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Is Ecumenism Biblically Possible? A Critical Evaluation of The Biblical Basis from A Seventh-Day Adventist Perspective

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Abstract: *The modern ecumenical movement seeks greater unity, cooperation, and fellowship among Christian churches. Its theological appeal is often grounded in Jesus' prayer "that they all may be one" (John 17:21), Paul's appeal for believers to preserve "the unity of the Spirit" (Eph. 4:3), and the New Testament portrayal of the church as one body in Christ. Yet significant biblical passages also warn against false teaching, spiritual compromise, and associations that undermine fidelity to revealed truth. This paper critically examines the biblical foundations commonly employed in support of ecumenism and evaluates them from a Seventh-day Adventist perspective. The paper argues that the New Testament supports Christian unity, but not unity detached from truth, doctrine, holiness, mission, and allegiance to Christ. Consequently, a distinction must be made between biblical ecumenism as Christ-centered cooperation, fellowship, witness, and practical service and institutional or doctrinal ecumenism that seeks unity through minimizing substantive theological differences. Seventh-day Adventist theology provides substantial biblical grounds for dialogue, cooperation, religious liberty, humanitarian service, and respectful relationships with other Christians, while simultaneously placing boundaries around ecclesial merger and theological compromise. The paper concludes that ecumenism is biblically possible only when unity is understood as unity in Christ, through truth, under Scripture, and for mission, rather than organizational uniformity.*

Keywords: *Ecumenism, Seventh-day Adventism, biblical theology, ecclesiology, mission.*

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I. INTRODUCTION

One historic development in contemporary Christianity is ecumenism. Generally assumed, the ecumenical movement pursues greater fellowship, cooperation, understanding, and, in some expressions, visible unity among Christians separated by denominational, theological, historical, and institutional divisions.[1] Its fundamental concern is not difficult to understand. Christianity exists in numerous ecclesial and confessional traditions, despite the New Testament's vision of Christian unity expressed in Paul's confession of "one Lord, one faith, one baptism" (Eph. 4:5).[2] The question, therefore, is whether such division is compatible with the New Testament vision of the church.

The subject is exceptionally crucial for Seventh-day Adventists. As an end-time movement, the Adventist Church sees itself as raised to proclaim an end-time message centered on Christ Jesus, the judgement, the commandments of God, the faith of Jesus, and the second coming.[3] Historically, this self-understanding has

[1] Peter Obeng Manu and Kenneth Oppong, "The Ecumenical Movement and the Challenge of Roman Catholicism," *Pan-African Journal of Theology*, 2(2) (2023), 131-132.

[2] World Council of Churches, "Called to Be the One Church," adopted by the Ninth Assembly of the World Council of Churches, Porto Alegre, Brazil, February 2006, paras. 1–2, 5, 9, accessed September 28, 2026, https://www.oikoumene.org/resources/documents/called-to-be-the-one-church-as-adopted?

produced carefulness concerning movements that seem to lessen doctrinal differences. Nevertheless, Adventist theology also upholds that the church is one body and that believers from every nation, culture, and people belong to Christ.[4] The General Conference has clearly indicated that the Adventist Church has not espoused a formal authorized position regarding the ecumenical movement as such, though it has articulated both appreciation for legitimate Christian cooperation and hesitations regarding certain ecumenical undertakings.[5]

The main subject of this paper is, thus, not simply whether Christians should be united. Scripture evidently answers that question affirmatively. Rather, the more difficult question is: What kind of unity does the Bible require, and does that unity correspond to the objectives and structures of contemporary ecumenism? This paper argues that biblical unity is both possible and necessary, but biblical unity cannot be separated from biblical truth, holiness, mission, and fidelity to Christ. Thus, the biblical basis for ecumenism depends fundamentally on how ecumenism is defined. Cooperation among Christians in proclaiming Christ, defending religious liberty, serving humanity, and addressing social problems can be biblically justified. However, an understanding of ecumenism that requires the suppression of doctrinal truth or the abandonment of distinctive biblical convictions cannot be justified simply by appealing to Christian unity.

This study employs a qualitative historical and biblical-theological methodology. The historical approach traces the emergence, development, and diverse expressions of ecumenism within Christianity and provides the context necessary for understanding contemporary ecumenical thought. The biblical-theological approach critically examines key biblical passages concerning Christian unity, truth, fellowship, holiness, mission, and separation from error. These biblical principles are then evaluated from a Seventh-day Adventist theological perspective, using relevant Adventist statements and theological literature. This combined methodology is appropriate because the study investigates both the historical development of ecumenism and its biblical legitimacy, while distinguishing genuine Christian cooperation from theological compromise.

II. DEFINING ECUMENISM AND THE QUESTION OF BIBLICAL POSSIBILITY

The word ecumenism derives from the Greek *oikoumenē*, commonly associated with the inhabited world.[6] In modern Christian usage, it refers principally to efforts toward Christian unity and cooperation. The contemporary movement encompasses different models, ranging from informal relationships and practical cooperation to theological dialogue and the pursuit of institutional or sacramental unity.[7] This diversity is important because "ecumenism" is not a single phenomenon. Nicholas P. Miller distinguishes between what may be called a positive ecumenism, involving practical fellowship and cooperation among Christians, and a more problematic form that seeks doctrinal or institutional unity by minimizing theological differences.[8] This distinction provides an important framework for Adventist reflection.

Bert B. Beach similarly observes that the ecumenical movement has produced positive developments, including improved interchurch relations, greater understanding, religious-liberty advocacy, and cooperation in addressing social concerns. Yet he also identifies concerns relating to doctrinal compromise and the possible weakening of Adventist identity.[9] Consequently, the question "Is ecumenism biblically possible?" cannot be answered responsibly with a simple yes or no. It requires a more precise question: Which form of ecumenism is

[3] Ministerial Association, General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe: A Biblical Exposition of Fundamental Doctrines,* 2nd ed. (Silver Spring, MD: Ministerial Association, General Conference of Seventh-day Adventists, 2005), 181.

[4] General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual*, 19th ed. (Silver Spring, MD: Secretariat, General Conference of Seventh-day Adventists, 2015), **167**.

[5] General Conference of Seventh-day Adventists, "Ecumenical Movement," June 27, 1985, General Conference of Seventh-day Adventists, accessed September 29, 2026, https://gc.adventist.org/documents/ecumenical-movement/.

[6] Manu and Oppong, "The Ecumenical Movement and the Challenge of Roman Catholicism," 130.

[7] World Council of Churches, "Common Understanding and Vision of the WCC," §§2.2–2.8, adopted by the Central Committee of the World Council of Churches, Geneva, September 1997, accessed September 28, 2026, https://www.oikoumene.org.

[8] Nicholas P. Miller, "Adventists and Ecumenism," *Ministry: International Journal for Pastors* 85(4) (April 2013): 17–20.

[9] Bert B. Beach, *Ecumenism: Boon or Bane?* (Washington, DC: Review and Herald Publishing Association, 1974), 314. The work contains a substantial treatment of the history, objectives, and theological implications of the modern ecumenical movement.

being evaluated? The New Testament provides evidence for unity, fellowship, cooperation, mutual recognition, and common witness. It also provides evidence for doctrinal boundaries, separation from false teaching, and resistance to compromise. A biblical theology of ecumenism must, therefore, offer interpretation for both sets of evidence.

III. BIBLICAL BASIS OF ECUMENISM: A CRITICAL EVALUATION

The Biblical Imperative for Christian Unity

Jesus' Prayer for Unity: John 17:20-23

The strongest biblical text supporting Christian unity is Jesus' prayer in John 17. Jesus prayed: "That they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us" (John 17:21). This prayer demonstrates that Christian unity is not an optional ecclesiastical ideal. It belongs to Christ's explicit concern for His followers. The purpose of this unity is also missional: "that the world may believe that You sent Me" (John 17:21). Nevertheless, the nature of the unity Jesus requests requires careful attention. Jesus does not pray for an abstract institutional unity. His model is the relationship between the Father and the Son. Unity is relational, spiritual, and purposeful. Furthermore, Jesus places His prayer for unity within a context dominated by revelation and truth. Immediately before praying for the unity of His disciples, He says, "Sanctify them by Your truth. Your word is truth" (John 17:17).

The relationship between verses 17 and 21 is theologically significant. Unity is not presented as an alternative to truth. Rather, the disciples are sanctified by truth, and within that sanctified community Christ prays for unity. Ángel Manuel Rodríguez, an Adventist theologian, therefore argues that Adventists should not reject Christ's prayer for unity but should understand unity as something that must remain consistent with biblical truth.[10] Thus, John 17 provides a powerful biblical foundation for Christian unity but does not establish the principle that doctrinal truth should be sacrificed for organizational unity.

Ephesians 4:1-6: Unity of the Spirit

Paul's teaching in Ephesians 4 provides another foundational text. He appeals to believers to be: "endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Paul immediately identifies seven elements associated with this unity: "one body and one Spirit … one hope … one Lord, one faith, one baptism; one God and Father of all" (Eph. 4:4-6). Christian unity therefore has doctrinal and theological content. It is not merely agreement to cooperate. The church is one because there is one Spirit, one Lord, one faith, and one God. Interestingly, Paul does not continue by advocating absolute uniformity. Instead, Ephesians 4:11-16 describes diverse ministries and gifts within the one body. Christian unity therefore allows diversity while maintaining a common theological center.

This principle is highly relevant to ecumenism. The biblical model is neither fragmentation nor enforced uniformity. It is unity in essential theological realities accompanied by diversity of gifts and functions. Walter R. Beach similarly distinguished Christian unity from organizational uniformity. Writing on worldwide Adventist unity, he warned against confusing unity with uniformity and argued that apostolic Christianity permitted significant individuality while maintaining a common faith and commitment to Christ.[11] This distinction is important for ecumenical theology because it suggests that visible differences among Christians do not, by themselves, make meaningful Christian cooperativeness impossible.

The Church as One Body

Paul's metaphor of the body provides another important foundation for evaluating ecumenism. In 1 Corinthians 12:12-27, Paul states that the body is one even though it has many members. The church contains diversity without ceasing to be one. This metaphor challenges two opposite errors. First, Christians cannot legitimately use denominational differences as justification for hostility, contempt, or isolation. Second, unity does not require the elimination of every distinction. The theological principle may be expressed as unity without uniformity.

Seventh-day Adventist Fundamental Belief 14, "Unity in the Body of Christ," reflects this biblical understanding. It describes the church as one body with many members from every nation, culture, and people,

[10] Ángel Manuel Rodríguez, "Adventists and Ecumenism," *Ministry: International Journal for Pastors (*December 2003), 5-6. Rodríguez argues that Adventists are not opposed to Christ's prayer for unity but understand biblical unity as unity grounded in Scripture and truth.

[11] Walter R. Beach, "Preserving Unity Worldwide," *Adventist Review* 156, no. 44 (November 1, 1979), 4–6.

united through the Spirit and the revelation of Jesus Christ in Scripture.[12] The Adventist position therefore does not regard denominational or cultural diversity as inherently incompatible with Christian unity. The key question, therefore, is whether theological differences involve secondary issues on which Christians may legitimately disagree or fundamental truths that define the gospel and Christian mission. The New Testament does not give every disagreement the same level of importance. In Romans 14, Paul shows that believers may hold different convictions on certain matters and still remain in Christian fellowship. In Galatians 1:6-9, however, Paul responds strongly to teachings that he believes distort the gospel itself. Biblical unity, therefore, does not require agreement on every issue, nor does it permit every theological difference to be ignored. It requires careful discernment between differences that Christian fellowship can accommodate and differences that threaten the essential message of the gospel.

The Jerusalem Council a s a Model

Acts 15 offers an especially valuable precedent. The early church faced a serious theological disagreement concerning circumcision and the inclusion of Gentiles. The apostles did not simply declare that disagreement was irrelevant because unity was more important. Instead, they studied the issue, listened to testimony, examined Scripture, and sought the guidance of the Holy Spirit. The resulting decision produced greater unity precisely because the church confronted the theological issue rather than suppressing it.

Acts 15 therefore provides a model for ecumenical dialogue. Christian unity can be strengthened through honest theological engagement. Dialogue need not mean surrender. Neither does maintaining doctrinal conviction necessarily require hostility toward those who disagree. This is especially relevant to Adventism. Adventist participation in conversations with other Christians can serve legitimate purposes when dialogue clarifies misunderstandings, encourages mutual respect, and provides opportunities to explain Adventist convictions. Rodríguez observes that Adventists have participated in interchurch conversations and activities, particularly where religious liberty and other shared concerns are involved.[13] The Jerusalem Council thus suggests that unity may be pursued through theological dialogue rather than through avoidance of theological differences.

Biblical Boundaries: When Unity Becomes Compromise

If Scripture supports Christian unity, it also establishes boundaries for that unity. Not every form of cooperation is necessarily faithful to biblical truth. This section therefore examines the biblical boundaries of unity, asking when cooperation strengthens Christian witness and when it may require compromising essential doctrines, biblical convictions, or the distinct mission entrusted to the church.

Warnings against False Teaching

In Galatians 1:6-9, Paul's language demonstrates that not every religious agreement is acceptable. He warns against accepting any gospel different from what the apostles preached, urging believers to remain faithful to the truth of Christ. Paul intensifies the warning by declaring that even if an angel from heaven were to proclaim a gospel contrary to the apostolic message, that proclamation must be categorically rejected. John Stott's reading of Galatians underscores that Paul recognizes only one authentic gospel; a message that alters or contradicts that gospel cannot be treated as a legitimate alternative within Christian cooperativeness.[14] Certainly, Paul's refusal to compromise the gospel in Galatians 2:5 is described as necessary "so that the truth of the gospel might be preserved."[15]

Likewise, 2 John 9-11 warns against supporting teaching that contradicts the doctrine of Christ. Romans 16:17 instructs believers to identify those who cause divisions contrary to apostolic teaching and to avoid them. These passages create an important tension with ecumenical approaches that regard doctrinal agreement as unnecessary or potentially divisive. The New Testament itself recognizes that truth can become a boundary of fellowship. Therefore, it can be asserted that the statement "unity is always good" is biblically inadequate. Unity around error is not a biblical virtue.

[12] General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe,* 205.

[13] Rodríguez, "Adventists and Ecumenical Conversation," 5-6.

[14] John R. W. Stott, *The Message of Galatians: Only One Way*, The Bible Speaks Today (Downers Grove, IL: InterVarsity Press, 1986), 22–27.

[15] John F. Walvoord and Roy B. Zuck, eds., *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1985), 593–95.

Separation and the Call to Holiness

Paul's instruction in 2 Corinthians 6:14-18 has often been applied to Christian separation. Although the immediate context concerns unequal spiritual partnership rather than modern denominational relations, the passage establishes a broader principle: God's people must not enter relationships that fundamentally compromise their identity and fidelity. Similarly, Revelation 18:4 calls God's people to "come out" of Babylon. Within Seventh-day Adventist theology, this passage possesses eschatological significance and contributes to the church's understanding of its distinctive mission.[16] Ellen G. White's interpretation of Christian separation likewise stresses fidelity to truth and warns against religious alliances that compromise biblical principles. In *The Great Controversy*, she connects the final religious crisis with the union of religious powers and emphasizes the importance of allegiance to God's commandments.[17] From an Adventist perspective, therefore, ecumenism must be evaluated in light of ecclesiology and eschatology, not merely interpersonal harmony.

Unity and Truth: A Critical Theological Making

The above reviewed biblical evidence recommends that the relationship between unity and truth is neither "truth without unity" nor "unity without truth." The biblical model may, therefore, be understood as a progressive movement in which truth produces faith, faith fosters unity, and unity strengthens the church's mission. In simple terms: Truth → Faith → Unity → Mission. That is, when believers are grounded in truth, they develop genuine faith; genuine faith cultivates unity among believers; and united believers are better equipped to fulfill the mission of God. In other words, it could be contended that truth establishes the theological foundation of Christian faith. Faith creates communion with Christ. Communion with Christ produces unity among believers. That unity strengthens Christian witness and mission.

When the order is reversed, serious theological problems emerge. If unity becomes the supreme value, Christians may be tempted to redefine or minimize doctrinal truth in order to preserve institutional relationships. Bert B. Beach, a leading Adventist scholar on ecumenism, cautions against precisely such an approach, arguing that New Testament unity is a qualified unity in truth, characterized by holiness, faithfulness, obedience, and genuine fellowship.[18] From this perspective, unity cannot be pursued at the expense of biblical conviction. Conversely, when doctrinal distinctiveness becomes the supreme value without Christian love, believers may develop sectarianism, suspicion, and unnecessary hostility toward other Christians. Adventist theology itself resists such an imbalance. Fundamental Belief 14 describes the church as "one body with many members" and emphasizes that believers share "the same faith and hope" and are called to united witness in Christ. [19]

The New Testament therefore refuses to separate truth from love or unity from faithfulness. Jesus prayed that His followers might be one (John 17:20-23), Paul urged believers to preserve "the unity of the Spirit in the bond of peace" (Eph. 4:3), and the apostles simultaneously defended the integrity of the gospel against false teaching (Gal. 1:6-9; 2 John 9-11). The early church practiced fellowship and shared life (Acts 2:42-47), yet it also confronted doctrinal and ethical error (Acts 15; 1 Cor. 5:1-13). Beach therefore provides an important Adventist corrective to an understanding of ecumenism in which the "scandal of division" becomes more important than the preservation of truth.[20] The appropriate biblical model is neither unity at the expense of truth nor truth pursued without love, but a Christ-centered unity in which truth, holiness, love, fellowship, and mission mutually reinforce one another. In this sense, genuine Christian unity is not uniformity; rather, it is fellowship grounded in Christ and ordered by Scripture.

[16] General Conference, *Seventh-day Adventists Believe,* 192–196.

[17] Ellen G. White, *The Great Controversy* (Mountain View, CA: Pacific Press Publishing Association, 1911), 584–592.

[18] Bert B. Beach, "Seventh-day Adventists and the Ecumenical Movement," Biblical Research Institute, accessed October 5, 2026, https://adventistbiblicalresearch.org/articles/seventh-day-adventists-and-the-ecumenical-movement.

[19] General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe,* 193–202.

[20] Beach, "Seventh-day Adventists and the Ecumenical Movement." Beach argues that the New Testament does not treat ecclesial division as the only or greatest problem, but also recognizes the dangers of heresy, apostasy, and unfaithfulness; he therefore distinguishes legitimate Christian cooperation from organic unity that compromises biblical truth.

IV. ECUMENISM: A CRTICAL ADVENTIST EVALUATION

No Formal Voted Position on Ecumenism as Such

An important point of accuracy is necessary. The General Conference document on Ecumenical Movement states that the General Conference Executive Committee "has never voted an official statement regarding the Seventh-day Adventist relationship to the ecumenical movement as such."[21] This means that it would be historically inaccurate to state categorically that the Seventh-day Adventist Church has an official comprehensive doctrine condemning ecumenism. Rather, the church has developed principles and practices concerning relationships with other Christian bodies. These materials indicate both openness to cooperation and significant reservations about forms of organized ecumenism.[22] The distinction is academically important because it prevents the Adventist position from being reduced to the simplistic statement that Adventists oppose ecumenism.

Appreciation for Christian Cooperation

Adventist policy and practice recognize that Christians from other denominations can sincerely serve Christ. The General Conference document acknowledges that ecumenical activities have contributed to improved interchurch relationships, religious liberty, human rights advocacy, and efforts against racism and social injustice.[23] Similarly, the General Conference statement concerning Roman Catholicism acknowledges the presence of sincere Christians in other denominations and affirms cooperation with bodies seeking to relieve human suffering and uplift Christ.[24] This is consistent with the New Testament's recognition that God can work through believers beyond a particular institutional boundary. Jesus himself told his disciples, concerning another person ministering in his name, "Do not forbid him" (Mark 9:39). Adventist distinctiveness therefore need not require opposition toward other Christians.

The Adventist Concern Regarding Organic Unity

The major Adventist concern arises when ecumenism moves from cooperation toward organic or institutional unity that requires the surrender of distinctive convictions. Bert Beach distinguishes between ecumenism as an agency of cooperation and ecumenism as an agency of organic church unity. He argues that Adventists can cooperate where the gospel is authentically proclaimed and human needs are addressed, while remaining cautious about relationships that might compromise their distinctive witness.[25] This distinction is consistent with the biblical principle that cooperation does not necessarily require complete institutional identity. Paul worked alongside Christians with whom he had disagreements. The Jerusalem Council in Acts 15 demonstrates that the early church could address substantial differences without eliminating all distinctions between Jewish and Gentile believers. Christian cooperation can, therefore, exist without ecclesiastical merger.

V. IS ECUMENISM BIBLICALLY POSSIBLE?

This section seeks to answer this critical question of the paper. Per the discussion done so far, the answer depends on what is meant by ecumenism. If ecumenism means Christian dialogue, mutual respect, humanitarian cooperation, defense of religious liberty, joint service to communities, and cooperation in areas where Christians share biblical convictions, then significant biblical support can be identified. Such cooperation reflects principles found in Scripture: love for one's neighbor (Mark 12:31); doing good to all (Gal. 6:10); pursuing peace (Rom. 12:18); working together in Christian mission (Phil. 1:15-18); hospitality and mutual concern (Rom. 12:13-16); and concern for the poor and suffering (James 1:27). Paul's statement in Philippians 1 is particularly important. Some were preaching Christ from motives that were not entirely pure, yet Paul rejoiced that Christ was being

[21] General Conference of Seventh-day Adventists, "Ecumenical Movement," June 27, 1985.

[22] General Conference, "Ecumenical Movement."

[23] General Conference, "Ecumenical Movement.".

[24] General Conference of Seventh-day Adventists, "How Seventh-day Adventists View Roman Catholicism," April 15, 1997.

[25] Beach, *Ecumenism—Boon or Bane*, 68.

proclaimed (Phil. 1:15-18). This suggests that Christian cooperation and appreciation may sometimes extend beyond institutional boundaries.

However, if ecumenism means the elimination of essential doctrinal distinctions through relativism, compulsory doctrinal compromise, or institutional merger regardless of theological conviction, the biblical basis becomes considerably more difficult to establish. The New Testament never commands the apostles to create one visible administrative institution by eliminating all theological distinctions. Instead, it commands unity in Christ, faithfulness to apostolic teaching, holiness of life, love, and mission. Therefore, biblical Christianity requires unity, but it does not establish institutional uniformity as the necessary form of that unity.

VI. THEOLOGICAL IMPLICATIONS FOR CONTEMPORARY ADVENTISM

Several implications emerge for contemporary Adventism. First, Adventists should reject religious unfriendliness. Distinctiveness does not require disrespect. Adventist relations with other Christians should be characterized by Christian courtesy, fairness, humility, and genuine recognition of Christian faith wherever it is authentically expressed.

Second, Adventists should distinguish cooperation from compromise. Cooperation in humanitarian service, religious liberty, community development, evangelistic initiatives, and other areas of shared concern does not automatically constitute theological compromise.

Third, Adventists should preserve doctrinal integrity. The church's distinctive understanding of Scripture, the Sabbath, the Second Coming, the sanctuary, the state of the dead, the great controversy, and Revelation 14 must not be surrendered merely to achieve external unity.

Fourth, Adventists should pursue dialogue rather than isolation. Dialogue provides opportunities to correct misconceptions, understand other Christian traditions, articulate Adventist convictions more clearly, and identify areas of legitimate cooperation. The General Conference itself has recognized that dialogue with representatives of other churches has produced greater mutual respect and corrected inaccurate perceptions.[26]

Lastly, Adventists should make unity missional. The purpose of Christian unity is not merely institutional harmony. Jesus connects unity with the world's recognition of his mission (John 17:21-23). Adventist engagement with other Christians should therefore contribute to a credible Christian witness rather than merely to ecclesiastical diplomacy.

VII. CONCLUSION

Christian unity is a biblical imperative, grounded in Jesus' prayer, the apostles' teaching, and the practice of the early church. However, Scripture does not present unity as an absolute virtue that supersedes truth, doctrinal faithfulness, or holiness. The New Testament simultaneously calls believers to preserve apostolic teaching, reject false gospels, confront error, and maintain the church's integrity. Genuine biblical unity is therefore unity in Christ, through the Spirit, according to truth, and expressed through love, holiness, and mission. From a Seventh-day Adventist perspective, unity should not be equated with institutional merger or doctrinal compromise. Although the General Conference has not adopted a formal voted position on ecumenism as such, Adventist teaching supports appropriate cooperation with other Christians while preserving theological distinctiveness. Thus, Christians should pursue truthful unity and conscientious cooperation, working together where possible while refusing relationships that require surrendering essential biblical convictions or compromising the gospel.

[26] General Conference, "Ecumenical Movement."

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