

# This is Demonic: Who Can Stand This is the SDA Church?

October 3, 2022 {speaker's name unknown}

<https://www.youtube.com/watch?v=kGivQ-9Et2Q>

{the video starts into the message; beginning seems to be cut off}

...a growing number of churches are joining the ranks of the “**emerging church**.”

**Speaker:** Like all labels, this one **conceals as much as it reveals**. *This is found in much of Christianity today!*

But 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 church. It's a cultural jump for us, and we grew up in the church. They talk about the music and all of these things, and is very often loud form of worship.

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*: November 2004

***How to Evangelize Today.*** Brian McLaren pastors inside the beltway at Cedar Ridge Community Church in Spencerville, Maryland, and he's also of the forthcoming book *More Ready Than You Realize*; evangelism and dance in the post-modern matrix, and he's a featured speaker at the National Pastors Convention, etc. etc.

So that how it evolved. Now here's the web page, and I would like to ask them what does it entail and what do they teach?

From New Begin... [which is this 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, the needs of the world become important.

From Polanyi and MacIntyre, he concludes that the emerging church must be “monastic”...

*Good grief, what does that mean?*

...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....

So, if you read these books from Richard Foster—I have done a whole lecture and Victor Gill has done a lecture on these issues—then we'll see that these writers are all very prominent in the literature of the Jesuits. Their Jesuit web pages recommend them because they are in tune with Jesuit spirituality, which is based on the exercises of Iyala, which is spiritism and nothing else. But these are very important in this new emerging church philosophy.

Let's see what Brian McLaren believes; he write:

From: ***More Ready Than You Realize*** by Brian McLaren:

I believe people are saved not by objective truth, but by Jesus. Their faith isn't in their knowledge, but in God.

Truth and error mixed together is quite a potent concoction. If you're saved by Jesus, but not by objective truth, let's cut doctrine and truth up, because the Bible says, “Thy Word is Truth.” And the Bible says, “All Thy commandments are Truth.” If you cut those objective truths out, then what kind of Jesus are we talking about? An anything goes Jesus?

I don't believe making disciples must equal making adherents to the Christian religion.

*Thank you, that sums up the issue to me!*

It may be advisable in many... [not all] ...circumstances to help people become followers of Jesus and remain within their Buddhist, Hindu, or Jewish context—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!

So, you don't have to convert a Buddhist from "his atheism," according to John Paul II to the Bible-based Jesus? You don't have to; leave Him where He is; rather learn from Him.

To help Buddhists, Muslims, Christians and everyone else experience life to the full...

These are very important words; we'll see that the Jesuits use this theology.

...in the way of Jesus. While learning it better myself, I would gladly become one of them— whoever they are...

It sounds so Christian. Paul says virtually the same thing, but he doesn't mean it in the sense. Paul would not have left Christianity and become a Buddhist.

...to whatever degree I can to embrace them to join them, to enter into their world without judgment and with saving love as mine has been entered by the Lord.

*Then he writes:*

Western Christianity has, for the last few centuries anyway, said relatively little about mindfulness and meditative [practices, about which Zen Buddhism has said much. To talk about different things is not to contradict one another, it is, rather, to talk about different things is not to contradict one another, it is, rather, to have much to offer one another, on occasion at least."

The Bible says "come out and be separate" and "do not worship in the way of these people." Don't do those things! This man (McLaren) says *let's do it!* Here's a problem:

We see modernity with its absolutism's and colonialism's and totalitarianism as a kind of static dream, a desire to abide in timeless abstractions and extract humanity from the ongoing flow of history and emergence, a naïve hope to make now the end of history (which actually sounds either like a kind of death wish or millennialism).

Couched in these seemingly innocuous words, he has a damning indictment for those who love doctrine.

In Christian theology this anti-emergent thinking is expressed in systematic theologies that claim (overtly, covertly or unconsciously) to have final orthodoxy nailed down, freeze-dried, and shrink-wrapped forever.

*Forget about your doctrine!* That's what he's saying. But the Bible says to *take heed of the doctrine*. Who must I believe? Must I believe the Bible? Or Must I believe him (McLaren).

McLaren continues:

From: *The Secret Message of Jesus: Uncovering the Truth That Could Change Everything* by Brian McLaren

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.'

This kind of theology was already taught quite early on in by some Seventh Day Adventist pastors. I don't particularly want to mention names, but I was at camp meetings with many of them. *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."

What then is the commission *go ye into all the world* for? We're making fools of ourselves; and he actually said that. He says that 'we're arrogant if we as Adventists think we must preach this message to people. I heard this many years ago already.

{continuing with Brian McLaren}:

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.

Anybody who sits down and thinks about that must know that this is a gross distortion of what Jesus actually did.

Instead of being about the Kingdom of God coming to earth, the Christian religion has too often become pre-occupied with abandoning or escaping the earth and going to heaven.

*Brain McLaren in his new book asks:*

from *The Secret Message of Jesus* by Brian McLaren

What if Jesus' secret message reveals a secret plan? 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?

***This is fascinating stuff! This is so dangerous, and come straight from the pits of hell!***

Berit Kjos comments—now this is someone out there in the world, and he's reading all this stuff and he's saying:

“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 scholastic, Mark Mossa, wrote in this endorsement of Brian McLaren's latest book...

So, who endorses McLaren's philosophy? *The Jesuits!* So the mind can go anywhere; let's just get rid of the Biblical absolutes! Isn't this fascinating?

*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.”

We've moved from the realms of the Biblical to the realms of the spiritualistic! ***This is spiritualism! This is demonic!*** If the Jesuits are behind it, ***I can with clarity say this is a counter-reformation movement!***

Now, 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 Adventists:

Faith House Manhattan. It was founded by Samir Salmanovic

Mission: We are an **experiential**...

*just look at the buzz words*

...**inter-religious** community that comes together to deepen our **personal communal journeys**, share **ritual life** and **devotional space**, and foster a commitment to **social justice** and **healing the world**.

That's their own web page! Every aspect of emerging theology is right in there. Now, this comes from their web page, I'm just reading:

Samir Salmanovic is an ordained pastor, author, missional entrepreneur and founder of Faith House Manhattan, an interfaith exploration of faith and spirituality. Currently he is Christian Co-leader for Faith House. Samir—who holds a PhD from Andrews University served for several years as a teaching pastor at Cross Walk, a Seventh Day Adventist congregation in Southern California. His book *It's Really All About God* was released by Jossey-Bass in 2009. His topic: **“What if There's Nothing There?”**

He's also an ordained pastor of the Seventh Day Adventist Church and co-founder of **Re-Church** Network (web page shown on video).

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 emergence at the interfaith relations commission of the National Council of Churches.

Just the 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

If you go to that web page and you see all who 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 Linda University
- Walla Walla

*You name it!* They're there and the same spirituality...

Now, I'm not suggesting—please don't misunderstand me—that everybody at these universities is at the same page, because God would never allow it! At every one of our institutions God has Godly people who stand for righteousness and truth!

**But those who are the most vocal are often the ones who are the most apostate!**

Let's look at this: he writes books, endorsements. Is he—Samir—asking the right questions at the right time and refusing the consolation of certain certainty at the time when student orthodoxies, atheists, **as well as religious are perilously dividing us.**

His book *It's Really All About God* was released by Jossey-Bass in 2009, and if you go to his web page and read the endorsements of many of the leading Adventist scholars—I'm talking about professors at our universities—Andrews, Loma Linda—I'm talking about deans of theology! Then you start wondering! ***I'm no longer surprised when some of the deans call me in 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 others
- when they tell me that people who come in with the old style message are not welcome in the church

***Then it becomes a serious issue!***

Here's his (Samir Selmanovic) book *It's Really All About God* (shown in video). 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. Not only our institutions, but **it has filtered right down to the grassroots level as though this was norm!**

from *It's Really All About God* by Samir Selmanovic—(back cover)

As we ask the question, what is faith? Selmanovic suggests that **“...we move away from the question of eternity to focus on the present and temporal.”**

This is a very serious thing that he's saying there. Forget about the road that Bible prescribes, let's just become involved with the things here.

With that in mind, we can receive the word that the pearl of great price that 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** (p.220).

- Love what well?
- Love who well?
- Love how well?
- Does love well mean giving up the pillars of your faith?
- Does love well mean becoming disobedient to embrace disobedience?

That's is the essence of faith, this is the purpose of life. We learn how to love well. Christianity at it's best, as it is true of other faith traditions at their best, are learning how to love well.

*We're just one of many!* In the prologue 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...**

What is that? If God is woven into all life, *that's pantheism!*

...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?**

*That's a serious question!* In other words, if God calls a 'peculiar treasure'; if He calls out of the world into His presence in that way, well he (Samir) seems to have a problem with a God like that.

Samir So, my question is: Is this the right question? I know that God loves all people the same, but does He love all religious teachings the same?

- amir Does He love a religious teaching that removes the deity of Christ from His presence equally to one that acknowledges it?
- Is there more than one Truth?
- Is there more than one Jesus?
- If so, does it matter?
- Is he (Samir) asking the right question?

The way religions contradict or collide with one another is not nearly as important to them as the way they complement one another.” (Introduction)

*These are serious things that this man is saying!*

pg. 9: “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?”

You know where I read that before? *I read that in the writings of Albert Pike!* That’s where I read that before, this kind of thinking! ***This is an occult way of thinking!***

Wouldn’t just a god be historically or geographically local...

Samir is 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 confusing 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 were. That is their culture! They keep going to the mosque and all they must do is include Jesus, which they already do because they have respect for Him. So, what’s your problem?”

I said, “Excuse me! I have, too, as a Roman Catholic leave my cathedral and go to the little church over there, but you’re saying that don’t have to leave their cathedrals, their mosque. They can stay right there!” Yes, that’s exactly what they were saying! This is fascinating! So, I now know how they think, but the Bible says “...you worship what you do not know;

we know what we worship, for salvation is of the Jews.” (John 4:22)

God does use a people to tell others what Truth is!

Pg. 10: ***“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, a name for God that Jesus affectionately used), or Allah would not differ from Moloch, an ancient god of destruction reported in the Bible that required human sacrifice for his glory.”

Samir *You can see how this man is thinking!*

“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, and then journey to reality, where God is present and living in every person, every human community, and all creation.

Help me! What is this? *This is pantheism! And it’s also panentheism!* This is what these people are teaching and this is what I heard out of their mouths, personal witness! At some of the meetings I’ve been together, ***this is spiritism!***

pg. 69: “A new generation of believers wants to find a god Who dwells outside the boundaries of their own tradition, a god that would be worth worshipping.”

So, the only one who is worth worshipping is ***this god that is in everything!*** I wonder whether he’s then in satanism as well? He must be! Then we have yin-yang philosophy.

Pg. 60: By virtue of being human, we all have religion of some kind given to us by the community of which we are a part. That’s why we need our religious words, symbols, and theologies. However, for our religious sacraments to survive, develop, transform, and serve their purpose in our interdependent world, we will have to abandon their role as enclosures of God. They are to become gates we can regularly

use to help us enter a reality larger than our religion, the precious temple of life.

It almost sounds like the title of Kellogg's book, *The Living Temple!*

This is the new spirituality! This is the omega apostasy, which has entered into our ranks. As I have said, if it were here and there, someone who has crossed the road and everybody would be shouting, 'Whoa! Don't go down that road!' that would be one thing!

But if this spirituality is being embraced on such a broad level, that these people become the speakers for our church, and anything else is to be excluded; like that dean said to me when I said, "The old truths, the three angels' message is bringing thousands into the church" and he says, "we don't want them!" *Then we know where we stand!*

Transcribed: bo—10/18/22