

Faith in the Promises

18-Dec-09

Stefan,

You posed the following question:

“Since the MSC teaches that these are the ‘true Christian’ then according to the above as well these are full-scale MSA believers. They are ready to study about the coming king and are the Church Triumphant. It would seem as though these believers would already be very well versed in the doctrine of their coming king. But I can see what you say in the context of the truth of the next verses (concerning the one sitting on the white cloud) opening up at that time 2006. But according to what the Scriptures state: ‘here are they that keep the commandments of God and the faith of Jesus’ and what you concur that they are ‘victorious’ then it would surely seem as though the saints would have achieved their passage in the judgment of the living already and not only not need much if at all further study concerning their coming king nor could they die.” —Wednesday, December 16, 2009 3:33 AM

The study of the “true Christians” as expressed in the 2006, E-mail entitled “Coming in the Clouds”, envelopes the actual work of harvesting, the thrusting in the sickle. For the statement quoted in Rev 14: 12 says, “*here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus,*” then according to your citation, it makes the following comments, “*They are here! Here ready to study about the coming king who is seated on the clouds waiting to conduct the harvest.*” Notice the qualifiers: They are ready to study about the coming king who (1) is seated on the clouds, (2) waiting to conduct the harvest. By virtue that he is seated and waiting manifests that he has not undergone the novel experience of the harvest; yet, he is coronated. This points to a day yet future, a day of his authorization, the day when he actually begins to harvest the first fruits. It is theory turned into reality. Since the “true Christians” already know the theory, as you point out, then their studying efforts are more advanced. That work is different, significantly, than the mere promise that the harvest will take place. Today, we know of that harvest, but only theoretically, then we will need to put our theories into action in harmony with divine assistance. This we must then learn.

Regarding death, God knows the pretenders amongst us. But everyone who is associated with this work and who embraces this light must be fully assured that Father has designed to preserve their life, this they must do instead of agitating themselves looking for reasons to find exceptions to this promise. If perchance one would die, it must be construed in the context of *John four*. The Lord told the woman at the well the things with which she needed to comply to never see death. They are as follows: you must know Jesus, the Gift of God; you must know Christ, Who spoke through Him; you must ask for the fountain (receive its teachings); and you must drink it down. Had the woman known and done these things, like Enoch and Elijah must now do, then she would have never died. Everybody, without exception will be challenged. The doctrine that you easily drink down may cause others to detest it and vomit. My next book may prove this very point. But even with today’s revelations, I have never met a person who, it became clear to me, has not been stung or shocked by some part of the MSA. Those who now abide, apparently, have surrendered all to the Lord as Peter professed in Matt 19: 27. More of this will be addressed in my upcoming book. But why dwell on the negative? Why not walk in the light with the guarantees handed to us, and if something should happen to one in the interim, trust the Lord to then provide for us the understanding? Do not let the devil steal from you your faith by tempting you with fear that Christ

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cannot keep His word. Do not do so, even if you are being tossed and shaken by the most violent storm.

Regarding Satan's claims of any soul whom Christ may pre-empt with death, this question is highly hypothetical and it, hopefully, can be quickly addressed so that real Bible prophecies can be unfolded. Any who are taken in death during the span of the *Three Angel's Messages* are redeemed because their death recompensed for their intentional sins, a thing that Satan has not yet suffered and can never argue against. After all it is the ultimate penalty which none in the universe, except humans on planet Earth, have experienced. Jesus' blood covers their unintentional sins. This was expressed in the Atonement, and I see no need or reason to adjust that doctrine.

Regarding Rev 14: 13. "*And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*" In your question, you became confused because this statement found in verse 13 was placed at the end of the *Three Angel's Messages* and immediately after the patient saints of the prior verse are lauded. I likewise see no reason contained within this statement to make exception to our traditional Adventist understanding. There is no need to presume that the verse must be analyzed in the chronology of its placement in the chapter causing us to assume that it specifically pertains to the patient saints of verse 12. Before you establish an item in a chronological order, you must seek contextual evidence. For example, it is clear that the third angel followed the second. It is not clear that the outpouring of the fire and brimstone described in verse 10 comes before the patient saints emerge even though that revelation is placed two verses before it. Likewise, it should not be assumed that the 144,000 described in verses three through five are installed before the first angel, described in verse six, declares his judgment message. Yet, examine the events beginning with verse 14. Is it not clear that the sickle wheat harvest precedes the sickle grape harvest of verse 18? However, since verse 13 has no corresponding chronological indicator, it suggests that it is a part of a list of items that occur during the time span of the *Three Angel's Messages* of which the author needed to insert. After all, some themes are vertical and others are horizontal. It was fitted in the chapter where it was because Inspiration desired to express many, if not all, of the benefits as well as the punishments to all who respectively embrace or reject it, the appeal of the three messages. This is one of the great challenges of the book of Revelation, fitting together its horizontal and vertical themes. It is the burden of Inspiration and strain of consuming strong meat —all must be mindful to carefully masticate. Often, even in everyday- life, many things happen at once, simultaneously, and then, to the very same person, other things happen chronologically. When writing, they can be expressed in only one way, chronologically. You say the one thing in verse one, and the other in verse two. You can only write a thing, one item at a time. Some may carelessly presume that the order of writing implies an order of chronology. This does not have to be the case; it could be that the author desired to finish one subject before inserting another. It could also be that the author uses parenthetical interruptions; that is, he introduces one subject such as the 144,000, inserts another subject in the middle of his presentation like the *Three Angel's Messages*, then he reverts back to the 144,000 showing their harvest from the cloud. Again, Bible evidence is needed before presuming a Bible chronology. Verse 14 clearly manifests the triumph of the patient saints because they are awaiting the command to harvest; here the context does indeed contain a justification of chronology. But with verse 13, I see no reason to change from our traditional understanding: that the people who died in the *Three-Angel's Messages* are afforded a special blessing. They are graced with a special resurrection to finish their work and receive their kingdom rest. We can understand this without making a connection to another topic, cited in the prior verse, showing the victorious patient saints who keep the commandments and the faith of Jesus. Thus, there is no reason to stress our imaginations, over analyzing the text and assuming that some of the victorious and triumphant saints will die because verse 13 describes a blessing for "the dead which die in the Lord from henceforth". Worse still, there is not reason to take that suspicion to the first derivative and seek to discern Christ's or Satan's advantage or disadvantage in the argument for their souls. The blessing applies to the saints contained within the span of the *Third-Angel's Messages*.

The Mustard Seed Advent, 18-Dec-2009

One day, shortly after Vinnette and I had taken our early-morning walk through the park for exercise, she relayed an experience to me. During the stress of the walk, she was overwhelmed with the fear that she may, at any moment pass out from the exertion and die. Then she expressed to me the remedy which the Lord used to calm her mind against the enemy's attempts to stoke her fears: with every surging step —we challenge ourselves as we walk— she kept repeating the promises of everlasting life given by Christ especially that of John 8: 51. We can never benefit from this promise if we never learn to claim it. 200,000 years from now, you can still be made to fear death. Such fear will only be relinquished by faith. This should be a lesson to all; none are beyond anxiety attacks so long as they ignore the counsel of Christ when He said, "fear not!" As it stands now, I do not look to make any explanations accommodating the potential death of any now associated with this call. My faith and understanding is that all who unite with this message will see it through to the end unless they choose otherwise. What other reason could there be for their calling? If, perchance, there is a reason, let us uncover it when the problem arises. Until then, we should keep our focus on the perplexities that the newly unfolded message presents to us and on the ever narrowing pathway to glory and on the "cords" distended to carry us.

Sincerely,

Derek