

06-07-14

*Mohamed and Human Redemption*

B\_\_\_\_,

Several years ago I sent to you a copy of my book 2.01, *From Beyond the Rivers of Ethiopia my Suppliants*, and you, being of the Islamic faith, in turn sent to me a copy of the Koran. Being my eldest brother, I felt compelled to respectfully keep your book in my library. Yesterday, I returned it to you.

This gesture is not an angry maneuver in an attempt to inflame your spiritual sensitivities. To the contrary, I have grown theologically beyond all Christians and Moslems to the degree that the Koran, as shown below, cannot possibly enlighten me. As stated in an earlier communique', I do indeed agree with the Islamic position that Prophet Mohamed was truly inspired by God and that he in actuality did ascend to heaven, without passing through the grave, as the Islamic world claims. The fact is that, such an acknowledgement hurts —it does not help— their zeal to spread their faith in today's world. Yet, in this concession of mine, I am being very gracious since no Christian would accept the conclusion that the Prophet is in heaven, and only a Davidian Christian would venture so far from traditional Christianity so as to agree with the claim of his prophetic inspiration.

Just as with the real, just so with the spiritual, you cannot feed honey to babies. Accordingly, heaven could not feed the seventh-century, newly-emerged-from-idolatry Mohammedans the richness of theology which the Prophet has learned in the days since his ascension to heaven. The Bible shows, in the book of Revelation, that many others have ascended to heaven and most of the ascended, if not all, were non-“Christians”. Enoch and Elijah are examples. Of course, some have died and then have been resurrected to make that trek; however, contrary to popular Christom mythology, none have ascended as deceased, disembodied spirits (Christians, Jews, and Moslems, et-al are in error in their embrace of that “pagan” teaching). Revelation describes such “saints” who now abide in heaven as people who belong to one of two groups: either the 24 elders or the “four beasts”. The term beast is not pejorative; it is merely a symbolic description of humans from differing quadrants of this planet who abode in different ages. Just as in the game of football, one might say that the Dolphins are playing the Jaguars, and such an expression is a personification to define groups of humans who are engaging each other and is not a reference to literal beasts, the same applies to the Bible deployment of that style of communication —except that the Bible is more precise in its use of iconic expressions.

The bottom line speaks to my return of Mohamed's seventh-century work as depicted in the Koran and my growth beyond that work: It is that all of the saints in heaven now embrace a different theology; it says that they sing a new song. This, by careful analysis, shows that they all have been converted to the ministry of Jesus. In fact, so advanced is their understanding of Jesus' mission that they even have a higher light on it than did *John the Revelator* —this, even though he was the favored disciple of the Lord. Therefore, none need to be insulted because even the most honored Christians, the disciples of the first century, could not, themselves, consume the pure honey of Jesus' work. This is made manifest by the fact that they are on record as explaining to John, in John's own vision of the future, the full efficacy and meaning of Jesus' work. John witnessed a scene to occur in a time after 1844 and in heaven years after his passing to the grave. It was a scene which proves that the Christian faith was to itself grow, a maturation in faith that was so sweet that it would reverse the presumptuous doctrines of babies and cause them to cease from their profusion of tears.

*“4: 1...I will shew thee things which must be hereafter...2...a throne was set in heaven, and one sat on the throne...4and round about the throne were four and twenty seats: and upon the seats I saw*

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*four and twenty elders...6...and round about the throne, were four beasts...5: 4And I (John) wept much, because no man was found worthy to open and to read the book...5and one of the elders saith unto me* (An elder taught John a new dimension of Christology which caused him to cease his needless weeping) *Weep not: behold, the Lion of the tribe of Judah, the Root of David (Jesus), hath prevailed to open the book...6And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain...8And when he had taken the book, the four beasts and the four and twenty elders* (Encompassing all humans in heaven including Mohamed) *fell down before the Lamb, having everyone of them harps...9and they sung a new song, saying, Thou art worthy to take the book...9for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation*” —Rev 4: 1; 5: 4-9.

Only Christians believe in redemption by the blood of the Lamb, Jesus. Yet, it is only when He, in the judicial proceeding which began in 1844, emerged as the only Man who could take the book from Father’s hand and then open it that all in heaven pronounced as appropriate Jesus’ special standing before the Father to likewise become the Legal Focus of our worship—only Jesus, by virtue of His death, resurrection and ascension, was worthy to redeem humanity, a point that even the Father does not dispute. Though Jesus was not seated on the throne for it was the seat of the Highest, it says they all fell, in the very presence of Father to worship Jesus. Most remarkably, John, a first generation Christian did not understand Jesus’ death on Calvary as it applied to humanity’s atonement —such was not revealed until the advanced, Christian ministry of the Adventist Church, the church on earth which began to distribute this honey to the more mature Christian saints (See Rev 10). I have, as evidenced by this very unique and original, Christian analysis, deepened the exegesis of Atonement to manifest, in greatest clarity, how it redeems humanity regardless of their land of origin on earth, their tongue, their nationality. But it must now resound as with trumpet-blast unambiguity that all men in heaven, including Prophet Mohamed, not only have changed their tune, but they also have the harps in hand (Perhaps guitars) to stroke to all of their earth-bound fellows the full melody of their **NEW** song:

“<sup>1</sup>*All to Jesus I surrender, all to Him I freely give; I will ever love and trust Him, In His presence daily live*”

“<sup>2</sup>*All to Jesus I surrender; Humbly at His feet I bow, Worldly pleasures all forsaken; (bless) me, Jesus, (bless) me now*”

“<sup>3</sup>*All to Jesus I surrender; Now I feel the sacred flame. O the Joy of full salvation! Glory, glory to His name*”

“<sup>Refrain:</sup> *I surrender all, I surrender all, All to Thee, my blessed Savior, I surrender all*”.

Hence, the message is indisputable: All who abandon the zeal which governed their faith yesterday, all who truly change their tune, all who genuinely sing this new song untainted with the sleep-inspiring lullabies of their passions yesterday —including Christians— are promised redemption by the blood of the Lamb, Jesus. I say’ even Christians’ because they, like John, need to grow in their faith. The Bible promises “*for God so loved the world that He gave His only begotten son*”; therefore, any Christian who does not embrace the fact that Jesus, merely 2000 years ago, was the *Only Begotten of the Father* —mistaking Him, by use of their old song, for Christ, the God of Abraham, Isaac, and Jacob— cannot receive the benefits of His atoning redemption. Accordingly, unlike *John the Revelator*, they cannot cease their depression, their assignment to incessant weeping. Your book cannot teach this theme in any of its intricacies. So you see, the Koran, the book that Mohamed wrote to enlighten humanity before he —like John— was advanced in his education, could not possibly help me because both he and I now share the same Jesus-redeemed-all-men, theology. I hope that you will receive back the Koran with the grace by which it was sent.

Sincerely,

Derek