

# ***Modern Spiritualism***

## **Supplement**

I was a theology student at a Lutheran Seminary in Germany from 1988 to 1990. The theology was profound. Big names were taught, big words were being thrown around, and big theology was being given to the students. There I made a painful discovery long before the emerging church became a topic: **Not everything that whets your appetite is clean water, and not everything that is liquid is living water.** A theological system and practice not rooted in the great controversy theme, is dangerous. A spirituality and worship not grounded in Scripture and the Spirit of Prophecy is not only dangerous, but can prove deadly. I sense a degree of lostness and bankruptcy in a framework that pitches its tent outside the safe shelter of the remnant movement.

Jesus' last temptation dealt directly with worship and spirituality. Since this is the key issue right now with the emerging church and spiritual formations, we must be in the final phase of the last conflict. We cannot afford to drink from just any stream: some headwaters are polluted and some philosophies are poisonous. Revelation warns us that some religious systems are fallen and Babylon has become a dwelling place of demons, a prison for every fowl spirit, a cage for every unclean and hateful bird (Revelation 18:2). "Come out of her my people" is the call of the hour.

The Emerging Church is the informal, global movement among Christians that emphasizes experience over doctrinal truth. It is wide open to ecumenical efforts, and it values relationships at the expense of absolutes, feeling over fact. Spiritual Formation embraces many practices that could be okay in and of themselves—simplicity and fasting—but they are mixed in with dubious practices like contemplative prayer, feeling your breath as you pray, repeating Jesus over and over and emptying yourself. **It has its roots in the spiritual exercises of Igna-**



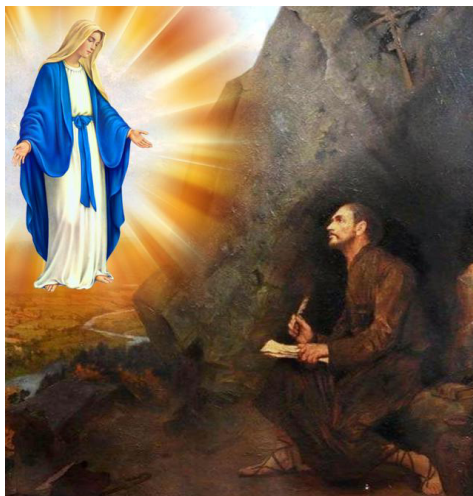
**tius of Loyola**, and this is where the problem begins. This spirituality was really the primary Roman Catholic effort to counter the Reformation under the garb of simple spirituality and outreach.

The content and methodology of spiritual formation really serves an agenda that is contrary to the Adventist Movement. Our message focuses on prophecy and doctrinal truth. We are not feeling based, even though feelings are important. The Adventist system has a meditation that is defined by Scripture and Spirit of Prophecy and nothing else.

I was thrown into spiritual formations long before this exercise was a buzz word. When I was getting my master's degree at an Adventist university, we had to read strange books by fathers, monks, and spiritual guides—none of which contained anything about the health message, the sanctuary message, 1844, Sabbath keeping, or the antitypical day of atonement. I still remember a fellow student sitting next to me innocently raising his hand and asking the professor why we were reading this stuff. Didn't we have quality material in the Scriptures and the Spirit of Prophecy? He was dismissed by the professor with a smirk and some mumbled comments.

Later I took a class on church planting. Again we read many books, but *Gospel Workers*, *Evangelism* and *Acts of the Apostles* were not on the reading list. I asked the same question as my colleague, "Why are we reading this stuff? Do we not have trustworthy material in the writings of Ellen White, directly inspired by God?" The professor's answer stunned me. "We read these books and then baptize the concepts with insights from Ellen White."

Why eat steak when we can eat the veggies firsthand? *Ministry of Healing*, p. 441 says, "As a preparation for Christian work, many think it essential to acquire an extensive knowledge of historical and theological writings. They suppose this knowledge will be an aid to teaching the gospel. But their laborious study of the opinions of men tends to the enfeebling of their ministry, rather than to its strengthening. As I see libraries filled with ponderous volumes of historical and theological lore, I think, 'Why spend money for that which is not bread?' Isaiah 55:2."



**For several months Ignatius Loyola lived in a cave where he would meditate for seven hours a day and receive visions which he believed were from the Virgin Mary.**

Why read this stuff when we have been warned directly about its background and motives? **Ignatius Loyola's Spiritual Exercises founded the Jesuit order.** If we use his teachings, will we be better Christians or better Jesuits?

Consider what *The Great Controversy*, p. 234 says of the Jesuits: "Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil and poverty, to uphold the banner of truth in the face of the rack, the dungeon and the stake.

"To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers and to oppose the power of truth with all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the Papal supremacy."

**The books promoting the same principles that inspire a fanaticism which enable Jesuits to commit any crime or practice any deception in order to overthrow Protestantism are not safe for God's people to read!**

The strange spiritual concepts are very much like those that slithered into the Adventist Church through Dr. John Harvey Kellogg's book, *The Living Temple*. Kellogg taught that God was in everything, a philosophy of pantheism. This doctrine blurs the line between a supernatural Godhead and natural things created by God. **It effectively reduces God to a mere force, a mystical essence that pervades our reality.** Ellen White wrote to Dr. Kellogg: **"When you wrote that book, you were not under the inspiration of God. There was by your side the one who inspired Adam to look at God in a false light"** (*Manuscript Releases*, 11:314).

Sister White gave a talk to the leaders of the church at Tacoma Park, Maryland on May 30, 1905. Her warnings are just as valid to the situation we face today given the similarities in the way the deceptions are being brought in.

**"The book, *Living Temple*, contains specious, deceptive sentiments regarding the personality of God and of Christ. [This coun-**

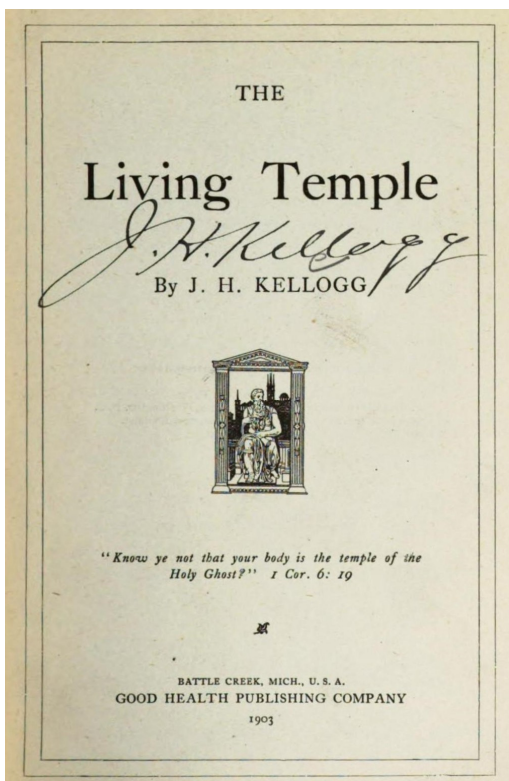
sel applies also to the strange concepts that too many SDAs now believe about the Holy Spirit. They think they are believing as the Pioneers taught when they are actually believing as John Harvey Kellogg taught and the Catholics teach.]

“The Lord opened before me the true meaning of these sentiments, showing me that unless they were steadfastly repudiated, they would deceive the very elect. Precious truth and beautiful sentiments were woven in with false, misleading theories. The precious representations of God are so misconstrued as to appear to uphold **falsehoods originated by the great apostate.** Sentiments that belong to the revealings of God are mingled with specious, deceptive theories of Satan’s agencies.

“In the controversy over these theories, it has been asserted that I believed and taught the same things that I have been instructed to condemn in the book, *Living Temple*. This I deny. In the name of Jesus Christ of Nazareth, I say this is not so.

“Bible truths are being used to serve the purpose of upholding theories that I have repeatedly condemned. There are those who persist in taking precious representations given me by God, regarding God in nature and weaving them in with sentiments that God never designed should be presented to His people. I protest against this use of my writings, and I am forced to speak to this Conference, saying, ‘Be not deceived; God is not mocked.’ He who misplaces and misapplies the precious things of God is sinning against heaven. ...

“**Before my husband’s death, Dr. Kellogg came to my room to tell me he had great light. He sat down and told me what it was. It was similar to some of the views he has presented in *The Living Temple*. I said, ‘Those theories are wrong. I have met them before....’ The testimonies given me against them were right to the**



**Front cover of Kellogg’s book, published by his own press, Good Health Publishing Co. in 1903. He totally disregarded Ellen White’s counsel.**





Dr. Kellogg placed a personal order with the Review and Herald to get his book published. The plates had been delivered and the type was being set. One month later the building burned to the ground and the expensive printing plates were destroyed in the 1902 fire.

point. I was bidden to declare we were to allow nothing of this kind to be taught in the churches.

“Ministers and people were deceived by these sophistries. **They lead to making God a nonentity and Christ a nonentity. We are to rebuke these theories in the name of the Lord.**

“I talked about these things, laying the whole matter before Dr. Kellogg and showing him what the outcome of receiving these theories would be, he seemed to be dazed. I said, ‘Never teach such theories in our institutions; do not present them to the people.’...

“The strange part of it all is that the physicians associated with Dr. Kellogg act as if they are paralyzed, as if they do not dare to tell the doctor that he is following a wrong track. They seem to be afraid to speak the words of warning that they know are needed. But in the name of the Lord I tell you that **unless we stand firm to the principles of truth that God has given us, we shall be ensnared by the delusions of these last days**” (Manuscript 70, 1905).

Sister White described these as “specious, deceptive theories of Satan’s agencies.” I looked up the word “**specious.**” **It means superficially plausible but actually wrong, misleading in appearance, especially misleadingly attractive.** Ellen White’s counsel is clear and concise: “Let the world go into spiritualism, into theosophy, into pantheism, if they choose. We are to have nothing to do with this deceptive branch of Satan’s work” (*Battle Creek Letters*, 109).

She also wrote: “I have something to say to our teachers in refer-

ence to the new book, *The Living Temple*. Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord presents matters to me, these sentiments do not bear the endorsement of God. They are a snare that the enemy has prepared for these last days. I thought this would surely be discerned and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which when taken from their connection [context] and interpreted according to the mind of the writer of *Living Temple*, would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in *Living Temple* are in harmony with my writings. But God forbid that this opinion should prevail.

**“We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them; lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit and which, therefore, are not quick to discern the difference between truth and error”** (Letter 211, 1903).

We have so much good theology in the remnant movement. This other stuff is a fatal distraction. “In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” 1 Timothy 4:1. **When we baptize the concepts of Babylon with Sister White’s writings, we are doing the same work as was done with the spiritualistic theories of *The Living Temple*. This is truly the work of Satan.**

“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” (*Acts of the Apostles*, p. 474). **The issues to be decided are not just about worship preferences. The eternal destiny of souls is at stake.**

Why does all this matter? I did not grow up a Seventh-day Adventist, but I did not find the truth through candles, dark rooms, breath prayers, repeating Jesus’ name thirty times, or through reading human conjecture. I was reached by the Adventist message with its full prophetic remnant package.

It is okay to be SDA. Our doctrines were not a hindrance to my becoming an Adventist, but were a catalyst to lead me to Jesus Christ. When I was 18, I discovered the Sabbath and I was like, Wow! I discovered the Sanctuary, and I was like, Wow! 1844, Wow! Spirit of Prophecy—a prophet in our midst, Wow! It is okay to be SDA. Non-Adventist church literature would say that doctrine is the wrong way to lead a postmodern secular, neo-pagan, nonchurch-going teenager to Jesus Christ. But here I am. If it works for me, it may surely work for others.

Here are my recommendations to our youth:

1) **Appreciate your Adventist identity.** We are a God-ordained movement with a purpose. And our future—no matter what happens between now and the end—is glorious. **The DNA of our Adventist identity is prophetic, not pathetic.**

2) **Read and study your Bible.** We don't need many sources. "The one book that is essential for study is the Bible" (*Loma Linda Messages*, p. 64). **"Suffer not yourselves to open the lids of a book that is questionable. There is a hellish fascination in the literature of Satan. It is the powerful battery by which he tears down a simple religious faith. Never feel that you are strong enough to read infidel books; for they contain a poison like that of asps. They can do you no good, and will assuredly do you harm. In reading them, you are inhaling the miasmas of hell"** (*Fundamentals of Christian Education*, p. 93).

3) **Simply pray and pray simply.** Do not get tied up with lights, candles, scents, smells, sounds, vain repetitions, etc. You don't need that stuff. You need to get on your knees and pray. You do not need to follow somebody's prewritten prayers (other than the Lord's prayer). Follow Jesus' example and pray from your heart.

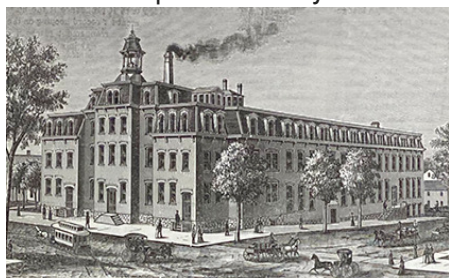
4) **Read and cherish the writings of Ellen White over other writings.** "Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days" (Letter 50, 1906). "It is a perilous step to slight the reproofs and warnings of God's word or of His Spirit" (*Patriarchs and Prophets*, 635). Do not call Ellen White a mystic. Ellen White was not a mystic. She was a prophet preparing us for the second coming of Jesus Christ. And don't tell me her writings are hard to understand. If I could read her at age 17, with English as my second language, you can read and understand them, too.

5) **Do not leave Christ and do not leave the faith:** "Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard" (*Testimonies*, 7:16). When the church appears about to fall, we know that it won't. We have the assurance of Jesus Christ. "Satan will work his miracles to de-

ceive; he will set up his power as supreme. **The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place**” (*Selected Messages*, 2:380). “We are in the shaking time, the time when everything that can be shaken will be shaken” (*Testimonies*, 6:331).

“The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord’s second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit” (*The Great Controversy*, 464). **This is happening right now. It is later than we think!**

Note: A portion of this testimony was given by Dr. Ingo Sorke at a Last Generation Conference in 2014.

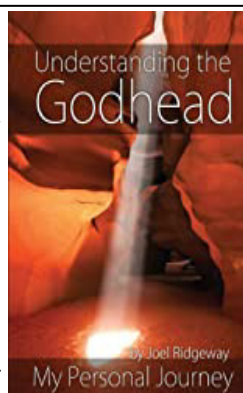


THE REVIEW AND HERALD PRINTING PLANT BEFORE THE FIRE



**Picture left: The Review and Herald offices before and after the great fire on December 30, 1902. In 1901, a year before this devastating fire, Ellen White gave solemn warning to the managers of the Review and Herald (found in *Testimonies*, 8:90-103) that God would cleanse the publishing house by fire for publishing materials of a “Satanic origin.” She also said: “The presses in the Lord’s institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity.”**

***Understanding the Godhead*** by Joel Ridgeway answers all the arguments that Nador Monsour and others are presenting concerning the Godhead—what the pioneers taught and believed and what the Spirit of Prophecy shares. It is a captivating, well-written read. We must be careful that we do not blaspheme the Holy Spirit and miss out on the latter rain! What Nador and many others are teaching is Catholic doctrine. The Jesuits are so slick in pushing this heresy onto God’s people. (It was a Jesuit who taught Nador in Australia. Many will deny this.) Don’t follow the road that leads straight to Rome! Ask for this book and our news magazine, *“The Mystery of the Godhead.”* A \$20 donation will cover the cost of sending it.







Note: Following is part of an interview by the late Danny Viera (DV) with a sister named, June Moss Rieck (JR), a personal friend of the late B.G. Wilkinson, who was an author, educator, minister, and lecturer. Dr. Wilkinson was well acquainted with Ellen G. White, Dr. John Harvey Kellogg, and several other pioneers of the Seventh-day Adventist Church. June and her late husband, Ralph Moss, learned valuable history from Dr. Wilkinson. Here is more of the story of *The Living Temple* and the interview: <https://youtu.be/EdQ7JPDf4n8>

### **Interview of Dr. Wilkinson's Acquaintance with Dr. J.H. Kellogg**

JR: I went to (Washington Missionary College) Tacoma Park, Maryland, to join the nursing program from 1954 to 1958. My husband had heard of B. G. Wilkinson (a Seventh-day Adventist Theologian) so he started taking me on my days off to visit this man who was in his eighties at the time. It was most thrilling to sit and listen because he opened up much of the early history of the Adventist Church.

Dr. Wilkinson was hired at Battle Creek College to be professor of history, Greek and Hebrew. I believe this was at age 25. He was a very brilliant man and spoke eight different languages. Ellen G. White was there in Battle Creek, as well as Dr. Kellogg. We had a printing press there and a large church, besides the college. Dr. Wilkinson told us about the Battle Creek fires. Ellen White had warned our publishing house that it was to print only Adventist literature. A fire broke out in the publishing house and burned it to the ground. What later came out was that the night of the fire the publishers had on their desk a spiritualistic book that they were ready to print. (See "*The Early Elmshaven Years*" by Arthur White, 5:292.2.)

DV: You know, June, that book was actually the book by J. H. Kellogg, *The Living Temple* on pantheism – that God is not a personal being but a

mysterious essence that pervades all nature. (Pantheism was the “Alpha” of apostasy.) In other words, God is in the trees, He is in the water, He is in the plants, He is in human beings.

JR: Wilkinson told us again, when they would hear a call to a fire in Battle Creek, they would say, “Oh, we can't put them out. Those are Adventist fires.” So they knew there was something about those fires that could not be quenched until everything burned to the ground. He told us more of the story of Dr. John Harvey Kellogg. He said presidents, congressmen, people high up in Washington, D.C., came for healing. So you can see God working there to have the Adventists known in the center of our nation. We were taught that the health work was the right arm of the message. So you can imagine Satan saw this and wanted to knock that out. What happened was, **Dr. Wilkinson said he actually saw Dr. Kellogg at times walking down the street with a handsome young man dressed totally in black. Dr. Kellogg never introduced this man to anyone. Later, Ellen White was shown that the man walking with Dr. Kellogg was Satan himself.**

DV: Ellen White may have never written about the man in black that stood with Dr. Kellogg, but I have statements from her that she wrote to the doctor: “The specious scheming representations of God in nature, carry their charming, soothing influence as a peace and safety pill to give to the people in the spiritualistic views that Satan has instituted in your theories” (Letter 301, 1903). So, **she did confirm that it was Satan himself that was influencing these pantheistic theories.** In fact, Ellen White compared *The Living Temple* to the forbidden tree and she makes this statement in Letter 224, 1903. “Matter has been sent to you in regard to the teachings in the book, *The Living Temple*. Many have received the theories advocated in this work as something very spiritual. Like Adam and Eve, who took the apple from the tree of the knowledge of good and evil, and ate it, our own sheep and lambs are swallowing the deceptive morsels of error offered in the pages of this book...We are not to say the Lord God of heaven is in a leaf, or in a tree; for He is not there. He sits upon His throne in the heavens.” So, in two places, we can see that she confirmed it was Satan himself, because we know Satan was the one at the tree who deceived Adam and Eve. (*The Living Temple* contained the “alpha” of deadly heresies. See *Selected Messages*, 1:200.)

JR: From the time this man in black was seen with Dr. Kellogg his theology began to change and he started to gain a following. Even though Ellen White worked with him, he never changed. He had taken this pantheistic heresy into his bosom. The Lord had to burn the publishing house with the printing plates for the *Living Temple* book to the ground.

The fire should have sent an explicit message to Dr. Kellogg, as to how God felt about his book, but he paid no attention to God's clear signal.

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This supplement on Spiritualism can be ordered from: New Life Mission, PO Box 258, Dover OK 73734; 580-822-4848 or 877-359-8773. The first copy is free. Extra copies are for a donation of \$ .75 each.

## This is Demonic:

# Who Can Stand This In the SDA Church & Our Schools?

Note: Walter Veith examines the teachings of Brian McLaren and Samir Selmanovic.

"The phrase emerging church captures several important features of a new generation of churches. They are works in progress, often startlingly improvisational in their approach to everything from worship to leadership to preaching to prayer. Like their own members, they live in the half-future tense of the young, oriented toward their promise rather than their past. Cultural relevance ... it's a cultural jump for our friends to come to the church. It's a cultural jump for us, and we grew up in the church." (By Brian McLaren, *Christianity Today*, "The Emergent Mystique," November 1, 2004).

The great brain behind the emerging church is Brian McLaren, and he is basically considered the father of the emerging church movement. Here is another article from *Christianity Today*, "How to Evangelize." Brian McLaren pastors inside the Beltway at Cedar Ridge Community Church in Spencerville, Maryland. He is author of the forthcoming book, *More Ready Than You Realize: Evangelism and Dance in the Postmodern Matrix*. He is also a featured speaker at the national pastors convention. I would like to ask: "What does it entail; what do they teach?"

From Newbegin, which is his organization, McLaren has drawn the idea of the church as missional—oriented toward the needs of the world rather than oriented towards its own preservation. So the church is not so important; but the needs of the world are important.

From Polanyi and MacIntyre, he concludes that the emerging church must be monastic—centered on training disciples who practice, rather than just believe the faith. He cites Dallas Willard and Richard Foster, with their emphasis on spiritual disciplines, as key mentors for the emerging church. If you read these books, and I have done a whole lecture on these issues, **you will see these authors are very prominent in the literature of the Jesuits. Jesuit webpages recommend them because they are in tune with Jesuit spirituality. Their spirituality is based on the exercises of Loyola, which is pure spiritualism, and nothing else.**

Now, let's see what McLaren believes. He writes in *More Ready Than You Realize*, "I believe people are saved not by objective truth, but by Jesus. I don't believe making disciples must equal making adherents to the Christian religion. It may be advisable in many, not all, circumstances, to help people become followers of Jesus and remain within their Buddhist, Hindu, or Jewish contexts ... rather than resolving the paradox via pronouncements on the eternal destiny of people more convinced by or loyal to other religions than ours, we simply move on in the way of Jesus, I would gladly become one of them, I would gladly become one of them to whatever degree I can, to embrace them, to join them, to enter into their world without judgment but with saving love as mine has been entered into by the Lord."<sup>[1]</sup>

Now, truth and error mixed together is quite a potent concoction. If we are saved by Jesus, but not by objective truth, let's cut doctrine and truth out, because the Bible says, "Thy Word is Truth" John 17:17. "All Thy commandments are truth" Psalm 119:151. If we cut these objective truths out, then what kind of

of truth would Jesus be talking about? Anything goes? So we don't have to convert a Buddhist from his atheism, to the Bible-based Jesus. According to John Paul II, we can leave him where he is, we can learn from him. It sounds so Christian.

Then McLaren writes, "Western Christianity has (for the last few centuries) said relatively little about mindfulness and meditative practices, which Zen Buddhism has said much about. To talk of different things is not to contradict one another; it is, rather, to have much to offer one another, on occasion at least" (Brian McLaren, *A Generous Orthodoxy*, p. 255).

The Bible says, come out and be separate, do not worship in the way of these people. But this man says, "Let's do it." However, there is a problem. He continues, "We see modernity with its absolutism and colonialism and totalitarianism as a kind of static dream, a desire to abide in timeless abstraction and extract humanity from the ongoing flow of history and emergence, a naïve hope to make the end of history [which actually sounds either like a kind of death wish or millennialism]. In Christian theology, this anti-emergent thinking is expressed in systematic theologies that claim overtly, covertly, or unconsciously, to have final orthodoxy, freeze-dried, and shrink-wrapped forever" (Ibid., p. 286).

Couched in these seemingly innocuous words, McLaren has a damning indictment for those who love doctrine. "Forget about your doctrines." That's what he is saying. The Bible says, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" 1 Timothy 4:16. Who must I believe? The Bible or McLaren?

He continues, "Jesus seems to say, 'The kingdom of God doesn't need to wait until something else happens. No, it is available and among you now.' ... Invite people of all nations, races, classes, and religions to participate in this network of dynamic interactive relationships with God and all God's creation!" (*The Secret Message of Jesus: Uncovering the Truth That Could Change Everything*, p 74).

You know, this kind of theology was already taught quite early on by some Seventh-day Adventist pastors. And I don't particularly want to mention names, but I have been at camp meetings with many of them, and one of them got up and said, "We should never go and evangelize the Chinese or any other nation, because right now everyone is saved, everybody is born saved, and if we evangelize them, we might make them choose the wrong thing, and they could get lost. Leave them. They're saved as they are." Now, what does the commission say? "Go ye into all the world." We are making fools of ourselves, and this author actually said that. He said the Adventists think they must preach this message to all people. **We are only doing what God said to do.**

He goes on: "The kingdom of God will be radically, scandalously inclusive. As we've seen, Jesus enjoys table fellowship with prostitutes and drunks ... He affirms and responds to the faith of Gentiles" (Ibid., p. 94).

Anybody who sits down and thinks about what McLaren is saying must know this is a gross distortion of what Jesus actually did. "Instead of being about the kingdom of God coming to earth," he writes, "the Christian religion has too often become preoccupied with abandoning or escaping the earth and going to heaven" (Ibid, p. 78).



“What if Jesus’ secret message reveals a secret plan,” asks McLaren in his new book, *The Secret Message of Jesus*. “What if He didn’t come to start a new religion—but rather came to start a political, social, religious, artistic, economic, intellectual, and spiritual revolution that would give birth to a new world?” (Ibid, p. 4).

This stuff is so dangerous. These ideas and words come straight from the pits of hell. Berit Kjos comments—now, this is someone in the world; he’s reviewing McLaren’s books and he says, “Stamping out faith in biblical absolutes is central to this transformation. A mind anchored in God’s Word won’t compromise, but when that anchor is removed, the current of change can carry that mind anywhere.” As Jesuit scholar Mark Mossa, wrote in his endorsement of Brian McLaren’s latest book: “*The Secret Message of Jesus* challenges us to put aside our sterile certainties about Christ and reconsider the imaginative world of Jesus’ stories, signs, and wonders.”[2]

**So who endorses McLaren’s theology? The Jesuits! The mind can go anywhere. Let’s just get rid of the biblical absolutes. Here we have moved from the realm of the biblical to the realm of the spiritualist. Friends, this is pure spiritualism. This is demonic. And if the Jesuits are behind it, I can with clarity say, this is a counter-reformation movement.**

My question is, what has this to do with Seventh-day Adventists? Sadly, the answer is, everything! **Here is a web page run by Seventh-day Adventist FaithHouse Manhattan.** It was founded by Samir Selmanovic: “Mission: We are an experiential inter-religious community that comes together to deepen our personal and communal journeys, share ritual life and devotional space, and foster a commitment to social justice and healing the world.” Every aspect of emerging church theology is right there.

Samir Selmanovic is an ordained pastor, author, missional entrepreneur and founder of FaithHouse Manhattan—an interfaith exploration of faith and spirituality. Currently, he is Christian Co-leader for FaithHouse. Samir, holds a Ph.D. from Andrews University, served for several years as a teaching pastor at CrossWalk,—a Seventh-day Adventist congregation in Southern California. His book, *It’s Really All About God*, was released by Jossey-Bass in 2009.

We have already seen that Selmanovic is an ordained pastor of the Seventh-day Adventist Church but he is also cofounder of Re-church Network.[3] “He has been integral to the birth of the emerging church movement, serving as a member of the Coordinating Group of Emergent Village and representing emergent at the Interfaith Relations Commission of the National Council of Churches.”[4]

Now, jthe very name “Re-Church,” means let’s do it over again. Let’s change the church. Let’s go from where we were to where we want to be. And if you go to that webpage you will see who all is involved. It seems like a veritable who’s who of the theologians at our top universities. We’re talking about the big ones. We might as well name them: Andrews University, Loma University, Walla Walla University, and more. You name it, they are there. And the same spirituality—now I’m not suggesting, and please don’t misunderstand me—that everybody at these universities is at the same page. No. God would never allow it. At every one of our institutions, God has godly people who stand for righteousness and truth. But those that are the most vocal are often the

ones deepest in apostasy.

Let's have a further look. "Samir is asking the right questions at the right time, and refusing the consolation of certainty at a time when student orthodoxies—atheists, as well as religious—are perilously dividing us." If you go to this webpage, you will read the endorsements of many Adventist scholars; I'm talking about professors at our universities, Andrews, Loma Linda, and others. I'm talking about deans of theology. Then you start wondering, and I'm no longer surprised when some of these deans call me and tell me that I may not preach that the pope is the antichrist publicly. When they tell me that we must embrace all the leaders of other religions, when they tell me that people who come in with the old-style Adventist message are not welcome in their church, then it becomes a serious issue!

Here is Samir's book: *It's Really All About God*. We have to look at some of these issues because we're not talking about one man in obscurity. We're talking about a new spirituality which has taken hold of many of our institutions; and not only our institutions, but it has filtered right down to the grassroots level as though this were normal. As we ask the question, "What is faith?" Selmanovic suggests we move away from the question of eternity to focus on the present and the temporal. With that in mind, we can receive the word that the pearl of great price we seek is not Christianity nor eternity nor even God's acceptance, but rather it is "the Kingdom of God, an invitation to learn to love well" (It's Really All About God. p. 220).

This is a very serious thing that he's saying. Forget about the road that the Bible prescribes. Let's just become involved with things here and now. We are to love what well? Love who well? Love how well? Does "love well" mean giving up the pillars of our faith? Does "love well" mean becoming disobedient so we can embrace the disobedient?

"To love well,' that is the essence of faith. This is the purpose of life—to learn how to love well. Christianity at its best, as is true of other faith traditions at their best, offer a way of loving well" (Ibid.)

In the prologue of his book Samir writes: "I made it a personal discipline to take trips outside the boundaries of Christianity. I did it first to find out whether my God is on the outside of my religion, woven into all life. And second, to look at my religion from the outside in and experience the way my religion, like any other, excludes others. In the process I have adopted a simple question that helps me navigate the journey: Is a God who favors anyone over anyone else worth worshipping?"

What is that? If God is woven into all of life, that's pantheism. That is a serious concept. In other words, if God calls a peculiar treasure, if He calls people out of the world into His presence, in that way, well, Samir and McLaren seem to have a problem with a God like that. So my question: Is this the right question to ask? I know God loves all people the same, but does He love all religious teachings the same? Is there more than one truth, is there more than one Jesus, and if so, does it matter? The way religions contradict or collide with one another is not nearly as important to them as the way they compliment one another. Does God love a religious teaching that removes the deity of Christ from its presence, equally to one that acknowledges it? Are Samir and McLaren asking the right questions? These are serious things they are saying.

Back to McLaren: “If God created all humanity but gave life-giving knowledge—usually referred to as revelation—to only some of humanity, could God in any meaningful sense be thought of as the One God and not only as a god? Wouldn’t such a god be historically or geographically local?” (*The Secret Message of Jesus*, p. 9).

Now, you know where I read that before? I read that in the writings of Albert Pike. This is an occult way of thinking. He’s repeating virtually word for word Albert Pike’s writings, derogatory writings, against the God of the Bible, in *Morals and Dogma*. This is the same kind of thinking. This is Spiritualism. So God must now be redefined. He doesn’t have to work, and He may not work, like He works in the Bible, but He has to be inclusive, infusing everyone. Therefore, I’m not surprised when deans of theology tell me, “That’s not how you work with Muslims; they also have the Spirit of God. You leave them where they are; that is their culture. They keep going to the mosque. All they must do is include Jesus, which they already do, because they have respect for Him. So what’s your problem?” But the Bible says many worship what they do not know; We know who we worship, for salvation is of the Jews. (See John 4:22.) So God does use people to tell others what truth is.

“If knowing God is a way of life, and if God has divided the world by revelation, then the destiny of those who don’t have access to a life-giving revelation of God would serve no other purpose than being a control group in a cosmic experiment, a vast human sacrifice. In even more stark terms, Yahweh, Abba (meaning Daddy), or Allah, would not differ from Moloch, an ancient god of destruction reported in the Bible that required human sacrifice for his glory” (*The Secret Message of Jesus*, p. 10).

“We can either stay within the Christianity we have mastered with the Jesus we have domesticated, or we can leave Christianity as a destination, embrace Christianity as a way of life, then journey to reality, where God is present and living in every person, every human community, and in all creation” (Ibid. p. 62).

**Help me! What is this really called? This is pantheism! This is what these people are teaching. This is what I have heard out of their own mouths. I am a personal witness at some of the meetings we have been together in. This is pure spiritualism.**

This sounds like the title of Kellogg’s book, *The Living Temple*. This is the new spirituality. **This is the Omega of apostasy**, which has come into our ranks just as the prophet warned us. As I have said, if it were here and there, and everybody would be shouting, “Woah, don’t go down that road!”—that would be one thing. But this spirituality is being embraced on a broad level, and these people are the speakers and pastors in our churches. Everything else is being excluded. When I said to the dean of one of our universities, “But, the all truth, the three angels’ message is bringing thousands into the church” he said to me, “We don’t want them.” Now, we know where we stand.

**This is a very sad state of affairs! [5]**

[1] [http://eb.wujuoedua.ig/wiki/Brian\\_McLaren](http://eb.wujuoedua.ig/wiki/Brian_McLaren)

[2] <http://www.crossroad.to/articles2/006/kingdom-world.htm>

[3] <http://www.re-church.org/>

[4] <http://www.nccusa.org/interfaith/>

[5] NOTE: Dr. Walter Veith could not be reached for permission to print portions of his lecture on the teachings of Brian McLaren and Samir Selmanovic.

# The Alpha & Omega of Apostasy

Dr. Kellogg was deceived,  
With the errors of his day,  
The Second Advent Message,  
He would tragically betray.

Liberalism was embraced,  
Through subtle infiltration,  
Foreign creeds and heresies,  
By the devil's own creation.

To doctors, pastors, leaders,  
His "light" was introduced,  
Social work eclipsed the faith,  
While error was mixed with truth.

The testimonies were attacked,  
The Spirit of Prophecy,  
To diminish faith in God's own gift,  
Was the Alpha of Apostasy.

Kellogg taught at Battle Creek,  
In the hospital & the college,  
Pantheism was embraced,  
Devoid of God's own knowledge.

Philosophy exalts a man,  
Above God's Holy Word,  
Love and faith is undermined,  
The moral law gets blurred.

The head of this rebellion,  
Was determined to prevail,  
But the prophet said to "Meet It,"  
The apostasy soon failed.

The printing house lay wasted,  
In one great conflagration,  
The sanitarium was destroyed,  
Through Holy intervention.

God's people faced this challenge,  
Called the Kellogg Apostasy,  
A plan to destroy the message,  
Through the Alpha of heresies.

By the actions of the faithful,  
The "Alpha" was restrained,  
But a more deadly "Omega,"  
Would one day come to reign.

The teachings of the Remnant,  
Would one day be discarded,  
The Sanctuary and the Sabbath,  
Would lightly be regarded.

The fundamental truths,  
Are accounted a delusion,  
"Forgo the pillars of the faith,"  
Would be their sole conclusion.

New books would then be written,  
A new order soon established,  
Through this "Reformation,"  
Our landmarks soon will vanish.

No pillars, pioneers or prophets,  
In the work to make improvements,  
And nothing would be allowed,  
To stop this godless movement.

No law, no statement of beliefs,  
No rules for ordination,  
No consequences or concerns,  
for insubordination.

God's truth has been replaced,  
With spiritual formations,  
Transcendental prayers and chants,  
And eastern meditations.

"Love" is preached to ease the minds,  
In this inclusive movement,  
Gender-free, equality,  
Entertainment and amusement.

Leaders in high places,  
In interfaith engagements,  
A community in unity,  
Prepared by Papal agents.

Study and pray as never before,  
For the Omega is at hand,  
We're confronted with a crisis,  
The "most startling" and most grand.

The Devil made a hoax,  
A lie to the highest degree,  
Stay vigilant, strong, and faithful,  
In the Omega of Apostasy!