

Global Watch Weekly Report

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CHRISLAM REVISITED



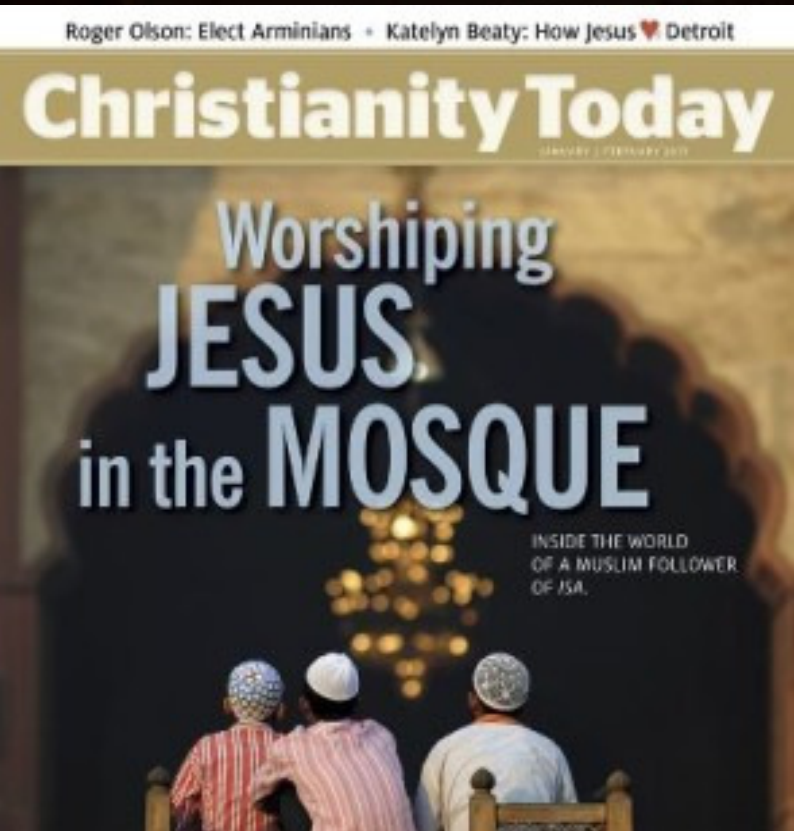
Roger Olson: Elect Arminians • Katelyn Beaty: How Jesus ♥ Detroit

Christianity Today

JANUARY / FEBRUARY 2013

Worshiping
JESUS
in the **MOSQUE**

INSIDE THE WORLD
OF A MUSLIM FOLLOWER
OF ISA.



Global Watch Weekly Report



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Global Watch Weekly Report

Welcome to the Global Watch Weekly Report

Many bible prophecy researchers who teach about a coming global one world religion sometimes create the assumption that **it will be one easy giant mixture of all religions**. However whilst many religions may offer little resistance falling under the umbrella of a universal religion, one cannot discount the fact that Islam and Christianity present some monumental challenges to the concept of a universal religion which embraces tolerance and diversity.

Key to this issue is **that Islam, Christianity and orthodox Judaism for that matter are all monotheistic and self exclusive religions**. That is, none of these three religions which all trace their roots to Abraham, teach anything other than their path is the only true way to salvation and that there is only one God (monotheism). Such an exclusive religious concept has also been the reason for so much war and bloodshed over thousands of years (in the name of religion) and is the very reason that New Agers, Theosophists and all those committed to global religion believe that Islam, Christianity and Judaism must undergo future fundamental theological changes in order for a global religion to ever be a reality.

Monotheism holds no place under the umbrella of a new world order. Only tolerance and diversity with many paths to enlightenment. Whilst there has been an on going underlining stealth strategy to remove the Christian faith from the educational system in the western world, the war against Islam has begun on a much more political level having been instigated by the September 11th attacks in New York and the Gulf War. Ultimately the New World Order conspirators are facilitating a coming war which will lead to the destruction of Islam as a political and economic threat and allow a globalist world government to arise with little international opposition.

However there is also an agenda on the religious front to blur the boundaries between Islam and Christianity and many believe this could be a strategy aimed at undermining Islam and Christianity by causing the liberals in both religions to come together causing significant chaos controversy and clashes between conservatives and liberal free thinkers within both religions. Out of this union could be a new fusion which would possibly entertain global religion much more favourably than the parent religion. This edition takes a look at Chrislam (the fusion of Islam and Christianity) and its implications from a prophetic perspective.

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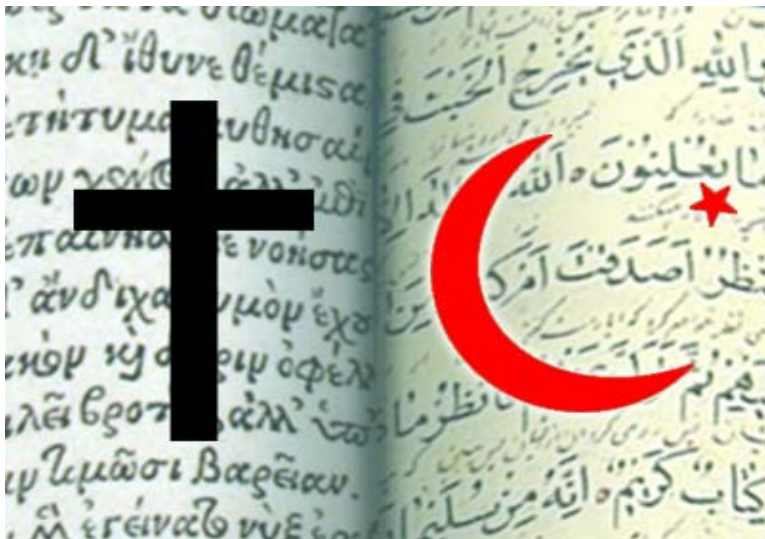
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or the Muslim practice of walking around the Ka'aba.

Chrislam uses both the Bible and Qur'an and sees them both as holy texts. During the worship service, verses are read from both the Bible and the Qur'an. According to Ebenezer Edohasim, a man who worshipped with the Chrislamic people, there was no friction between the two religions and both texts were accepted by the congregation as true. The people of the congregation are also free to shout out the name of Allah or God in worship. The Chrislamic people believe that Muhammad, Moses, and Jesus were all great prophets and we need to love them all.

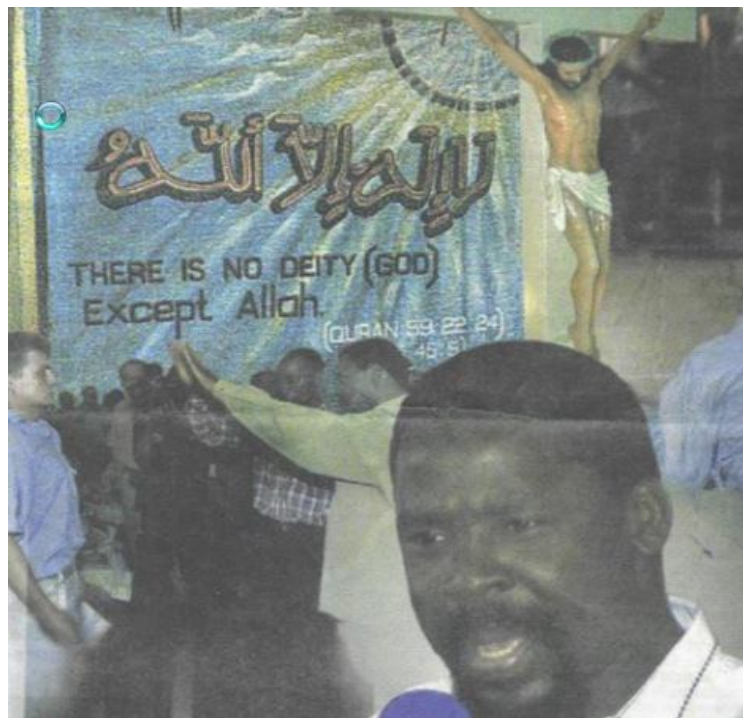
CHRISLAM is a name that has been given to the resurgence of a movement to seek closer collaboration between Islam and Christianity. This controversial initiative has already caught up some of Christianity's most influential leaders in its growing tidal wave. In this article we take a deep insight into Chrislam, and what it means for both Islam and Christianity. However before we examine it, its probably first best to understand where it first originated.

THE HISTORY OF CHRISLAM

Until Rick Warren had been caught up in the Christian controversy by being labelled by Jack Van Impe Ministries as someone who was seeking to build bridges between Christianity and Islam, the vast majority of people had never heard of the term Chrislam. But where did this concept begin. Is it a new phenomena or is it that the recent publicity has created increased exposure for a movement that was always there?

Chrislam (/'krislɑ:m/), or The Will of God Mission, or also known as the Ifeoluwa Mission (Ifeoluwa is a Yoruba word meaning "God's Love"), originated as a Nigerian syncretic religion which mixes elements of both Christianity and Islam.

Founded by Tela Tella in the 1970s the sect predominantly exists in Lagos, Nigeria. Its followers recognise both the Bible and the Qur'an as holy texts, and practice "running deliverance," a distinctive practice of spiritual running which members liken to Joshua's army that took Jericho,



Worship services include singing of Christian and Islamic hymns to praise God and attract his presence. During the times of Christmas, Easter, Ramadan, and other Christian and Islamic religions celebrations, both are accepted and celebrated without judgment or hostility. Inside their place of worship there is an altar similar to those built by Abraham where the worshippers pray and seek the face of God. There are prayers going on here most of the day. Like other religions they believe in evangelism and try to convert new members every day.

In the Oke-Tude organization of Chrislam there are three different sessions or services that take place

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on Sunday. The first is a Muslim session, then there is a Christian session, and finally there is a joint session that a Pastor Saka leads (more detail later). During this he stresses the similarities between Christianity and Islamic beliefs.

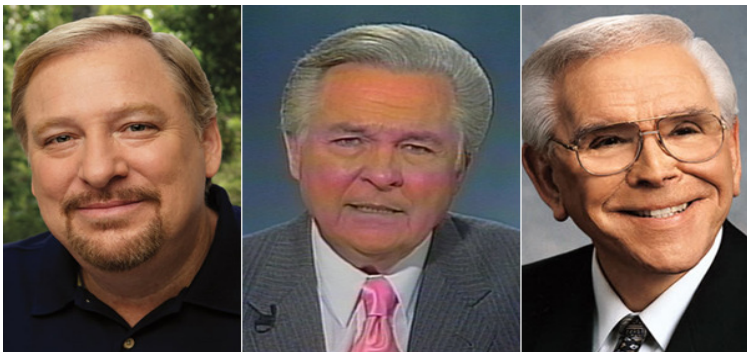
In the other organization of Ifeoluwa, they worship on Saturday because when they worshipped on Sunday the congregation claimed that **Tela Tella was showing favouritism since Christians worship on Sundays and Muslims worship on Fridays.** The worship sessions on Saturday are held three times a day.

Tela Tella believes in both the Qur'an and the Bible but says they are incomplete, and that is why he is writing his own book called the "Ifeoluwa Book". In Ifeoluwa there is an annual pilgrimage to The Mount of Authority, where the people pray for three days, and other annual festivals put on by Tela Tella. Tella also leads the singing of hymns during the Saturday service. Tella claims that these hymns were revealed to him by the angels Gabriel and Michael.

So we know at best that those who claim that Chrislam was started by Rick Warren are ignoring the historical factor that Chrislam as a movement originated in Nigeria a country with a dual religious culture (Islam and Christianity)

THE JACK VAN IMPE FACTOR

The permanent removal from Trinity Broadcasting Network (TBN) of Jack Van Impe Presents in June 2011 caused shockwaves. Jack Van Impe, a popular end times broadcaster, had ended his decades-long run on Trinity Broadcasting Network after a dispute over naming ministers that he accused of mixing Christian and Muslim beliefs



Van Impe had named California megachurch founders Rick Warren and Robert H. Schuller as proponents of "Chrislam," which he defined as "a uniting of Christianity with Islam." TBN pulled the episode before a repeat broadcast could air. Michigan-based Jack Van Impe Ministries said its board of directors decided unanimously to no longer work with TBN.

"We would not be able to minister effectively if we had to look over our shoulder wondering if a program was going to be censored because of mentioning a name,"

said Ken Vancil, executive director of the ministry, in a statement

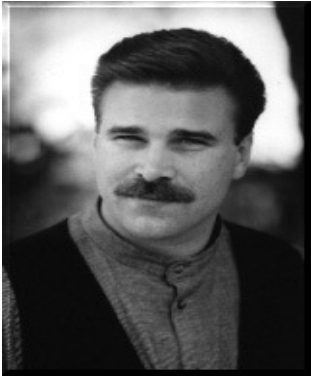
TBN president and founder Paul Crouch expressed disappointment with the ministry's decision and in a letter to Van Impe said,

"Although I understand, and actually agree with, your position that you 'will not allow anyone to tell me what I can and cannot preach,' I trust you understand that TBN takes the same position with its broadcast air time as well

Van Impe's program cited Warren's speech to an Islamic conference in Washington in 2009 and Schuller's keynote address at an interfaith conference called "A Common Word" in 2008.



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Other ministries have voiced criticism similar to Van Impe's. Joe Schimmel, senior pastor of Blessed Hope Chapel in Southern California and chief of the Good Fight Ministries, openly has questioned whether church leaders are affirming Allah.

Schimmel, who is best known for "They Sold Their Souls for Rock n Roll," which exposes satanic influences behind much of yesterday and today's popular music and how it negatively influences youth, suggested in an article, "Could it be that we are witnessing the formation of the prophesied one-world religion under the Antichrist? (Revelation 13:1-18) "

He cited Brian McLaren of the emerging church movement, who planned for an Islamic Ramadan celebration. And he mentioned Warren's agreement to address the Islamic Society of North America, which "the Department of Justice categorized two years ago as a co-conspirator in financing a foreign terrorist group!"

"Even more chilling is the fact that over 300 prominent Christian leaders signed a letter issued by the Yale Center for Faith and Culture claiming that world peace is dependent on Muslims and Christians recognizing 'Allah' and 'Yahweh' as the same God. This letter, titled 'Loving God and Neighbor Together,' was written in response to a signed document by 138 Muslim leaders titled 'A Common Word Between Us and You.' McLaren, Warren, Robert Schuller and Bill Hybels were just several of the signatories to this outright betrayal of Christ!" he said.

THE RESPONSE FROM RICK WARREN

Interestingly Rick Warren Rick Warren, who is the founder and pastor of Saddleback Community Church in Orange County California and also sits on the advisory board for Tony Blairs Faith Foundation, has spoken out against the tirade of accusations linking him to the support of Chrislam.

in July 2011 Warren issued a tweet which is as follows.

Warren's Response



Several of the above comments are completely incorrect, based on believing 2nd hand false rumors instead of finding out the facts before speaking up. "Only a fool believes all he hears" Proverbs 14:15

The so-called "Chrislam" rumor is 100% false. If the guy who started this libelous myth, or anyone else who passed it on, had obeyed our Lord's command (Matt. 18:18-20) to come directly to me, and then asked what I actually believed – they would have been embarrassed to learn that I believe the exact opposite. As a 4th generation Christian pastor, my life & ministry is built on the truth that Jesus is the only way, and our inerrant Bible is our only true authority.

As an evangelist, I spend much of my time speaking to non-Christian groups. You cannot win your enemies to Christ; only your friends, so we must build bridges of friendship and love to those who believe differently so Jesus can walk across that bridge into their hearts. Besides, it is not a sin, but rather COMMANDED by Jesus that we love our enemies. In the past 10 years, Saddleback Church has baptized over 22,000 new adult believers – simply because we express love to those who don't know Christ yet.

It is nonsense to believe that you must compromise your beliefs, or water down your convictions in order to love someone, or even just treat them with dignity.

Jesus was called "the friend of sinners" by the legalistic Pharisees because he hung out with (and clearly loved) unbelievers. I HOPE YOU will 1) Always believe that EVERYONE needs Jesus as their Lord & Savior. 2) Have the courage to associate with nonbelievers in order to love them and bring them to the Savior. 3) Consider being called "a friend of sinners" a Christ-like compliment. 4) Refuse to pass on rumors until you've checked for the truth with the person accused. The false statements above should be removed.

God bless you. Rick Warren

FROM NIGERIA TO THE UNITED STATES

Pastors Geoff Surratt and Brandon Cox, two close friends of Warren, have also spoken out in his defense.

Surratt stated on *Pastors.com*, "If you tend to believe everything you read on the internet, often forward "shocking" emails or take anything you "see for yourself on YouTube" as truth, then this post will do nothing to dissuade you from believing that Pastor Rick Warren espouses "chrislam". On the other hand, if you tend to research rumors before you pass them on or try to find the truth about people before attacking them on the internet this post might help.

Let me be very clear: Pastor Rick Warren does not believe in, promote or validate chrislam on any level..... I have worked for Pastor Rick for the past 6 months, I have met with him on multiple occasions, I listen to him preach every weekend, I have read every book he has written, I have followed his ministry closely for almost 20 years.

Pastor Warren is not perfect; he is very open and honest about his challenges and flaws. But his theology is tightly bound to Biblical Christianity,"

Cox who currently manages Warren's global network of pastors in an online community has been more direct in his defense of the pastor by simply answering his own headline, "Does Rick Warren Endorse Chrislam?" with the first sentence "No. Period."

"I'm proud of Pastor Warren for deciding to spend his time and attention on the spreading of the gospel for the redemption of the nations rather than defending himself against every false accusation....Make no mistake, Rick Warren loves Muslims deeply!! If you don't, you have a problem with Jesus who loves Muslims even more than Rick does,"

So what is the basis of the accusation against Warren. It is based on his speech in July 2009 in which he addressed the convention of the Islamic Society of North America. In his speech Warren stated that Muslims and Christians must work together to combat stereotypes, promote peace and freedom, and solve global problems. Warren said in his speech the following;

"I am not interested in interfaith dialogue, I am interested in interfaith projects. There is a big difference-. Talk is very cheap. And you can talk and talk and talk and not get anything done. Love is something you do. It is something that we do together. Love is a verb. Now as the two largest faiths on this planet, Muslims and Christians-, we must lead in this. We must lead. With over one billion Muslims, and over 2 billion Christians-, together, as half the world, we have to do something, about modeling what it means to live in peace, to live in harmony."

"The first thing we have to do is what I call on Muslims and Christians together to model; what it means to respect the dignity of every person. The tensions that we see in our world, and we see these tensions all around us, friends, dear friends, they are not going to be solved by mere tolerance. Tolerance is not enough. People do not want to be tolerated, they want to be respected. They want to be treated with dignity. They want to be listened to. They want to be valued."

Warren was the only Christian invited to speak at the main session, which organizers described as the "cornerstone" of the convention.

Warren was warmly received by the Muslim audience, many of which could be seen snapping photos of the popular evangelical pastor, taking notes of what he said, or breaking into applause whenever he said something to their liking.



FROM NIGERIA TO THE UNITED STATES

Dan Gilgoff a writer for US News and World Report had the opportunity to speak with Muslim Public Affairs Council (MPAC) executive director Salam Al-Marayati about Muslim-evangelical relations

Were you surprised that Rick Warren agreed to address the Muslim Public Affairs Council?

The Orange County Muslim community was engaged with his church before this year, so we weren't surprised. He was very open and we met with him after various positive interactions and he agreed to speak at our convention.

Would you say that Warren's willingness to engage with Muslims is representative of the wider evangelical world, or is he an anomaly?

We see the same spirit of constructive engagement with other evangelicals, including Chris Seiple [president of the Institute for Global Engagement] and Joel Hunter, who has one of the largest churches in Florida. We have very positive relationships with the Fuller Seminary.

Are you saying the evangelical voices that publicly condemn Islam are in the minority?

There is a vocal group that includes people like Pat Robertson who have been very negative and that has sown enmity between the Muslims and Christians and has dictated the discourse. But it's the same between Christian extremists and Muslim extremists....

Extremists get the attention and disproportionately influence the relationship with the other. So if we have Muslim extremists causing destruction, they get all the attention and the moderates are dismissed. The criticism is that the moderates aren't speaking out enough. We don't know the percentage [of evangelicals] that Robertson or [Focus on the Family founder] James Dobson represents. They're certainly significant but they are two voices. The rise of people like Rick Warren and Chris Seiple and Joel Hunter has changed that in the last 10 years.... It's a much needed and refreshing phase in terms of Christian-Muslim relations that we're in right now.



The more enmity there is between Christians and Muslims, the more the argument that religion is irrelevant is going to become a reality among Americans. There is a need for religion in terms of peace making and dealing with poverty and in dealing with not only the economic crisis but also the spiritual crisis. We need to keep religion relevant.

How do Muslim relations with American evangelicals compare with their relations with other religious traditions?

The other two groups are Catholics and Jews. We have more of a history and have made more advances but have more challenges. We've learned in those experiences that the dialogue must have a social goal. If we go back to theology, there is nothing achievable, nothing to gain. There must be a social commitment with the goal of benefiting society... it's up to God to decide in the next life who's right and wrong.



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In mid 2011 a sudden wave of Chrislam initiatives broke out across a number of Christian denominations within the United States (mainly Presbyterian, Congregational, Methodist, Catholic and Episcopal (name of the Anglican Church in the Americas) churches.

For instance, Memorial Drive Presbyterian Church in Houston along with Christian communities in Atlanta, Seattle, and Detroit initiated a series of sermons that were designed to produce an ecumenical reconciliation between Christianity and Islam. In addition to the sermons, the Sunday school lessons centred on the teachings of the Prophet Mohammad.

"In 2001, like most Americans, we were pretty awakened to the true Islamic presence in the world and in the United States,"

says Jon Stallsmith, the outreach minister at Grace Fellowship.

"Jesus says we should love our neighbors. We can't do that without having a relationship with them."

Stallsmith maintains that a rapprochement between Muslims and Christians can be achieved by the fact that Jesus is mentioned twenty-five times in the Quran.

Additionally a new group called Faith Shared is now spearheading the move to merge Christianity with Islam, Faith Shared asks houses of worship across the country to organize events involving clergy reading from each other's sacred texts. An example would be a Christian Minister, Jewish Rabbi and Muslim Imam participating in a worship service or other event.



In a statement on their website the groups says

Suggested readings are provided from the Torah, the Gospels, and the Qur'an, but communities are encouraged to choose readings that will resonate with their congregations. Involvement of members from the Muslim community is key.



We will also provide suggestions on how to incorporate this program into your regular worship services. And we will assist local congregations in their media and communications efforts.

While there is a strong preference for all of the events to happen on the same day, a number of congregations held interfaith services in January and February giving us wonderful examples of how communities can come together in support and fellowship. We will be posting photos, sample programs and audio files from these services.

Tensions around Islam in America have erupted throughout the country in the past year, leading to misconceptions, distrust and in some cases violence. News stories on the rising tide of anti-Muslim bigotry and violence abound, with graphic and often searing images of the antagonists, the protagonists and the battlegrounds where they meet. All too often, media coverage simplistically pits Muslims against would-be Qur'an burners, neglecting any substantive representation of where the majority of Americans actually stand: a shared commitment to tolerance and freedom. We are committed to ensuring that the storyline changes dramatically in 2011 by helping to create an environment of mutual understanding and respect for each other's faith traditions."

This project will create opportunities across the United States for faith communities to strengthen ties with each other. We will counter the misperception, including in the Arab and Muslim worlds, that the United States is a nation defined by the widely covered images of the marginal few who would burn a Qur'an, rather than by a proud and longstanding tradition of religious freedom, tolerance and pluralism

CHRISTIANITY AND INTERFAITH



In the Christian church, the term “interfaith dialogue” often referred to evangelism programs created to reach out to other cultures with the gospel message. Today, however, the term is a bit more pluralistic in nature, and suggests embracing members of other religions for the purpose of finding common ground in the values and goals we share.

Interfaith dialogue isn’t actually new. In the 16th century A.D. Emperor Akbar the Great for example, encouraged tolerance in Mughal, India, a diverse nation with people of various faith backgrounds. In the early 20th century interfaith dialogue started to take place between the Abrahamic faiths: Christianity, Judaism, Islam and Bahai. And in 1965, the Roman Catholic Church issued the Vatican II document, *Nostra Aetate*, instituting major policy changes in the Catholic Church's policy towards non-Christian religions. The InterFaith Conference of Metropolitan Washington was

created in 1978, bringing together 11 historic faith communities to promote dialogue, understanding and a sense of community among persons of diverse faiths. And most recently, a group called The Interfaith Youth Core, formed by Eboo Patel, a proclaimed Muslim, introduces relationships based on mutual respect and religious pluralism.

This form of interfaith dialogue is also finding its way into some Christian churches, as those congregations work side by side with other religions on community projects and relief programs for the poor. According to Pastor Ken Silva, vice-president of Evangelism Explosion North America, a ministry that trains people how to share their faith in Christ, this could be a great opportunity for sharing the gospel.

“We need to bless others and that includes all mankind who are created in God’s image, there is god-stuff in everyone. We all need common ground. In the context of interfaith dialogue, love people, show an interest and ask permission to share. Not from the standpoint of confrontation, but sharing ‘why I believe.’ More as personal disclosure and not debate.”

SHAKY GROUND

Of course a great deal of debate has risen in the church on the issue of interfaith dialogue, mostly due to those who, in their desire to create harmony among various religions, are willing to compromise the essentials of their own faith. One such document accused of doing just that was *A Common Word Between Us and You*, a letter signed by 138 religious leaders agreeing on the two things that Islam and Christianity have in common. One excerpt from the document reads:

“The basis for this peace and understanding already exists. It is part of the very foundational principles of both faiths: love of the One God, and love of the neighbour. These principles are found over and over again in the sacred texts of Islam and Christianity. The Unity of God, the necessity of love for Him, and the necessity of love of the neighbour is thus the common ground between Islam and Christianity.”

But do we really share those foundational beliefs? One theologian taking offense to the letter was John Piper, pastor of Bethlehem Baptist Church in Minneapolis, Minn., and founder of Desiring God Ministries. Pastor Piper chastised several Protestant leaders for signing a document that, in his opinion, is disingenuous. In his reproof posted on Youtube.com he states, “When we speak of the love of God and even quote a verse from 1 John 4, and don’t take into account the very next verse where the love of God

CHRISTIANITY AND INTERFAITH

that sustains us Christians is the love of God that sent the Son, Jesus Christ, into the world as the propitiation for our sins, we are not being honest. They do not believe in the God we believe in. To talk in vague terms as though the love of God is a common standing place is to deceive, to be unclear at best. Jesus was clear; if you reject me you reject the one who sent me."



Besides the Muslim faith, Christians may face similar challenges deciding how to find common ground with other religious groups joining the interfaith dialogue. Don Frew, who serves on the board of the directors of the Interfaith Center at the Presidio in San Francisco, and is the National Interfaith Representative from Covenant of the Goddess, one of the largest and oldest Wiccan religious organizations, writes in their online newsletter, The Witches Voice Inc. "Interfaith work is, in my opinion, the best hope for the future of the Earth. Neopagans, especially many from the Covenant of the Goddess, are active at the heart of the global interfaith movement. This is our opportunity to be part of the change we wish to see."

Interfaith dialogue could also prove difficult when conversing with other groups that may claim devotion to the Christian faith like The Gay Christian Network, a nonprofit ministry which challenges biblical authority because it supports unrepentant Christians worldwide who have chose to be lesbian, gay, bisexual or transgender.

Yet, Pastor Silva believes that being a part of interfaith dialogue doesn't mean Christians have to compromise their own beliefs or change the gospel message. "Jesus never did that. You can love people, even immoral people, and not compromise your commitment to the truth. It's important to maintain our moral integrity in the world in which we interact."

ACTS OF SERVICE

Service projects are often the driving force behind interfaith dialogue as both religious and non-religious groups work together to solve some of the world's most challenging problems. Perhaps one of the most famous is the One Campaign (now merged with DATA) founded by 11 organizations, which included

CHRISTIANITY AND INTERFAITH

Bread for the World, International Medical Corps and World Vision. The organization, receiving a \$3 million grant from the Bill and Melinda Gates Foundation, unites Americans of all beliefs to help raise public awareness about the issues of global poverty, hunger and disease in the world's poorest countries.

Additionally, many states throughout the country have formed their own interfaith ministries in order to address the needs of local communities, none of them requiring adherence to any particular faith or doctrine.

At the local level, many churches are teaming with nonreligious relief programs that serve their community in the form of homeless shelters, children's services and food programs. Jeremiah Fair, college pastor of Crossroads Church in Turlock, Calif., regularly leads members on community service projects alongside people from all religious walks of life. Pastor Fair believes there are many evangelistic opportunities working side by side with people of different religious backgrounds, and may in fact expose Christian believers, who haven't taken outreach very seriously, to a lost and perishing part of our culture.

"The only way I can be an effective witness is to respect other people and their beliefs. I think this is going to make us more authentic; we don't get to pretend anymore. If you're going to follow Jesus you have to be serious, it's not just something that's part of our culture."

COMMISSION

Still, the challenge lies before us. How can the church join hands with those who may in fact despise our foundational beliefs? And how will those groups respond when we refuse to validate behavior the Scriptures overtly condemn?

Of course something that transcends all cultural differences is the love of God for a fallen mankind. People loved to be around Jesus. He attracted people of all backgrounds from Gentiles and Jews, to those involved in the occult. Some came for healing, others seeking answers to tough questions. Regardless, Jesus didn't turn anyone away. He came that none should perish, promising eternal life to those who believed.

Pastor Silva believes that message needs to be part of the interfaith dialogue. "Let's not forget what our call really is. If you don't share the truth of salvation, have you really loved your neighbor?"

However whilst this is true there still needs to be protective covering and a line of separation to ensure the integrity of the Christian Faith and the Augustine principle is one such concept that helps to contextualise how Christians should respond to such a controversial matter. "In the essentials, unity (no compromising on the essentials of our faith which is based on the doctrine of Christ), in the non essentials, liberty (the freedom to work with other groups on issues that do not impact the essentials of the faith) and in all things charity (whatever we do whether agreeing or disagreeing, it must still be done with a spirit of love)".



SEEKING COMMON GROUND

One of the common questions concerning the prophecies of a coming one-world religion is this: "If the coming one-world false religion is characterized by tolerance and diversity how will the Muslims integrate into this system especially a system which will also include apostate Christianity."

For thousands of years there has been an ongoing struggle between Islam and Christianity from the time of the early crusades in Jerusalem up until the twenty first century where the Holy Jihad against the "so called" Christian West and Christian Zionism shows no sign of stopping.

How can a religion which is so monotheistic, self exclusive and intolerant of the idea that Jesus Christ is the Son of God coexist within a religious framework that includes what it describes as the religion of the Great Satan.

For decades this question would have puzzled most bible prophecy scholars. Understanding how other major world religions such as Buddhism and Hinduism would fit into such a global religious initiative is far easier to understand where such religions believe there are many paths to God.

However over the last decade there has been some monumental shifts within Islam which could open the door to understanding how this could happen.



King Abdullah of Saudi Arabia has been planning for years to find a way to unite the world's major religions in an effort to help foster peace, and believes a new international organization to be housed in Vienna, Austria will help make that dream a reality. As the institution was officially founded some Christians have pointed to interpretations of biblical prophecy about the emergence of a one-world religion many believe precedes the return of Jesus Christ

Saudi Foreign Minister Prince Saud al-Faisal, Austrian Foreign Minister and Vice Chancellor Michael Spindelegger and Spanish Foreign Minister Trinidad Jimenez Garcia-Herrera were all present to witness the signing of a contract between the three nations in which they would cooperate in the building and organization of the interfaith center in Vienna. Other high level officials from the three nations were also reportedly in attendance at the treaty signing.



The building, to be called the "King Abdullah Bin Abdulaziz International Center for Interreligious and Intercultural Dialogue," was conceived of by its namesake and mostly financed by the Saudi government. According to media reports the center will be composed of a governing body of 12 representatives, among that number will be representatives from Islam (one each Sunni and Shiite), Christians (one each Catholic, Anglican and Orthodox), a Buddhist, a Hindu and a Jewish representative

"The thesis is valid that world peace cannot exist without peace between the world's major religions,"

Saudi Arabian Foreign Minister Prince Saud al-Faisal said during the signing ceremony in Vienna.



SEEKING COMMON GROUND

The irony is that Saudi Arabia has been known as having one of the worst human rights records in the world as well as being isolated in its Islamic Kingdom. The U.S. State Department's 2010 International Religious Freedom Report found that "freedom of religion is neither recognized nor protected under Saudi Sharia law and is severely restricted in practice.

The report also noted that there were no public non-Muslim houses of worship, and that Christians gathered in secret to worship. Those who leave Islam risk being executed for apostasy.

When asked by reporters about his country's lack of religious freedom, Prime Minister Saud al-Faisal reportedly insinuated that the religious center might influence Saudi Arabia to become more tolerant of other faiths within its own borders.

So why would they try to promote a more tolerant Saudi Arabia? It could be self preservation and an effort to strengthen ally relations in the face of the Arab Spring that is threatening their Kingdom. It could be because they genuinely want to achieve a more moderate and less extreme version of Islam after years and years of brutal rule. Or, perhaps, just perhaps, it is to help the other globalists usher in the One World Religion.

There are other major groups also committed to the unification of world religion. There have been several meetings referred to as a Parliament of the World's Religions, most notably the World's Parliament of Religions of 1893, the first attempt to create a global dialogue of faiths.



The event was celebrated by another conference on its centenary in 1993. This led to a new series of conferences under the official title "Parliament of the World's Religions".



The most recent Parliament was in Australia who hosted the 2009 Parliament of the World's Religions. The 2009 Parliament took place December 3 through December 9. Over 6,000 people attended the Parliament.

The Melbourne Parliament addressed issues of aboriginal reconciliation. The issues of sustainability and global climate change were explored through the lens of indigenous spiritualities. Environmental issues and the spirituality of youth were also key areas of dialogue.

The Council for a Parliament of the World's Religions suggested that the Melbourne Parliament would "educate participants for global peace and justice" through exploring religious conflict and globalization, creating community and cross-cultural networks and addressing issues of religious violence.

It supported "strengthening religious and spiritual communities" by providing a special focus on indigenous and Aboriginal spiritualities; facilitating cooperation between Pagan, Jewish, Christian, Bahai, Jain, Muslim, Buddhist, Sikh and Hindu communities; crafting new responses to religious extremism; and confronting home-grown terrorism and violence.

The next parliament is due to take place in Brussels, Belgium in 2014.

WORLD PARLIAMENT OF RELIGION

BRUSSELS

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FURTHER INSIGHT ON NIGERIAN CHRISLAM

The following report by De Sam Lazaro of Religion and Ethics Newsweekly provides further insight into the growth of Chrislam in Nigeria.

Chrislam as a religion originated in Lagos, Nigeria.

Approximately half of the population profess some form of Christian belief whilst the other half are Muslim. In addition to widespread corruption and socio-economic problems, there has been a history of hostility and bloodshed. **Chrislam's advocates therefore seek to emphasize the similarities between the two faiths in an effort to unite the worshippers and bring a cessation to the conflict.**



Pastor Shamsuddin Saka was formerly Muslim, though when he returned from a hajj pilgrimage to Mecca almost two decades ago, as he was praying and lying down, he believed the Lord told him to “Make peace between Christian and Muslim”.

DE SAM LAZARO: Roughly half of Nigeria’s 140 million people are Muslim; the other half profess some form of Christianity. It’s been a political fault line over the years, and tensions have often erupted in deadly violence. Just last November, more than 300 people were killed in the town of Jos.

Pastor SHAMSUDDIN SAKA (Chrislam Minister, speaking at service): Listen to me. I want you to realize that Abraham had many children.

DE SAM LAZARO: But the 1,500 or so practitioners of what their preacher calls Chrislam see no religious fault line between the two faith groups. Shamsuddin Saka — he’s called Prophet — tells his audience they are all children of Abraham through Judeo-Christian tradition and through Islam.

Pastor SAKA: Abraham is the father of Christianity, the father of Islam. So why the Christians and Muslims are fighting?

DE SAM LAZARO: Saka was born Muslim, and it was after returning from a hajj pilgrimage to Mecca that he was inspired — he says instructed by God — to launch his new ministry

Pastor SAKA: That was about 19 years ago. Then there is a lot of people killing themselves in Nigeria 19 years ago. So I was praying and lying down and the Lord told me, “Make peace between Christian and Muslim.”

DE SAM LAZARO: He said he’s written letters to political leaders and traveled to affected areas when religious violence has broken out, urging reconciliation around common beliefs. But Saka’s most visible impact is in his immediate neighborhood, where he has brought the faiths together in a blended liturgy. It begins each Sunday morning with Quranic prayer in an open floor space that, like a mosque, has no pews. These then give way to prayer with the congregation seated in chairs — well, sometimes seated.

DE SAM LAZARO: This prayer is intense, a trance-like frenzy similar to a Pentecostal Christian service. It climaxes by a sermon from Saka that on this day took almost two hours.

Pastor SAKA (speaking at service): Alleluia!

CONGREGANTS: Alleluia!

DE SAM LAZARO: As different as Christianity and Islam are, there is some common ground.

Dr. ISHAK AKINTOLA (Lagos State University): The Bible, you know, concentrates on teachings of love, that’s what Jesus says in Mathew chapter 5, that you love your neighbor and you even love your enemy. Now you find the Quran saying exactly the same thing.



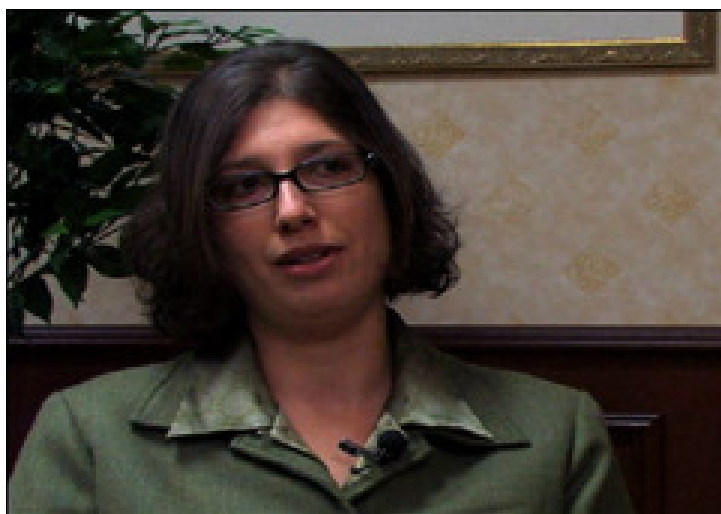
FURTHER INSIGHT ON NIGERIAN CHRISLAM

DE SAM LAZARO: The Quran says the same thing?

Dr. AKINTOLA: Yes, yes. “Pay evil back with goodness.” If you do that, those who used to hate you before, those who are your enemies before will so become your friend. So the Bible [and] Quran say the same thing.

DE SAM LAZARO: Islam was brought here by Arab traders 10 centuries ago, Christianity by European colonization starting in the 15th century. Each has been interpreted and adapted to local needs and customs. That’s noteworthy in the way Islam is sometimes practiced here, free of the rigid dogma often associated with it.

Dr. MARA LEICHTMAN (Assistant Professor, Department of Anthropology, Michigan State University): According to Islam, the Prophet Muhammad was the final prophet but certainly not the only prophet, and they believe in Jesus and all of the other prophets of Judaism and Christianity that came before the Prophet Muhammad. So it’s nothing foreign to a Muslim to believe in Jesus, to pray to Jesus or some of the other prophets, to light a candle for the Virgin Mary, for example, as I’ve experienced Muslims do in churches in Senegal. They believe, in some cases in Africa and various African countries, in what I call “spirituality without boundaries.”



DE SAM LAZARO: In a land where spirituality is a dominant force in people’s lives, she says economic hardships may also push people to try new ideas. Nigeria has vast oil wealth but only a few have benefited. Per capita income is about \$85 a year, for example, and life expectancy a mere 45 years

Dr. LEICHTMAN: If they’re poor, if they’re suffering from HIV AIDS, if they’re trying to understand a changing political situation, finding a new religion is one way of coping with the situation, of looking for new leadership of trying to have control on their own through prayer, through different rituals of something that may not necessarily be controllable.

DE SAM LAZARO: Many who come to Chrislam are praying for what Saka calls deliverance — from illness, for example. Cawakalit Adecunji, who was born Muslim, came to Chrislam 15 years ago when she couldn’t have children.

CAWAKALIT ADECUNJI (through translator): I now have children. I came and saw that miracles are performed here. Those who didn’t have children have children. Those who are lame are walking, and the blind are seeing now.

DE SAM LAZARO: At the service, there are petitions for miracles of health and wealth — or at least improved finances

Pastor SAKA (speaking at service): Delay is not denial

DE SAM LAZARO: Delay is not denial, Saka tells his congregants, as he urges prayer and patience. Some people do come up to testify to miracles in their lives — a child conceived or a business deal. Such “deliverance” is mostly associated with some Christian churches, but Saka says it’s not foreign to Islam.

Pastor SAKA: Islam is a religion of peace, of love, of miracles. When you’re talking about miracles, Islam is a miracle itself. The founding of the Quran itself is a miracle.

DE SAM LAZARO: And congregants have taken to heart Saka’s message that to get back one must first give, but he denies that he personally benefits from these gifts. In this milieu of extreme haves and have-nots, Saka insists he always had.

Pastor SAKA: Listen to me, I’m a millionaire before my call. You know, we don’t collect much money. We collect 50, 10 naira, 20 naira. And this money — this is not my only source of income.

THE FALSE PROPHET

It would probably do some good to end this edition with some justification as to why there is inference in regards to a coming one world religion. Revelation 17 and Johns vision of the great whore is normally used as the main basis for an end time religious system but another passage of scripture which is referred to is Revelation 13.



Revelation 13:11-13 makes reference to an individual that will accompany the Antichrist commonly referred to as the false prophet.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,"

In fact in Revelation 19 at the final phase of the battle of Armageddon when Jesus Christ makes his physical return to earth, the bible makes mention how the False Prophet along with the Antichrist will be cast into the lake of fire and brimstone (Gehenna) forever.

There are some interesting references that the Bible makes regarding the characteristics of the False Prophet.

1. Even though he has horns like a lamb, he speaks as a dragon
2. He is able to replicate all the miraculous activities that the Antichrist is able to do
3. His main role is to act as the marketing agent for the Antichrist
4. His main activity is the demonstration of deceptive miracles
5. He is the chief enforcer of the implementation of the mark of the beast

Historically bible prophecy commentators have been quick to assume this will be a religious leader mainly because of the weighted references to miracles and wonders and its relation to Matthew 7:22 where Jesus describes that not all who performed miracles in the name of Jesus would be granted entry to heaven.

Furthermore his title as "prophet" again denotes a religious influence.

However at Rema Marketing we believe there could be an additional angle. Deception, lying signs and wonders can also be triggered by technology, especially technology that remains hidden from the mainstream. As we will cover in more detail in coming weeks there has been a significant amount of development in the area of hidden and secret technologies which have the ability to cause mass deception on a grand scale. The merging of human technology with the paranormal and information relayed from the spirit world creates a precedent for the unleashing of technologies that could take deception to a whole new level.

Furthermore the False Prophet will also be involved with the commercial element of the final one world government as far as buying and selling is concerned. Again the elements here in regards to "the mark" seems to denote the involvement of science in regards to the microchip and the incredible technology behind the development of chips more powerful than computers yet small enough that a human eye would not be able to see it.

The combination of religion, technology and finance makes the False Prophet an extremely dangerous player in the end times and justifies that he is more than just simply a leader of a religious movement.