some cases has led to a reactionary resurgence of pushy fundamentalism—

fearful, manic, violent, apocalyptic. And in other cases it has led to a search for a new kind of spirituality. The success or failure of this search will, no doubt, play a major role in the story of the twenty-first century.

In its early stages, this search for spirituality has been associated with the term *new age*, which for many means something vague, consumerist, undefined, and mushy. However, in the aftermath of September 11, 2001, more and more of us are realizing that a warm but mushy spirituality is no match for hot and pushy fundamentalism, of whatever religious variety . . . More and more of us feel, more and more intensely, the need for a fresh, creative alternative—a fourth alternative, something beyond militarist scientific secularism, pushy religious fundamentalism, and mushy amorphous spirituality.

This alternative, we realize, needs to be creative and new to face the new challenges of a new age, a world gone “post-al”—postmodern, postcolonial, post-Enlightenment, post-Christendom, post-Holocaust, post-9/11. Yet it also needs to derive strength from the old religious traditions; it needs to face new-age challenges with age-old wisdom.¹²

Thus, the new semantics introduced by both New Age and Christian leaders—what had been called New Age Spirituality—would now be a panentheistic New Spirituality for a New Era and a New Age. Leonard Sweet, Brian McLaren, and other Christian leaders were slowly transitioning the church into New Age teachings, but with clever new terms like New Light leadership, quantum spirituality, New Spirituality and a New Worldview that will—for the “good of the world”—transition the church out of an “Old Age”/biblical Christianity into the emerging “New Age” of a New Spirituality.

In 1991, Leonard Sweet was setting the stage for everything

happening in the church today. He was saying what McLaren is now saying. He was starting to redefine the New Age as a New Era rather than a set of occult beliefs. In *Quantum Spirituality*, he writes:

The church stands on the front lines of the coming reign of God. Or as biblical scholar J. Christiaan Beker entitles his chapter on Paul's ecclesial thought, "The Church [is] the Dawning of the New Age." The event of Jesus Christ spells the end of the old age and the beginning of the new age. The church then is the "beachhead of the new creation," in Beker's words, "the sign of the new age in the old world that is 'passing away.'"¹³

Thus while David Spangler, Brian McLaren, and Leonard Sweet all seem to be distancing themselves from the New Age—they are actually helping to bring it on. They are bringing it on because they hold to the basic New Age view that we are all "one" because God is "in" everything, as Sweet shares in *Quantum Spirituality*. To underline this idea, Sweet turns to contemplative mystic/panentheist Thomas Merton. Sweet states:

If the church is to dance, however, it must first get its flabby self back into shape. . . . So far the church has refused to dip its toe into postmodern culture. A quantum spirituality challenges the church to bear its past and to dare its future by sticking its big TOE into the time and place of the present.

Then, and only then, will a flattened out, "one-dimensional," and at times dimensionless world have discovered the power and vitality of a four-dimensional faith . . . Then and only then, will a New Light movement of "world-making" faith have helped to create the world that is to, and may yet, be. Then, and only then, will earthlings have uncovered

the meaning of these words, some of the last words poet/activist/contemplative/bridge between East and West Thomas Merton uttered: “We are already one. But we imagine that we are not. And what we have to recover is our original unity.”¹⁴

Repackaging the New Age

So while TV psychics, crystal-mania, and Shirley MacLaine caricatures are contrasted to David Spangler and Leonard Sweet’s revised definition of the New Age, the panentheistic doctrine that “we are all one” because Christ is “in” everything remains completely intact. Thus, nothing has really changed. The New Age with its quantum/universal/Cosmic Christ is still the same heretical spirituality with the same heretical New Age “Christ.” The New Age has just been repackaged for an unsuspecting world and a very undiscerning church. In *The Reimagination of the World*, Spangler writes:

Where is the Christ that is revealing itself and incarnating now? Where is the Christ in nature and in the Earth? Where is the feminine Christ?¹⁵

With new discoveries in biology and quantum physics, we are seeing more and more what mystics have always seen: the process side of reality, its interconnectedness, its interpenetratingness, its blendedness. Where is the Christ in this expanding worldview?

The Christ becomes the Cosmic Christ. Just as an advertiser can repackage a product and call it “new and improved,” so the Cosmic Christ repackages the Christ. In fact, the essential qualities of this presence remain the same. The Christ is the Christ is the Christ. That is true whether we view its actions within an individual, a planet, or the cosmos as a whole. However, the new packaging may make it

more accessible to people and help us to recognize some of those qualities of the Christ that we have been overlooking for the past two thousand years.¹⁶

Obviously, Leonard Sweet is doing his own “new packaging” as he refers to New Age leaders like Willis Harman, Matthew Fox, and M. Scott Peck as “New Light leaders.” But their “Cosmic Christ” is the false Christ of the New Age/New Spirituality. Their “Cosmic Christ” is not the Bible’s Jesus Christ, but a false Christ of which the real Jesus Christ warns us to beware. Spangler leaves no room for doubt in describing this New Age “Cosmic Christ” not as a “he” but rather as an “it”:

Therefore, the Cosmic Christ is the Christ that is freed from a particular historical event. It is active throughout the whole range of time. It is active in each of us, whether we are Christians or not, and it holds the promise that we can each be incarnations of the sacred. It reveals its feminine side and the side that is beyond gender. It is present within nature. It is the spirit of sacredness within the Earth and within the whole cosmos. It is as present in other faith traditions, including many of those we call pagan, as it is in Christianity, and sometimes it seems to me that it is more present in other religious understandings than in some of the Christian denominations whose attitudes and actions betray the compassionate, universal, and loving qualities of the Christ.¹⁷

Why would Leonard Sweet consult with a New Age leader like David Spangler and then write favorably about a panentheistic Cosmic Christ who is “in” everyone and everything? Sweet underscores this when he writes:

The world of nature has an identity and purpose apart from human benefit. But we constitute together a cosmic body of Christ.¹⁸

In *Quantum Spirituality*, it is clear that even with all of Leonard Sweet’s postmodern vernacular and Evangelical language, he is still a New Age sympathizer to the nth degree. Sweet’s affection for New Age teachers and for the Cosmic Christ is right in his book *Quantum Spirituality*, posted in its entirety on his website, as of this writing, for all to see. One church poll describes Sweet as one of the most influential Christian leaders today,¹⁹ but the late Aquarian Conspiracy author Marilyn Ferguson would have identified someone with his beliefs as a fellow Aquarian Conspirator.

Leonard Sweet and Rick Warren

Leonard Sweet’s book *Quantum Spirituality* clearly reveals the New Age implications of Sweet’s “double-tongued” (1 Timothy 3:8) and double-minded” (James 1:8) teachings. Yet the New Age implications of Sweet’s ministry do not carry over to Rick Warren based on one talk they gave together in 1995; however, there is more to this than *The Tides of Change* joint presentation. Warren further aligns himself with this New Age sympathizer when he endorsed Sweet’s 1999 book *SoulTsunami: Sink or Swim in New Millennium Culture*. Warren’s endorsement was not only featured on the book’s front and back covers, but was actually incorporated into the front cover design.²⁰ Warren’s endorsement obviously gives Sweet and his book added credibility. By openly endorsing Sweet’s book, the further New Age implications of Warren’s ministry were becoming even more apparent. Not surprisingly, in *SoulTsunami* Sweet quickly introduces the Robert Schuller/Rick Warren/New Age/emerging church themes of “God’s Dream” for the world and a “New Reformation” for the church. He writes:

The time to save God’s Dream is now. The people
to save God’s Dream are you

God is birthing the greatest spiritual awakening

in the history of the church. God is calling you to midwife that birth. Are you going to show up?²¹

While the world is rethinking its entire cultural formation, it is time to find new ways of being the church that are true to our postmodern context. It is time for a Postmodern Reformation.²²

But Leonard Sweet is the one who is dreaming. God is not birthing the greatest spiritual awakening in the history of the church. Quite the contrary. It is the New Age/New Spirituality that has been growing exponentially over the years and is reaching a crescendo as New Age books and teachings are everywhere—including in the church. Oprah Winfrey and other New Age spokespeople are also talking about a great “awakening” and about “God’s Dream,” but their “awakening” is to the false Christ—the Cosmic Christ—not to Jesus Christ as their Lord and Savior. Christian leaders like Leonard Sweet and Rick Warren are making no differentiation between the church and the New Age/New Spirituality.

With regard to a “Postmodern Reformation” of the church, Matthew Fox published *his* call for a New Age/New Reformation of the church in his 2006 book *A New Reformation: Creation Spirituality and the Transformation of Christianity*. Fox’s New Reformation is based on the panentheistic New Age/New Spirituality teaching that “All things are in God and God is in all things.”²³ Are we to believe that Leonard Sweet and his “hero” Matthew Fox are not talking about the same New Postmodern Reformation of the church?

Rick Warren’s working relationship with Leonard Sweet was further underlined when he and Sweet co-led two highly publicized small-group workshops in 2008 that were held in Atlanta, Georgia and at Warren’s Saddleback Church.²⁴ The Saddleback small-group workshop with Warren and Sweet was called *Wired*, and the theme of the gathering was “Prepare your church for

spiritual growth and connectivity.”²⁵ Commenting on small groups in his book *Quantum Spirituality*, Sweet sounds just like Matthew Fox when he writes the following:

The power of small groups is in their ability to develop the discipline to get people “in-phase” with the *Christ consciousness* and *connected* with one another. ²⁶ (emphasis added)

My former New Age teachers couldn’t have said it any better. “Christ-consciousness” is a popular New Age term that has been used by channelers, gurus, shamans, psychics, and practitioners of the occult for years. The big question for Leonard Sweet—and for Rick Warren—is what “Christ” are you getting “connected” to in these small groups? What “Christ consciousness” are you getting “in-phase” with? The apostle Paul warns about confusing the body of Christ with the body of a harlot or false Christ:

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. (1 Corinthians 6:15-16)

In yet another place Paul warns:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we preached unto you, let him be accursed. (Galatians 1:6-7)

“As Christian As Anyone Can Get”

Given all of Leonard Sweet’s New Age/New Spirituality sympathies, Rick Warren has continued to work with Sweet and promote him rather than separate himself from him and expose him as the Bible admonishes him to do:

And have no fellowship with the unfruitful works of darkness, but rather reprove them. (Ephesians 5:11)

There is an interesting twist here. Richard Abanes—Rick Warren’s most outspoken apologist and someone who has written extensively on the New Age—actually wrote an article defending Leonard Sweet and Warren’s involvement with him. In a 2008 article titled “Leonard Sweet, Rick Warren and the New Age,” Abanes writes:

Doctrinally/theologically, Leonard Sweet is about as Christian as anyone can get.²⁷

Unbelievable! The man who consults with New Age leader David Spangler and describes Willis Harman, Matthew Fox, and M. Scott Peck as his “personal role models” and “heroes” is “about as Christian as anyone can get?” Perhaps Abanes has forgotten what he once wrote about Peck and Spangler in his 1995 book *The Less Traveled Road and the Bible: A Scriptural Critique of the Philosophy of M. Scott Peck*. In this book that Abanes co-wrote with H. Wayne House, in a section written by Abanes, he writes very forthrightly about Peck’s and Spangler’s involvement in the New Age movement. Describing both Peck and Spangler as “New Agers” and warning about their promotion of the New Age concept of “oneness,” Abanes writes:

Peck is echoing a concept found in Hinduism and Buddhism, namely, that all reality is oneness and that

what we perceive to be individuality is an illusion
 The above concept is a major tenet of the New Age movement, as New Age spokesperson David Spangler demonstrates when he writes, “Oneness is a key concept. In a spiritual sense, the world has always been one. . . .”

Like all New Agers, Peck embraces the belief that realization of our oneness with God—or our own godhood—is essential to spiritual growth and freedom from problems. Attaining godhood is really the only reason we exist. Realization of our divinity is also the whole purpose behind evolution, which is another “miracle” to Peck.²⁸

Given these strong warnings, why is Richard Abanes now defending Leonard Sweet from those who are concerned about Sweet’s enchantment with the same M. Scott Peck and David Spangler that Abanes had previously exposed as New Agers? Rather than taking Sweet to task for aligning himself with New Agers like Peck and Spangler, Abanes takes Sweet’s critics to task. Almost inexplicably, Abanes admonishes Sweet’s critics for suggesting there are New Age implications not only to Sweet’s teachings but also to Rick Warren’s involvement with Sweet. This seems to contradict his own past writings about Peck, Spangler, and the New Age.

As an apologist for Rick Warren, Abanes obviously wishes to protect Warren. But in this case he is hurting him more than helping him. In refusing to acknowledge the New Age implications of Warren’s involvement with a New Age sympathizer like Leonard Sweet, Abanes does a great disservice to the body of Christ—and to Rick Warren himself.

One final note of irony in regard to Richard Abanes, Leonard Sweet, M. Scott Peck, and the New Age. In the introduction to his 1995 book about M. Scott Peck, Abanes actually quoted from the journal article I had written about Peck earlier that same

year. In my article, which was titled “M. Scott Peck: Community and the Cosmic Christ,” I described how Peck had initiated a spiritual “revolution” that was attempting to redefine biblical Christianity with deceptive New Age teachings that came in the name of Christ. Recognizing the validity of my warnings about Peck and the New Age, Abanes opened his book by favorably quoting me. He wrote:

Christian author Warren Smith notes in a 1995 article for the *SCP Journal* that Peck single-handedly “helped to spark a spiritual revolution that is still going on today.” Peck’s influence on the Christian church has been especially strong since his alleged conversion in 1980 to Christianity. Smith explains:

“His [Peck’s] writings over the last decade or so have also caused Christians to reexamine their faith in light of his teachings. His books are often found in Christian bookstores. There is no question that his writings and his endorsements of others have had a profound impact on the spiritual marketplace.”²⁹

Doesn’t Richard Abanes see that the statement he quoted from my article back then is just as applicable today? That this same deceptive “spiritual revolution” is still going on? Only now, M. Scott Peck’s “spiritual revolution” is coming even more directly from within the church through New Age sympathizers like Leonard Sweet and others.

What Revolution?

The “spiritual revolution” I referenced in my 1995 journal article and that Richard Abanes cites in his book about M. Scott Peck, is indeed the same New Age “revolution” attempting to transfix and transform the church today. We should be very concerned when self-professing Evangelical leaders with New Age sympathies talk about starting a “spiritual revolution.”

In chapter four, I described how New Age sympathizer Ken Blanchard recounted at a 2003 Lead Like Jesus conference that Rick Warren had turned to him and stated: “You know, Ken, let’s start a revolution.”³⁰ Five years later Blanchard was calling his Lead Like Jesus conference a Lead Like Jesus “Revolution.”³¹ In his book *The Secret Message of Jesus*, Brian McLaren’s second suggested metaphor after “God’s Dream” is “revolution of God.”³² And McLaren’s book *Everything Must Change* is even subtitled *Jesus, Global Crises, and a Revolution of Hope*. Erwin McManus, another emerging church leader, calls for an “Evolution of a Revolution” in his Rick Warren endorsed book *The Unstoppable Force*.³³ It is noteworthy that New Age leader Neale Donald Walsch has also talked of an “evolution revolution”³⁴ that will be an “unstoppable force.”³⁵ Organized Christianity and the New Age are overlapping and blending so much that soon—very soon—there will be no distinguishing the two as they blend right into the New Spirituality of the New World Religion.

Overlapping terms like “revolution,” “reformation,” “as above, so below,” “God’s Dream,” “Cosmic Christ,” “Oneness,” and “God in everything” are being used to transition what was once considered traditional Christianity into the New Spirituality of a New Age. New Age leader Marianne Williamson has stated that the New Age/New Spirituality “revolution” is “a global phenomenon that will change the cellular structure of the human race.” In her 2004 book *The Gift of Change*, she writes:

An underground revolution is sweeping the hearts and minds of the people of the world, and it is happening despite the wars and terror that confront us. This revolution is a fundamental change of worldview, and it carries with it the potential to reorganize the structure of human civilization. It brings a basic shift in the thoughts that dominate the world. It wages a peace that will end all war. It is

a global phenomenon that will change the cellular structure of the human race.³⁶

An underground “revolution” that will be a “global phenomenon” bringing peace to the world? A “revolution” that will “change the cellular structure of the human race”? David Spangler describes the cell as the basic metaphor of the New Age, while Leonard Sweet thanks Spangler for helping him to formulate the “new cell theory” of his quantum spirituality. In the meantime, Rick Warren and Brian McLaren describe a spiritual “revolution” that could change history³⁷ and change everything.³⁸ New Age leaders Marianne Williamson and Neale Donald Walsch also talk of a spiritual “revolution” that could change history and “change everything.”³⁹

On the surface, this talk of a revolutionary world peace that will change everything sounds admirable. However, this “peace” is based on deceptive New Age principles, not on a sound biblical foundation. Christian leaders seem to be taking the church—into a quantum spirituality of a New Age/New Spirituality—into a New Worldview—into the coming New World Religion.

For more information on A “Wonderful” Deception, [click here](#).

Endnotes

11/Sweet, Spangler, and Quantum Spirituality

1. David Spangler and William Irwin Thompson, *Reimagination of the World: A Critique of the New Age, Science, and Popular Culture* (Sante Fe, NM: Bear & Company Publishing, 1991), p. 62.

2. Leonard Sweet, *Quantum Spirituality*, op. cit., p. 312.

3. *Ibid.*, p. ix.

4. See: <http://www.clairvoyantguide.com/background.htm>.

5. David Spangler, *The Revelation: Birth of a New Age* (Elgin, IL: Lorian Press, 1976), p. 177.

6. Leonard Sweet, *Quantum Spirituality*, op. cit., p. 338, #42.

7. *Ibid.*, p. 48.

8. *Ibid.*, p. 312.

9. Spangler and Thompson, *Reimagination of the World*, op. cit., p. 62.
10. Leonard Sweet, *Quantum Spirituality*, op. cit., p. 113; Spangler and Thompson, *Reimagination of the World*, op. cit., p. 56.
11. M. Scott Peck, *A World Waiting to be Born: Civility Rediscovered* (New York, NY: Bantam Books, 1993), p. 362.
12. Brian McLaren, *Finding Our Way Again: The Return of the Ancient Practices* (Nashville, TN: Thomas Nelson, Inc., 2008), pp. 5-6.
13. Leonard Sweet, *Quantum Spirituality*, op. cit., p. 113.
14. Ibid., p. 13.
15. Spangler and Thompson, *Reimagination of the World*, op. cit., p. 139.
16. Ibid., pp. 139-140.
17. Ibid., p. 140.
18. Leonard Sweet, *Quantum Spirituality*, op. cit., p. 124.
19. "Jan 07: The 50 Most Influential Christians in America" (*Church Report*, January 2007, Online Edition; Sweet ranked #8 of the top 50 listed, http://web.archive.org/web/20071218171701/http://www.thechurchreport.com/mag_article.php?mid=875&mname=January)
20. Leonard Sweet: *SoulTsunami*, op. cit., front cover.
21. Ibid., p. 34.
22. Ibid., p. 17.
23. Matthew Fox, *A New Reformation: Creation Spirituality and the Transformation of Christianity* (Rochester, VT: Inner Traditions, 2006), p. 63.
24. For more information on this small-group workshop, read "2008 Saddleback Small Groups Conference Brings Together Rick Warren and Leonard Sweet" at: <http://www.lighthouse trailsresearch.com/blog/index.php?p=988&more=1&c=1>.
25. Publicity for small group workshop; Saddleback brochure for this event no longer online.
26. Leonard Sweet, *Quantum Spirituality*, op. cit., p. 148.
27. Richard Abanes, "Leonard Sweet, Rick Warren, and the New Age," http://abanes.com/warren_sweet.html.
28. Richard Abanes and H. Wayne House, *The Less Traveled Road and the Bible: A Scriptural Critique of the Philosophy of M. Scott Peck* (Camp Hill, PA: Horizon Books, 1995), pp. 28-29.
29. Ibid., pp. 2-3.
30. Lead Like Jesus Celebration, November 20, 2003, Church at Brook Hills in Birmingham, Alabama. op. cit.
31. "Lead Like Jesus Revolution" took place in 2008 on October 17th, <http://www.leadlikejesus.com/img/c/f185490/Revolution-Speakers.pdf>.

32. Brian D. McLaren, *The Secret Message of Jesus*, op. cit., pp. 142-143.
33. Erwin McManus, *An Unstoppable Force: Daring to Become the Church God had in Mind* (Loveland, CO: Group Publishing, 2001), p. 102.
34. Neale Donald Walsch, *Tomorrow's God: Our Greatest Spiritual Challenge* (New York, NY: Atria Books, 2004), p. 56.
35. Neale Donald Walsch, *What God Wants: A Compelling Answer to Humanity's Biggest Question* (New York, NY: Atria Books, 2005), p. 232.
36. Marianne Williamson, *The Gift of Change: Spiritual Guidance for a Radically New Life* (San Francisco, CA: HarperSanFrancisco, 2004), p. 199.
37. Warren Smith, *Deceived on Purpose*, op. cit., p. 132; Brian McLaren, *Finding Our Way Again* (Nashville, TN: Thomas Nelson, 2008), p. 145.
38. Brian McLaren, *Everything Must Change: Jesus, Global Crises, and a Revolution of Hope* (Nashville, TN: Thomas Nelson, 2007).
39. Neale Donald Walsch, *When Everything Changes, Change Everything: In a Time of Turmoil, a Pathway to Peace* (Charlottesville, VA: Hampton Roads Publishing, 2009). For information on Marianne Williamson's Peace Alliance, see <http://www.thepeacealliance.org>.

For more information on A “Wonderful” Deception, [click here](#).