Ecumenical/Interfaith movement

http://www.thefreedictionary.com/ecumenism

Ecumenism: “A movement promoting unity among Christian churches or denominations . . . and religions through greater cooperation and improved understanding.”

If the SDA leadership is using the excuse of ecumenism so that the Church is not considered a cult, it is not as effective as they hoped. The Church is still considered a cult by many. Why should the standards and beliefs be lowered to try to look better to the world? God’s faithful will never look good to those of the world. In the process of trying not to look like a cult, the Church now also looks like a hypocrite. It is the same principle as the Roman Catholic Church laughing at Protestantism for accepting Sunday worship. Catholicism admits that there is no biblical authority for the observance of Sunday, since they acknowledge the Roman Church changed the Sabbath to the first day of the week.

The Acts of the Apostles, p. 505: Many among both ministers and people are trampling under their feet the commandments of God. Thus the Creator of the world is insulted, and Satan laughs in triumph at the success of his devices.

http://en.wikipedia.org/wiki/Seventh-day_Adventist_interfaith_relations

Wikipedia (online encyclopedia) shows the many denominations involved in interfaith relations with the SDA Church, as can be seen in a few examples below. The reason given by the Church is that it enables more religious freedom for its church members. Unfortunately, the disadvantages outweigh the benefits. While the Church is not a member of the World Council of Churches, it has participated as an observer. It is not a member because it would “result in a renouncing of its foundational beliefs and endanger its distinctive message.” Regrettably, that is already in process as seen in the following ecumenical events:

- The “active dialogue and friendly relation” between the Salvation Army and the SDA Church. “Theologians from both denominations met several times.” Bert Beach (see below) told Adventist News Network that it was “most important to see the very similar approaches to the Gospel message that we have” and that the lifestyles are very compatible and Christ-centered. He also
stated that SDAs have “always had considerable respect for the work of Salvationists,” and hopes that in the future we would “increase our knowledge of each other and our cooperation in meeting many of humanity's crying spiritual and material needs.”

- Between 1994 and 1998, there was theological dialogue between the SDA Church and The Lutheran World Federation on the subjects of justification by faith, Scripture and authority in the Church, and eschatology. It was concluded that “Lutherans in their national and regional church contexts” should recognize the SDA Church as no longer “a sect but as a free church and a Christian world communion.” What is it that has changed in the SDA Church that would make the Lutherans change their mind about the Church not being a sect?

- In August 2007, there was a meeting between delegates of the SDA Church at the Presbyterian Church's national headquarters “to affirm common beliefs and dispel stereotypes.” Ángel Rodríguez, a former director of the SDA Biblical Research Institute, stated that “The Adventist church has a responsibility to clear up misconceptions other Christian denominations might have of us, and meetings such as this one give us an opportunity to do so.”

- The first meeting with the World Evangelical Alliance was in 2006. Ángel Rodríguez explained that even though the meeting participants came from “different religious traditions,” there was much they “shared in common and was useful to both parties.” He also said that the meetings were “designed to gain a clearer understanding of the theological positions of each body; clarify matters of misunderstanding; discuss frankly areas of agreement and disagreement on a Biblical basis; and explore possible areas of cooperation.” What are SDAs to cooperate with? Saving the planet? Setting up the kingdom on this world now? Passing a Sunday law together?

**Bert Beach:** Beach retired in July 1995. Part of his career included Public Affairs and Religious Liberty director of the General Conference of SDAs and serving in various ecumenical interchurch/interfaith councils. The following excerpts on Beach come from the *Adventist Review* of November 8, 2001 in an article written by Roy Adams of an interview between himself and Beach.

- Beach attended the Second Vatican Council in the 1960s along with Arthur Maxwell. He said it was the big event of his life and that F. D. Nichol and other editors of the *Adventist Review* asked him to go observe and write a few articles (at the time being the education director of the Northern Europe-
West Africa Division in England and “knew next to nothing about Catholics.”)

- Authored *Vatican II: Bridging the Abyss*.
- Established contact with prominent leaders in the Catholic Church and leaders of the World Council of Churches (WCC). Roy Adams mentioned that as he travels with Beach how it is a joy and an inspiration to see how “at home” he is with these religious leaders and how he negotiates with and humors them.
- Beach stated that we should be careful how we speak about the Catholic Church, that we shouldn’t use quotes about them from the 19th century because they have changed. This really is saying that he no longer believes what the Spirit of Prophecy reveals on this subject.

**The Review and Herald, June 1, 1886:** How the *Roman church* can clear herself from the charge of idolatry we cannot see.... And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism, for *Rome never changes*. She claims infallibility. It is *Protestantism* that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism.

**The Great Controversy (1888), p. 563:** The defenders of popery declare that the church has been maligned; and the Protestant world are inclined to accept the statement. Many urge that it is unjust to judge the church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that the influence of modern civilization has changed her sentiments.

Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? So far from being relinquished, this claim has been affirmed in the nineteenth century with greater positiveness than ever before. As Rome asserts that she “never erred, and never can err,” how can she renounce the principles which governed her course in past ages?

**Ibid., p. 566:** Protestants have tampered with and patronized *popery*; they have made compromises and concessions which *papists* themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.
Ibid., pp. 444-445: And what do we see just ahead? Another general council! A world's convention! Evangelical alliance, and universal creed! When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force.

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.

When the Catholic Church recently apologized for her persecutions of the past, it was not in sincerity, because it plans to do the same again in the very near future. It is plain to see that Protestantism is changing and joining hands with Catholicism in the charismatic, New Age, and emerging church movements.

- Beach revealed that when church leaders visit Rome that they “like to be able to say they met the pope.” That happened when the Christian World Communions (CWC) met there in 1997 for meetings. While a member of the CWC, Beach had the chance to meet the pope at that time. He saw the occasion as “a little bit of a witness” because he only shook the pontiff’s hand rather than kissing his ring as others did. It is ridiculous that an SDA leader would call it a witness when he should not be there in the first place.

- In response to Roy Adams about presenting a medallion to the pope, Beach stated that it “happened something like 24 years ago” [around 1977] and “I think, during the term of Pope Paul VI.” How strange that he would not remember those two details with something that “momentous.” However, he did remember that it was during a CWC meeting. He stated that because the pope presented medals to visitors, that he wanted to give the pope something. So he gave him a book about the SDA Church that listed the beliefs, as well as a medallion of the General Conference of SDAs, the same one given to political leaders and others. Here is how Beach described the medal. On one side it says “Behold, he cometh . . . and every eye shall see him.” On the other side are the Ten Commandments, an open Bible, and the cross. Nine of the commandments are represented by only Roman numerals, but with the fourth commandment were the words “Remember the sabbath day, to keep it holy.” Beach thought this would “give a little message from us as to where we stand.”

- Adams then stated, “So here you were, actually giving a witness to the highest official in the Roman Catholic Church, and you caught flack from some Adventists for it.” Being both scholars, certainly Beach and Adams...
already knew that the pope realizes exactly where SDAs stand. Additionally, the “flack” should have come from all SDAs not just some. Beach responded that some people felt it was like paying homage to the pope. Adams replied that at least the “witness” brought satisfaction to Beach.

- Adams finishes the article by saying that Beach “almost single-handedly succeeded in presenting a better face of the Adventist Church to those outside our own communion” and that we “truly have a treasure in our midst.” We can only conclude that if the SDA Church looks better to the world, it is because it is becoming more like the world.


The Signs of the Times, February 19, 1894: Through the Dark Ages,—that long night of ignorance and superstition,—the claim of the Papacy to superiority and supremacy was conceded by emperors and kings, although God had sanctioned no such concession, and raised up men to dispute the claim, and to break the Romish yoke from the church of God. Through his appointed agencies God summoned the church to reassert her independence, and in the strength of God she stood forth in the liberty wherewith Christ had made her free. She broke away from the papal yoke, and with the word of God in her hand, met the giant evil of Romanism, even as David met Goliath in the name of heaven, using his sling and a few pebblestones. The defier of Israel was slain before the man of faith; and while men cling to the word of the Lord, they cannot affiliate with the great system of error.

Ibid., June 30, 1898: Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God. But how widely different are the sentiments now expressed!

It is very ironic to realize that the prophet of God stated there was a time when “Protestants placed a high value upon the liberty of conscience” regarding the protest of Romanism, yet Beach as a religious liberty director went completely against liberty by making friends with Romanism.
The Great Controversy (1911), p. 564: The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.


Beach has received much recognition and honors, such as a special resolution in 1984 from the Maryland Senate for his contribution to religious liberty and elected as a member into the Cosmos Club for his professional distinction or “meritorious contribution to human knowledge.” In the same year, Beach was made a Paul Harris Fellow of Rotary International. In 1986 he was awarded through the Order of Bishop Horuda with the Polish Catholic Church. In 1998 he received the Knight's Cross of the Order of Merit of the Polish Republic, as well as several others.

https://www.cosmosclub.org/Default.aspx?pageid=31:

The Cosmos Club is a private social club in Washington, D.C. for those distinguished in literature, science, and the arts. Individuals are elected as members in every profession related to creative genius, intellectual distinction, or scholarship, including U.S. presidents, vice presidents, Supreme Court justices, Nobel Prize winners, etc. Programs include lectures, forums, concerts, and author dinners. Social activities include movie nights, dinner dances, sightseeing, chess and bridge tournaments and “clubs within clubs” for those with special interests, such as computer enthusiasts or wine lovers. Members may entertain their guests for meals, most programs, or arrange for them to use bedrooms.


Created in 1974 the Order of Merit of the Republic of Poland is awarded to those who have performed great service to Poland and is granted to Poles or foreigners. Since 1991 the Knight's Cross of the Order of Merit is in the 5th class.


An order of merit is a visible honor awarded by an international organization or government in recognition of distinguished service to humanity or a nation and comes in multiple classes.
In March 1997, the World Council of Churches held a Middle East Council of Churches Consultation in Syria. At this assembly, an agreement was worked out for all churches around the world to celebrate Easter on specific Sundays. Under the WCC’s Faith and Order commission, “Towards a Common Date of Easter,” item I.3 states: “Besides the work already done on baptism, eucharist and ministry, the churches need to address the renewal of preaching, the recovery of the meaning of Sunday and the search for a common celebration of Pascha [Easter] as ecumenical theological concerns.” Bert Beach is the first person in the list of participants as a representative from the General Conference of SDAs. The WCC states they are a “worldwide fellowship” of churches “seeking unity” and a “common witness.” This is the perfect description of ecumenism. Why would an SDA leader be interested in a “common celebration” of Easter and the “recovery of the meaning of Sunday”?

The Public Affairs and Religious Liberty Department (PARL) represents the SDA world church to other denominations, including the Christian world communions and other interfaith and interchurch meetings. The PARL Director is the secretary of the General Conference of SDAs council for interfaith and interchurch relations, including dialogues with other religions. It was explained that “while these conversations and relationships are important, they should not be misconstrued as compromising Adventist doctrines or practice.” Regrettably, they have.

Reinder Bruinsma:

Bruinsma is a retired church administrator for the Netherlands Union. He made this statement in the September 10, 2009 issue of the Adventist Review: “The greatest sign of the end is not the spread of New Age thinking or the alleged development of some form of world government but is instead the powerful preaching of the message of Christ’s soon coming to every nation and people group, and in every language spoken on earth.” This statement completely ignores the spread of the New Age movement in the SDA Church. We find it hard to believe that he would be ignorant of what is happening, since he was a church administrator. Is he part of the movement himself?

In Volume 27, Issue 3, Summer 1999 of Spectrum magazine, Bruinsma wrote an
article in which he denied the biblical and Spirit of Prophecy fact of the papacy being antichrist. It is also a slap in the face to those who were martyred for upholding that truth. Regrettably, this belief is becoming commonplace among SDA leaders. Bruinsma stated that Roman Catholicism has changed in ways that SDAs must regard as positive, that there is “much spirituality in the Roman Catholic Church of which Protestants can be envious.” He explains that we should not watch them with suspicion, and that we “should try to be more balanced than we have often been and should do better than simply offering an extension of the often rather biased and inaccurate picture that many Protestants in past centuries have held of the medieval church.” He believes that modern Catholicism has changed in many ways and it bothers him to see SDA publications still referring to 19th century sources in describing Catholic intentions and views. It is interesting to note that “19th century sources” includes the Spirit of Prophecy. He went on to write that because anti-Catholicism is so ingrained in Adventism that change will not come easy, even if Church leaders agreed that a “re-orientation would be desirable.” He stated that in the meantime, we could at least decide to be less biased in describing Catholics.


The September 2010 Atlantic Union Gleaner included the following statement, which was recorded on April 15, 1997 by the General Conference of SDAs Administrative Committee: “Adventists seek to be fair in dealing with others. Thus, while we remain aware of the historical record and continue to hold our views regarding end-time events, we recognize some positive changes in recent Catholicism, and stress the conviction that many Roman Catholics are brothers and sisters in Christ.”

**Daniel 7:25:** And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

**2 Thessalonians 2:3-4:** Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: Who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God.

**Revelation 13:3-8:** And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they
worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Testimonies to Ministers and Gospel Workers, pp. 117-118: All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history.... In the very time in which we live, the Lord has called His people and has given them a message to bear. He has called them to expose the wickedness of the man of sin who has made the Sunday law a distinctive power, who has thought to change times and laws, and to oppress the people of God who stand firmly to honor Him by keeping the only true Sabbath, the Sabbath of creation, as holy unto the Lord.

The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed be left untouched. If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message.

The Great Controversy (1888), p. 571: Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

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

However, we do need to remember the following words:

Testimonies for the Church, Vol. 9, p. 243: This message must be given, but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf.
History proves that it is the Roman Catholic Church that has worn out the saints and changed times and laws. "Rome never changes," no matter how good it may look on the outside. In a short time, that history will be repeated and this time it will be worse. Are we preparing for that time? Or are most being lulled to sleep because “his watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber (Isaiah 56:10).”

This web page shows that the Committee on Disabilities for the ecumenical National Council of Churches (NCC) is composed of national leaders who are appointed by their denominations with the SDA Church included.

**Vatican II Documents:** The agenda of Roman Catholicism has been to unite Christians through the ecumenical movement. On page 515 of *Vatican II Documents*, it states that ecumenism should be introduced into all higher learning institutions. Tragically, they have succeeded even in the SDA institutions. The documents discuss introducing celebration terminology and the celebration concept into all churches through the following methods:

- Get the churches used to a **new style of worship**, such as using **physical gestures and body movement**.
- Use **variety in the worship services** to encourage participation.
- Use **popular music** for the various cultures and temperaments.
- Educate that the **Eucharist and the Lord’s Supper** are the basis for Christian unity, eventually calling the service a “**communion celebration**” and tying it to **Sunday celebration**.
- Promote **Sunday observance**, stressing rest from work.

One can clearly see how close it is to the end of this world, because all the above points are occurring. The Vatican’s goal is to promote a universal worship style to strengthen ecumenism in all churches, which gives Rome a stronger influence with the intent of bringing about one leader—the pope. The Vatican also intends to introduce its concepts into all institutions of higher education. Much of this has already taken place in the SDA colleges and universities. [Revelation 13](http://www.ncccusa.org/nmu/mce/dis.) is about to be concluded.

**General Conference of SDAs:** [http://adventist.org/beliefs/statements/main-stat42.html](http://adventist.org/beliefs/statements/main-stat42.html)
The following information comes from a statement that was recorded on April 15, 1997 by the General Conference Administrative Committee. The subject is on how
SDAs view Roman Catholicism. It was stated that SDAs “take a positive approach to other faiths” and that “our primary task is to preach the gospel of Jesus Christ in the context of Christ's soon return, not to point out flaws in other denominations.” However, if we do not point out the flaws, how can we present the straight truth?

**Evangelism, p. 562:** Our ministers are to make it their special work to labor for ministers. They are not to get into controversy with them, but, with their Bible in their hand, urge them to study the Word. If this is done, there are many ministers now preaching error, who will preach the truth for this time.

Additionally, to say there are “other faiths” denies the biblical teaching that there is only one faith, one true God, and one true church.

**Deuteronomy 11:16:** Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them.

The Bible gives many examples of pagans leaving their religion. Acts 19 describes those in occultism who burned their books when they accepted Christianity. They did not keep those books and blend the pagan ideas with Christianity anymore than true Christians do not do that today.

The committee further stated that Adventists “recognize some positive changes in recent Catholicism” and stress that “many Roman Catholics are brothers and sisters in Christ.” Will they still be saying the same thing when the Inquisition is repeated and be a part of promoting it?

**Testimonies for the Church, Vol. 1, p. 181:** I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.

Those liberal ideas in the SDA Church today come from the “progressive” mindset.

**Mind, Character, and Personality, Vol. 2, p. 559:** Truth and error cannot stand in copartnership. Let us now place ourselves where God has said that we should stand.... We are to strive for unity but not on the low level of conformity to worldly policy and union with the popular churches.
Adventist Review:  http://www.adventistreview.org/article.php?id=3585
The July 1, 2010 *Adventist Review* includes an article on how the Pan American Health Organization (a regional agency of the World Health Organization) “recently established collaboration with the Adventist Church.” The Church “was invited to explore a working relationship with the World Health Organization in December 2007.” The article goes on to mention that some are uneasy about working with organizations that might have political agendas or connections. Yet others see the potential for “better access to networks and resources as they seek to improve health in local communities.” “The church is also seeking to help WHO meet the United Nations Millennium Development Goals. . . .” In April 2010, the Church voted to accept the WHO’s invitation to collaborate. In this case, the end does not justify the means.

"The Shema" is an article from the September 9, 2010, issue of the *Adventist Review*. The Shema is a prayer formula taken from various Bible verses (Deuteronomy 6:4-9; 11:13-21; Numbers 15:37-41). This is an example of unnecessarily borrowing a term from Judaism. It can lead unsuspecting readers to delve into the Kabbalah, which is a discipline and school of thought on the mystical aspects of Judaism. In the Bible, Shema is mentioned only as a person's name; the term never appears in the Spirit of Prophecy.

**The Great Controversy (1888), pp. 598-599:** It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, “Ye know not the Scriptures, neither the power of God.” [Mark 12:24.] The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise, “If any man will do His will, he shall know of the doctrine.” [John 7:17.] If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.
Adventist News Network featured an article in May 2010 regarding the SDA participation in the Edinburgh World Missionary Conference in June 2010. The event was last held 100 years ago, when 1,200 Christians from various religions and countries gathered to “discuss the future of mission.” The following SDAs were among the 250 delegates at the 2010 conference: Cheryl Doss, director of the Church's Institute of World Mission in Michigan; John McVay, New Testament scholar and president of Walla Walla University in Washington; and Ganoune Diop, director of the Adventist Church's Global Mission Study Centers, who was invited “to co-chair the Foundations for Mission session during the conference.”

The chair of the conference said “Adventists have been invited to participate because ‘it has been recognized that Adventist missionaries have been making a very significant contribution to missionary work worldwide’ and that ‘the Adventist vision for the future shape of mission will be particularly valued at Edinburgh 2010.’” Gary Krause, director of the Office of Adventist Mission, stated that the SDA Church “holds in high esteem other Christians who are also engaged in sharing God's love with the world.”

While we are to love sinners, we are not to love and engage in their false religions. There is more to truth than sharing about God’s love. SDAs have a distinct message to give, and it is being watered down. The goal of the conference was to “explore the best ways to share the gospel in the twenty-first century.” The study themes chosen were post-modernity, relating to other religions, unity, spirituality, discipleship, mission, and power. Diop said he was “grateful to be part of a venue that explores ways to present Christ to our contemporaries.” Jon Dybdahl preceded Diop as the SDA representative on the Edinburgh 2010 planning committee and explained that “we have been asked to be a part of the planning and actual conference because we are perceived as a key part of international Christian mission.” Why is the SDA Church perceived as such a key part to mission? Is it because it has blended its mission ideas with the rest of the world?

The closing celebration began with the Scotland African choir. After 10 minutes of a total 20 minutes of hypnotic music with drums, the audience stood up and began to clap and sway with the choir. Did the SDA representatives remain for this ceremony? If they did, they probably felt right at home.
During the past few years, drumming is increasingly practiced on a global scale to promote unity, peace and prosperity on earth. The South African organization, One World Beat, organized an event on Saturday 6th May 2006, which was advertised as follows: “Drumming in One World Beat is an event where we are uniting people around the world in one hour of drumming in unison—getting together in a true global village of drumming! It is the first time the drumming event is this big in our country. To imagine the whole world beating the drums at the same hour, for one hour! Bring your own drum. We trust the Lord for a breakthrough—not in our own lives alone, but also in our prayers for a prosperous Africa.” The drumming itself is meant to be the prayer for unity and prosperity in the global village....

Since Richard Foster and others have led the way for the popularization of the “contemplative tradition” in the name of spiritual formation in countless churches professing to be Christian, practices like shamanistic drumming are promoted as an excellent way to get into an altered state of consciousness in the name of Christ. However, while tuning one's brain into a hypnotic beat of a drum may “speak directly to the intelligence of the body,” getting into a mindless trance can be lethal for one's soul.

There is a description of a new SDA Church outreach resource in the July-December 2010 “the Sharing” newsletter for the General Conference Sabbath School/Personal Ministries Department. The document includes such terms as justice, relationships, and building bridges—all emerging church terms. It then describes a four-DVD set (the first in a series) produced by Ganoune Diop. The set covers Buddhism, Hinduism, Islam, Judaism, Christianity, and Postmodernism and is based on understanding other religious traditions.

The SDA Church does not need another resource or program. It has had plenty of those for decades, and instead of the Church improving, it worsens. The problems arise when the resources God already provided through the Scriptures and Spirit of Prophecy are either not used or not followed correctly. As long as that is the case, His people will never be ready for Christ’s return. All the resources and programs in the world will not help while there is error mixed in with truth.

Non-SDA leaders speak: Following are examples of non-SDAs speaking at SDA events. This is also part of ecumenism. It is mentioned further in this chapter about the non-SDA speakers at the Andrews, Oakwood, and Walla Walla universities.
2000 SDA General Conference Session: Joseph Reed, Undersecretary of the United Nations (UN) spoke in behalf of Kofi Annan, Secretary General of the UN, in Toronto, Canada in July 2000. In a strong example of the ecumenical movement, Reed appealed to the representatives of the worldwide SDA Church “to continue to give the United Nations the support we need for our world organization. I make this appeal because the United Nations is also your organization. Our world organization. Your United Nations. Without the global efforts of the United Nations, all of our efforts for peace, development, equality, and justice would be to no avail.” He stated that the UN “is of vital importance for the betterment of life on our planet.” Reed then concluded by explaining that Annan wished to have been at the session, but that he was “on a mission of peace in the middle East.” Because of Reed’s “admiration and respect” for the work of the SDA Church, he said it was “an honor” to bring a message from Annan.

Annan’s message included the following:
- Spirituality coexists with diplomacy and national security at the UN, through a tapestry of “cleric’s collars, nun’s habits, and llamas robes.”
- “At the heart” of the UN, they are “dealing in universal values.”
- “As men and women of faith [representatives at the session], you are natural partners of the United Nations.”
- “Our shared vision of humanity . . . is essential if we are to cope with the complexities of the age of globalization. Such a vision can foster dialogue where divisions persist . . . and must be prominent in all our thinking as we pursue our goals of enduring peace and development for all the world’s people in the years ahead.”

1 Thessalonians 5:3: For when they shall say, Peace and safety; then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape.

Various individuals outside of the SDA Church have been invited to speak at other SDA General Conference sessions.

- The Pacific Union Recorder and the Adventist Review both featured an article regarding the April 2010 Ministry Professional Growth Seminar organized by the Ministerial Association of the General Conference of SDAs and held at California’s First Congregational Church close to the Fuller Theological Seminary. SDA and non-SDA professors and pastors attended. The SDAs included Roy Adams and Bill Knott (Adventist Review);
Lawrence Geraty (La Sierra University); Ricardo Graham (Pacific Union Conference); and Nikolaus Satelmajer (Ministry magazine). Non-SDAs included individuals from Fuller Theological Seminary and Yale Divinity School.

It is unfortunate that this annual event is broadcast worldwide by satellite television and the Internet, since it sends a message to the world that it is alright for SDAs to be ecumenical. While it is important to reach non-SDA leaders, it does not mean the SDA Church is to invite them to speak at our meetings. In the process of sending them invitations and using their ideas, they are succeeding in changing us, when we are to be changing them. Our leaders and members must find other ways to witness, without borrowing from those we are trying to reach. Due to the fact that the world sees us gleaning from them, they lose respect for our beliefs, thinking that the information we have been given by God, especially in the writings of Ellen White, is not enough for us. When we read the Bible and the Spirit of Prophecy and pray for the Holy Spirit, the Lord will give us all the ideas we need to reach the world with the gospel. We cannot use the excuse that we are in a postmodern era, and therefore we must use the world’s methods to reach them. God’s messages to the SDA Church are to suffice until the end of this world. Surely we are slighting God Himself when we do not trust in His Word alone.

Adventist-Jewish ministries:
(August 2007)
This website included information on Adventist-Jewish ministries through the Pacific Union Conference of SDAs and Southern California Conferences of SDAs in cooperation with the Canoga Park Community SDA Church in California. It stated that they were “pleased to announce the inauguration of a new congregational ministry, Congregation Beth Ohavey Torah, ‘The house of those who love Torah.’ ” The purpose of the new ministry was to (1) “provide an authentic worship experience for those Jewish people who have come to embrace Yeshua ha Mashiach (Jesus); (2) “provide an opportunity for interfaith couples to worship together without compromise” using “authentic Jewish liturgical elements” and “instruction derived from both the Jewish and Seventh-day Adventist theological traditions.” There was also mention of the following:

- Both Jews and Christians could learn from each other and be blessed spiritually. For example, Christians have much to learn about “Jewish culture, traditions and religion.” Why would SDAs need to learn more about Jews than what is already in the Bible and the Spirit of Prophecy?
They would like to develop a sense of community.

The congregation met monthly at the Canoga Park SDA Church on Sabbath afternoons “to celebrate the close of Sabbath, the Havdalah service, and to enjoy a social time together, with food, of course.” Some meetings included the morning worship time.

Yom Kippur was celebrated with “repentance” and fasting, then a meal following the afternoon service to break the fast. Simchah Torah commemorated the end of the yearly cycle of Torah readings and the beginning of a new year. Hanukah was a “fun time” to light the Menorah, commemorate the victory of the Macabees, and celebrate Yeshua. Passover included a Seder service. Also celebrated was Pentecost, Rosh ha Shonah and Yom Kippur. The congregational leaders were Alan Reinach and Arnold Trujillo.

As vice president of the Pacific Union, Arnold Trujillo stated in the Pacific Union Recorder for September 2009 that he was greatly convicted that the year of evangelism in 2009 in the Pacific Union was a foretaste or the beginning of the Holy Spirit in latter rain power. How can it be latter rain power when the Pacific Union has most likely the worst apostasy and spiritualism in the U.S.?

The July 2010 Pacific Union Recorder featured an article entitled “Passover Celebrated in Five [SDA] Conferences of the Pacific Union.” The article stated that Adventist Jews around the world “gather at Passover time to enjoy a traditional meal and retelling of the Exodus.” This is known as a Seder—a Jewish ritual feast to begin the Jewish holiday of Passover. It is held in late March or April and is performed by a community or multiple generations of a family. The activities involve the singing of Passover songs; drinking four cups of wine; eating symbolic foods; and telling the story of the Israelites escaping from Egyptian slavery, which is a reading of the Haggadah—the order of the Seder and derived from the Mishnah (the “oral Torah”)—and from the Talmud (Jewish philosophy, customs, history, ethics, and law). Although SDAs may not celebrate the Seder exactly as Jewish tradition does, such as the drinking of wine, it is still very similar.

The article explained that this popular Jewish holiday is a “wonderful opportunity to build spiritual bridges with Jewish friends.” The Seder was celebrated at the Glendale SDA Church in Arizona where it followed a “liturgy that Jews have been using since before the time of Christ.” It was led by Alan Reinach, director of
Public Affairs and Religious Liberty Department for the Pacific Union. It included a photo of him wearing a prayer shawl and standing in front of candles being lit. The prayer shawl is known as a tallit and has twined and knotted fringes on each of its four corners. It is to be worn by Jews during their weekday morning services, on Sabbath, and during Jewish holidays. During the Sabbath and holiday evening prayers, it is worn only by the prayer leader (cantor) and Torah reader.

The Recorder went on to explain that Reinach then flew home to conduct a second Seder at the Thousand Oaks SDA Church in California, where the Congregation Beth Ohavey Torah was now being conducted. Their church website advertised that on August 25, 2007, an evening vespers would feature “a Jewish liturgy” as a part of Jewish outreach, yet everyone was invited. On Sabbath, September 22, 2007, Yom Kippur (Day of Atonement) was celebrated as the “holiest day of the Jewish calendar.” It was stated that “early Adventists also knew that this festival was a key to the book of Revelation” and that “this should be a great learning experience for us all.”

The article stated that more Seders were conducted in Sacramento, California; Reno, Nevada; and Kauai, Hawaii, and that Pastor Jeff Zaremsky leads two Jewish Adventist congregations in New Port Richey and St. Petersburg in Florida. He also worked with White Horse Media to make “The Ultimate Passover” DVD, a presentation on the “spiritual significance of the Passover” and is a “resource for any church or member who wants to understand the Passover or conduct a Seder.” It is available at White Horse Media and ABCs. We do not recommend it.

The February 2010 Pacific Union Recorder featured an article entitled “Congregation Celebrates Jewish Holidays.” It gave details on the 2009 Hanukkah celebration at the Beth Ohavey Torah (Thousand Oaks SDA Church). The party included traditional foods, stories, games, and music. The speaker explained that “Adventists are called to restore God’s name and His true Temple today.”

A photo was included of participants playing a dreidel game. A dreidel is a wooden spinning apparatus with four sides that each include a Hebrew letter to form the acronym for “a great miracle happened there.” The letters also show a formula for the rules of a gambling game played with the dreidel. This game is growing in popularity and is now played competitively in North America with tournaments during Hanukkah. New dreidel game versions have emerged in the last few years, including Spinagogue, Stacabees, Maccabees, and No Limit Texas Dreidel (a cross between the traditional game and a Texas poker game.) We can see how religious emblems are losing their reverence.
The Recorder article explained that services were also conducted for Passover and Rosh Hashana, which “brought Adventist members and their Jewish friends to enjoy deeply spiritual worship services.” The Rosh Hashana service included the blowing of a shofar (ram’s horn) four times, with worship leader Reinach noting that “each blast corresponds to the four final messages of the angels of Revelation 14 and 18.” It also stated that “as Rosh Hashana calls Jews to repent before an annual Day of Atonement, so too, the antitype calls on the whole world to repent in anticipation of Judgment Day.” In conclusion, Reinach said, “This holiday is a wonderful opportunity for Adventists to review our prophetic calling and ministry, and to teach our children what we believe.”

Why would anyone need to celebrate the Jewish feasts to “enjoy deeply spiritual worship services”? Why would blowing a shofar remind a person of the four final messages of Revelation 14 and 18? The article mentions repentance, yet they ignore the need to repent of following customs, traditions, and rituals which were done away with at the cross. Practicing the feast days is definitely not reviewing the SDA prophetic calling and ministry. While they do not teach that the feast days are legally binding, they are teaching members to review the Jewish calling and ministry. They state that the feasts become “opportunities for fellowship, spiritual insight and blessing.” Can that not be obtained by practicing SDA beliefs? This blending half-way is a dangerous position. “And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word” (1 Kings 18:21). If you are an SDA, then follow true SDA beliefs. There is plenty in the Bible and the writings of Ellen White on the history of the Israelites that is a blessing.

The congregation began 2010 “eager for the arrival of Paul Lippi from New York to lead out in weekly services.” Recording artist Rachel Hyman assisted as cantor by combining her music and Bible work. Her Hebrew-style music does not sound like that which heaven would approve of. http://www.wordwindmusic.com/studio.htm


This link showed a video of photos taken at a Hanukkah celebration by Adventist Jews. A photo was included of José Rojas, director of Volunteer Ministries for the General Conference of SDA. He was wearing a Jewish prayer shawl. It was also stated that there are now about 30 Adventist/Jewish synagogues worldwide. (We
find it interesting that the same day we viewed this video, it was pulled from the website by the user.)

http://jewishadventist.org/synagogues-usa
This World Jewish-Adventist Friendship Center website includes information on Jewish-Adventist synagogues worldwide. As of the end of 2010, in the U.S. there were five in Florida and one each in Washington state (Russian), Michigan (Andrews University with Jacques Doukhan), New York, and California; Argentina (3), Brazil (3), Chile (1), Israel (10), Netherlands (1), and Uruguay (1). It was stated that “Adventist Synagogues are a recent development, which some Jewish Adventist leaders wished to begin.” A meeting was held in Brazil in January 1999 at which time Jewish Adventist leaders learned how to build “Houses of Zion's Children” around the world. They acknowledged that “few of these synagogues have been established as yet,” but they “hope to build many more in the near future.”

http://shalomlc.com
The Shalom Learning Center in Hollywood, Florida is an educational institution of the North American Division (NAD) of SDAs. This center exists “to teach Christians Hebraic roots of their faith and also build bridges of understanding and friendship between the SDA and Jewish Communities.” It is interesting to note that Ganoune Diop, who attended the ecumenical Edinburgh World Missionary Conference, has been listed as a Shalom board member.

Joining in Jewish traditions is Satan’s tactic to restore what God has done away with. It may seem innocent at first, but it is on the ecumenical path that leads to destruction. God’s Word specifically instructs that His people were to give up those traditions after Christ’s crucifixion, so why are these being brought back? The sanctuary message should be taught instead. Besides the Scriptures and Spirit of Prophecy, an excellent book on the type and antitype of the sanctuary service is entitled *The Cross and Its Shadow* by Stephen N. Haskell. Ellen White kept a copy of this book, which she treasured and referenced frequently.

*Early Writings, pp. 210-211:* Some thought that if they should come down and unite with those idolaters who had embraced a portion of the Christian faith, it would be the means of their full conversion. Satan was seeking to corrupt the doctrines of the Bible.

I saw that at last the standard was lowered, and that the heathen were uniting with the Christians. Although these worshipers of idols professed to be converted, they brought their idolatry with them into the church.... As the
followers of Christ gradually united with them, the Christian religion became corrupted and the church lost its purity and power. Some refused to unite with them; such preserved their purity and worshiped God alone.

**The Signs of the Times, January 3, 1900:** Many of the Jewish traditions were of so trifling and worthless a character as to cheapen their whole religion, and these traditions were handed down from generation to generation, and were regarded by many as the word of God. Human inventions, which were constantly becoming more foolish and inconsistent, were placed on an equality with the moral law, until at the time of Christ's first advent, pure doctrine had given place to false ideas. Selfishness, cupidity, self-exaltation had brought in every false practice, until the Jewish nation had lost their high-souled integrity, and their daily practices were acts of robbery toward God and their fellow-men.

**The Great Controversy (1888), p. 421:** The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works. [Revelation 22:12.]

**The Sanctuary Service by M. L. Andreasen, Review and Herald Publishing Association, Hagerstown, MD 21740, 1947, pp. 290-291:** The Roman Catholic Church is an attempt to re-establish the old theocracy of Israel with the accompanying sanctuary service. The Catholic Church has taken over the essential ritual from Judaism, with certain ceremonials from paganism. It has an established sanctuary service with its priests, high priest, Levites, singers, and teachers. It has a sacrificial service culminating in the mass, with the accompanying ritual and offering of incense. It has its high days patterned after the Israelitish custom. It has its candles, its altar of incense, its table with the bread, and its high altar. The laver with the holy water is in evidence; the daily mass is observed. The parallel between the old Israelitish religion and the Roman Catholic religion is almost complete.

All this would not be very important were it not for the fact that it constitutes an attempt to obscure the real work of Christ in the sanctuary above. When the Old Testament period closed, when Christ began His work in the heavenly sanctuary, it was God’s intent that the sanctuary services on earth should cease. The veil of the temple was rent in twain – and later the temple was entirely destroyed – signifying the cessation of the service on earth and the inauguration of the service in heaven. Christ entered into a temple not built with hands. He entered into heaven itself, there to minister on our behalf. Men are invited to
come to Him with their sins and receive forgiveness. The service in the earthly tabernacle had prepared men to look to the real sanctuary in heaven. The time had come for the transfer to be made.

**Germany:** The following information is a brief outline from chapter 14 of *Tithes and Offerings: Trampling the Conscience* by Colin and Russell Standish: In 1997 the North German Union Conference voted to join the German Council of Churches (ACK) as a guest member. That same year, the South German Union Conference voted to join the Council of Christian Churches in Germany as guest members. The ACK promotes the worldwide ecumenical movement (unity among Christians). According to ACK’s Article 14, the SDA Church, even as a guest member, is obliged to donate part of the Church’s funds to this ecumenical council.

**Evangelism, p. 617:** The Lord's injunction, "Be ye not unequally yoked together with unbelievers," refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action... [2 Corinthians 6:14]

**Manuscript Releases, Vol. 7, p. 181:** In trying to break down the barriers between him that serves God and him that serves him not, they have placed themselves where their feet will never again find solid ground.

**The Signs of the Times, January 17, 1884:** It is mingling our interest with the interest of unbelievers that leads to apostasy and the ruin of the soul.

**Unity in diversity:** There has been a lot of talk lately about “unity in diversity” and “multiculturalism.” It began by leaders in government and in the churches defining diversity of races and cultures, but that was just the beginning of their secret objective. What was that objective? It was an ecumenical move to convince mankind—Christianity in particular—to accept different views on doctrines. Spiritually, there can never be this type of unity. What is the result? Confusion. It is those who bring in a plurality of beliefs—a diversity of opinions—who cause the confusion. Who is at the head of this confusion? It is Satan working through Roman Catholicism. Protestantism is dying, because the majority of Christians are no longer protesting. Rome has always taught that the church gave the Bible to the world and that the church alone can give the right interpretation. Tragically, the same viewpoint is coming from the SDA leadership. The belief is prevalent that if you are not degreed, you cannot fully understand the Bible. If this is the case, then what do we need the Holy Spirit for? They are placing man’s knowledge above God’s.
**Selected Messages, Book 2, p. 24:** Let God’s people act so that the world will see that Seventh-Day Adventists are an intelligent, thinking people, whose faith is based on a surer foundation than the bedlam of confusion. The people are hungry for the bread of life. Do not offer them a stone.

**Ibid., Book 1, p. 175:** Our church members see that there are differences of opinion among the leading men, and they themselves enter into controversy regarding the subjects under dispute. Christ calls for unity. But He does not call for us to unify on wrong practices. The God of heaven draws a sharp contrast between pure, elevating, ennobling truth and false, misleading doctrines. He calls sin and impenitence by the right name. He does not gloss over wrongdoing with a coat of untempered mortar. I urge our brethren to unify upon a true, scriptural basis.

**Ibid., Book 3, p. 412:** We have a testing message to give, and I am instructed to say to our people, "Unify, unify." But we are not to unify with those who are departing from the faith, giving heed to seducing spirits and doctrines of devils. With our hearts sweet and kind and true, we are to go forth to proclaim the message, giving no heed to those who lead away from the truth.

**Manuscript Releases, Vol. 15, p. 259:** We are to unify, but not on a platform of error.

**Counsels to Writers and Editors, p. 79:** ...harmony and co-operation must be maintained without compromising one principle of truth.

**The Road to Rome, Russell & Colin Standish, Hartland Publications, Rapidan, Virginia, 1992, p. 160:** Rome has always introduced its errors by the technique of plurality. But it has never been long before all tolerance disappears for those who continue to promote truth. In the “pluralistic” environment, those who choose the truth soon become the targets of persecution. Pluralism has always been a road to the introduction of error, it has never promoted truth. Its final course has inevitably been the persecution of the righteous. It is a course which has a foul track record in history.

Those pushing for diversity do not really believe in diversity, because they have one belief system and it involves deception and bringing about a one-world religion. It will do away with doctrines such as sin and repentance, the time of trouble and Christ’s Second Coming, heaven and hell, the atonement and judgment. When the time is right, it will be said that diversity will no longer work and that we must all unite on their truth. A diverse leadership does not call for
change. Only a united force can effect change. A diversity of ideas would cancel each other out. There are only two forces in this world, truth or error. Even truth with error is still error. The unfaithful unite on error. God’s faithful unite only on pure truth.

Those who confront the apostasy are simply told that it is their opinion and the majority do not agree. Does this mean we should not even bother speaking up? No. God’s Word tells us to. It is imperative, because we have a world to warn and a gospel to finish preaching so that Christ can return. Yet it is very important to know which gospel we are teaching. Even though it will be a minority teaching the true gospel, it will be completed. Even though there were only eight that went into the ark, the Flood still came.

When diversity is accepted by SDAs, you will notice they make the Bible and Spirit of Prophecy subject to different interpretations, which leads to disregarding parts of God’s Word. This makes it more difficult for them to distinguish between right and wrong actions. It is the downward trend to giving up God’s Word completely. Regarding the diversity in Bible translations, if everyone kept to the King James Version today, there would not be confusion from the multitude of versions.

Deuteronomy 4:2: Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

The Desire of Ages, p. 253: The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty. But Jesus taught the Scriptures as of unquestionable authority. Whatever His subject, it was presented with power, as if His words could not be controverted.

The curriculum that has been surfacing in SDA teaching material is a large concern, because there are elements which undermine some of the fundamental beliefs. There is a tendency in the institutions for leaders and teachers to give more than one viewpoint without coming to a conclusion, leaving members and students confused as to what is really truth. One example is the articles in SDA periodicals, such as the Adventist Review. Creation versus evolution is another example that has become a questionable issue at La Sierra University, Southern Adventist University, Pacific Union College, and even Griggs International Academy (formerly Home Study International). It is most likely in other SDA schools and
Ecumenical/Interfaith movement spreading throughout the world. Avondale College in Australia hosted a convention of the Institute for the Study of Christianity in an Age of Science and Technology (ICAST). ICAST is a theistic evolutionary organization in Australia that attacks the biblical Creation.

While we must always study individually to know truth for ourselves, pluralism is not helping God’s remnant to follow truth, especially the students who are not expecting to be taught error. Pluralism and multiculturalism teach that all religions lead to salvation and those who do not agree are called fanatics or extremists.

**Christ’s Object Lessons, p. 41:** "The sower sows the word." Here is presented the great principle which should underlie all educational work. "The seed is the word of God." But in too many schools of our day God's word is set aside. Other subjects occupy the mind. The study of infidel authors holds a large place in the educational system. Skeptical sentiments are interwoven in the matter placed in school books. Scientific research becomes misleading, because its discoveries are misinterpreted and perverted. The word of God is compared with the supposed teachings of science, and is made to appear uncertain and untrustworthy. Thus the seeds of doubt are planted in the minds of the youth, and in time of temptation they spring up. When faith in God's word is lost, the soul has no guide, no safeguard. The youth are drawn into paths which lead away from God and from everlasting life.

**The Acts of the Apostles, p. 474:** The warnings of the word of God regarding the perils surrounding the Christian church belong to us today. 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.

**Theosophy** is a Satanic/occult religious philosophy combined with metaphysics and denies the fact that God exists as a personal God, but rather sees man as God. It also teaches reincarnation and spiritual evolution. The goals are to form a universal brotherhood; to study world religions, science, and philosophy; and investigate the psychic and spiritual powers in man. Theosophy helped to bring about much of the New Age ideas today and was founded by Helena Blavatsky, a high level witch.

If you are of the opinion that “unity in diversity” is just a “Christian” aim, notice the following two examples:
The United Future World Currency website mentions “unity in diversity” in its first article of its manifesto. It states that it is the “foundation that drives this initiative, which started up in 1996.” Its aim is to “bring people together” and that it is “a goal built on faith, common hope, and the unification of cultural and spiritual roots.” Its last article states that the “project is driven by a firm belief in the unification and co-existence of different peoples” and that it “aims to promote an increasingly equal distribution of the planet's resources and human intellect.” The term “co-exist” is used in the ecumenical and New Age movements to unite all religions.

This web page included an article by a Hindu chaplain who urged unity in diversity at a Ramadan dinner dialogue with Christians, Muslims, Hindus, and Buddhists. They came together at the Fourth Annual Dialog and Friendship Dinner of Sierra Foundation, “an organization committed to inter-cultural dialogue.” –Submitted on September 27, 2007, Reno, Nevada

**The Review and Herald, April 12, 1892:** Jesus prayed that his followers might be one; but we are not to sacrifice the truth in order to secure this union, for we are to be sanctified through the truth. Here is the foundation of all true peace. Human wisdom would change all this, pronouncing this basis too narrow. Men would try to effect unity through concession to popular opinion, through compromise with the world, a sacrifice of vital godliness. But truth is God's basis for the unity of his people.

**Ibid., July 24, 1894:** It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separates the children of light from the children of darkness by yielding principle, by compromising the truth. It would be surrendering the peace of Christ in order to make peace or fraternize with the world. The sacrifice is too costly to be made by the children of God to make peace with the world by giving up the principles of truth. Those who have the mind of Christ will let that light shine forth to the world in good works, but that light will bring about a division. Shall the light, therefore, be hid under a bed or under a bushel, because it will mark a distinction between the followers of Christ and the world? It was the purity of the character of Christ that stirred up the enmity of a profligate world. His spotless righteousness was a continual...
rebuke to their sin and uncleanness; but no principle of truth was compromised by Christ to win the favor of the world. Then let the followers of Christ settle it in their minds that they will never compromise truth, never yield one iota of principle for the favor of the world. Let them hold to the peace of Christ.

**Luke 12:51:** Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

We are to love the sinner, but not their sins. In loving those outside of Bible truth, we cannot allow ourselves to begin loving their false beliefs. The devil has tricked the masses into unity with the world instead of unity on truth. True Christians cannot allow themselves to become involved in the ecumenical, “one world religion” movement. It is a move away from historical Protestantism and toward uniting all to accept a national and international Sunday law and persecution of those who do not go along with it. Are you preparing for this imminent event or are you celebrating with the majority? The broad view of ecumenism and interfaith is the broad road that leads to destruction. Other unchristian religious practices attached to the Bible, corrupts its teachings.

**The Signs of the Times, October 29, 1885:** Many tell us, "You are too particular. God does not expect us to be constantly on guard lest we make mistakes. He is too good to hold us accountable for our course of action day by day." But we are to remember that the way to destruction is broad, while the way to eternal life is strait and narrow.... This shows us that we are to be guarded on every side, lest we mistake the way. We must be careful not to listen to agents of the great adversary, who would guide our feet into forbidden paths, as our first parents were led into transgression.