

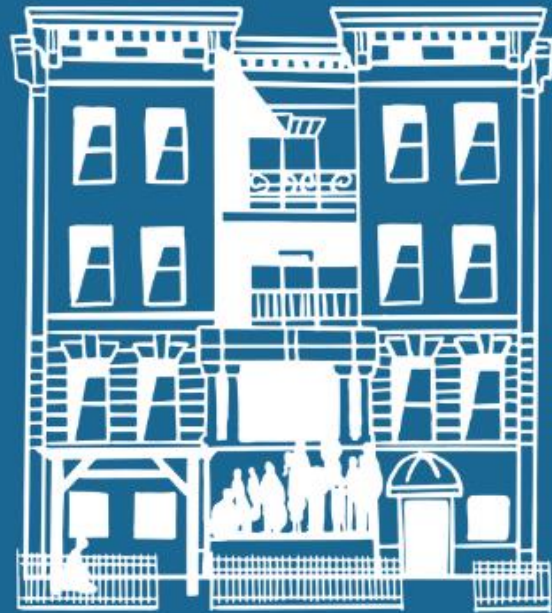
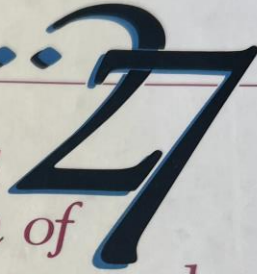
# Survivors Sing

Reflections on Remnant Theology for Contemporary Adventists

A workshop with Kendra Haloviak Valentine

**Seventh-day  
Adventists  
Believe...**

*A  
Biblical  
Exposition of  
Fundamental  
Doctrines*



Christ House  
Washington, D.C.



C E R T I F I C A T E O F

# Baptism

Baptism — symbolizes  
confession of faith in Christ  
adoption into the family of God  
commissioned for service

In harmony with our Lord's command,

was baptized at \_\_\_\_\_

on the \_\_\_\_\_

day of \_\_\_\_\_

, 19 \_\_\_\_\_

and received into the \_\_\_\_\_

Seventh-day Adventist Church

of the \_\_\_\_\_

Conference on the \_\_\_\_\_

day of \_\_\_\_\_

, 19 \_\_\_\_\_

Officiating Minister \_\_\_\_\_

Church Clerk \_\_\_\_\_

## MY COMMITMENT

*Redeem for  
other sins*

*to be Christ  
want us to suffer  
for our sins*

*3  
+*

1. I believe there is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons.
2. I accept the death of Jesus Christ on Calvary as the atoning sacrifice for my sins and believe that through faith in His shed blood I am saved from sin and its penalty.
3. I renounce the world and its sinful ways, and have accepted Jesus Christ as my personal Saviour believing that God, for Christ's sake, has forgiven my sins and given me a new heart.
4. I accept by faith the righteousness of Christ, my Intercessor in the heavenly sanctuary, and accept His promise of transforming grace and power to live a loving, Christ-centered life in my home and before the world.
5. I believe that the Bible is God's inspired Word, the only rule of faith and practice for the Christian. I covenant to spend time regularly in prayer and Bible study.
6. I accept the Ten Commandments as a transcript of the character of God and a revelation of His will. It is my purpose by the power of the indwelling Christ to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord and the memorial of Creation.
7. I look forward to the soon coming of Jesus and the blessed hope when "this mortal shall put on immortality." As I prepare to meet the Lord, I will witness to His loving salvation, and by life and word help others to be ready for His glorious appearing.
8. I accept the Biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church.
9. I believe in church organization. It is my purpose to support the church by my tithes and offerings and by my personal effort and influence.
10. I believe that my body is the temple of the Holy Spirit; and will honor God by caring for it, avoiding the use of that which is harmful; abstaining from all unclean foods; from the use, manufacture, or sale of alcoholic beverages; the use, manufacture, or sale of tobacco in any of its forms for human consumption; and from the misuse of or trafficking in narcotics or other drugs.
11. I know and understand the fundamental Bible principles as taught by the Seventh-day Adventist Church. I purpose, by the grace of God, to fulfill His will by ordering my life in harmony with these principles.
12. I accept the New Testament teaching of baptism by immersion and desire to be so baptized as a public expression of faith in Christ and His forgiveness of my sins.
13. I accept and believe that the Seventh-day Adventist Church is the remnant church of Bible prophecy and that people of every nation, race, and language are invited and accepted into its fellowship. I desire to be a member of this local congregation of the world church.

*I think he is coming soon*

Name \_\_\_\_\_

Date \_\_\_\_\_

Address \_\_\_\_\_

## **Belief #13 – The Remnant and its Mission**

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Dan. 7:9-14; Isa. 1:9; 11:11; Jer. 23:3; Mic. 2:12; 2 Cor. 5:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Rev. 12:17; 14:6-12; 18:1-4.)



“By the Waters of Babylon,” by James Tissot (1836-1902)

“By the Rivers of Babylon,” by Gebhard Fugel (1920)





“By the Waters of Babylon” by  
Arthur Hacker (1858-1919)

Eduard Bendemann  
(1811-1889)





Tensions within current remnant theology...

- (1) The delay of the Second Advent
- (2) The paradox of church growth

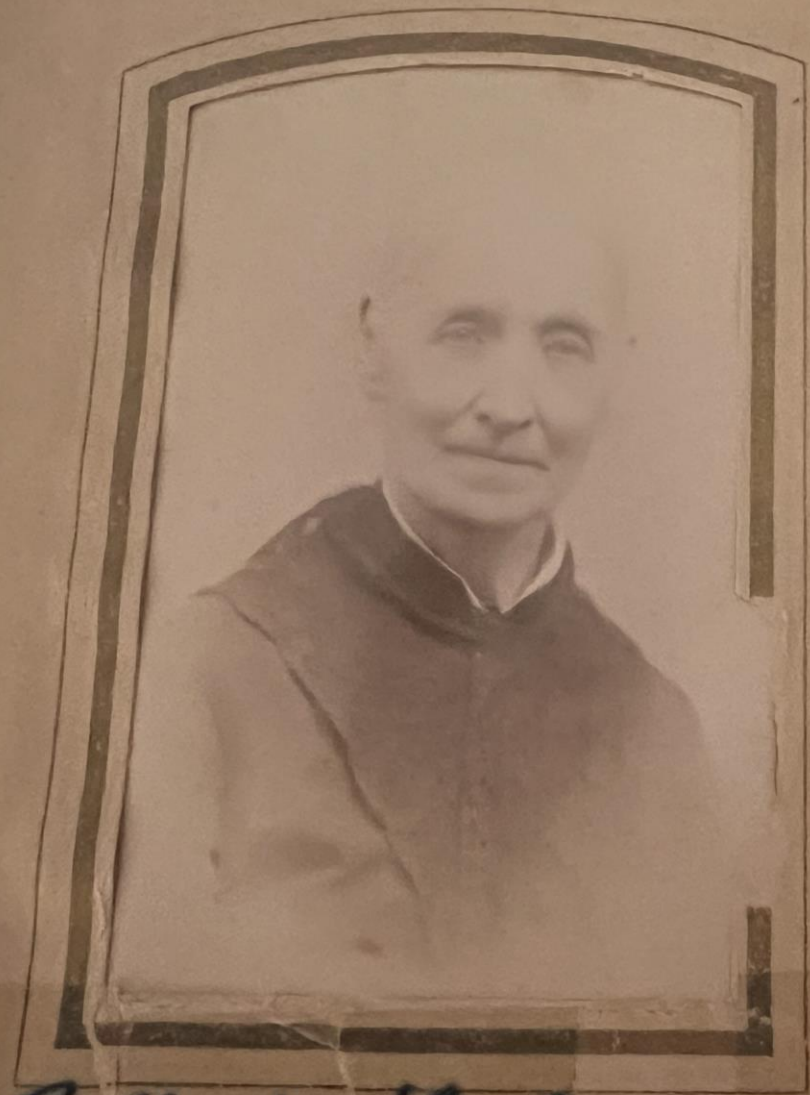
The remnant as **survivors who sing** as they  
cling to faith in a troubled world

(1) The delay of the second advent...

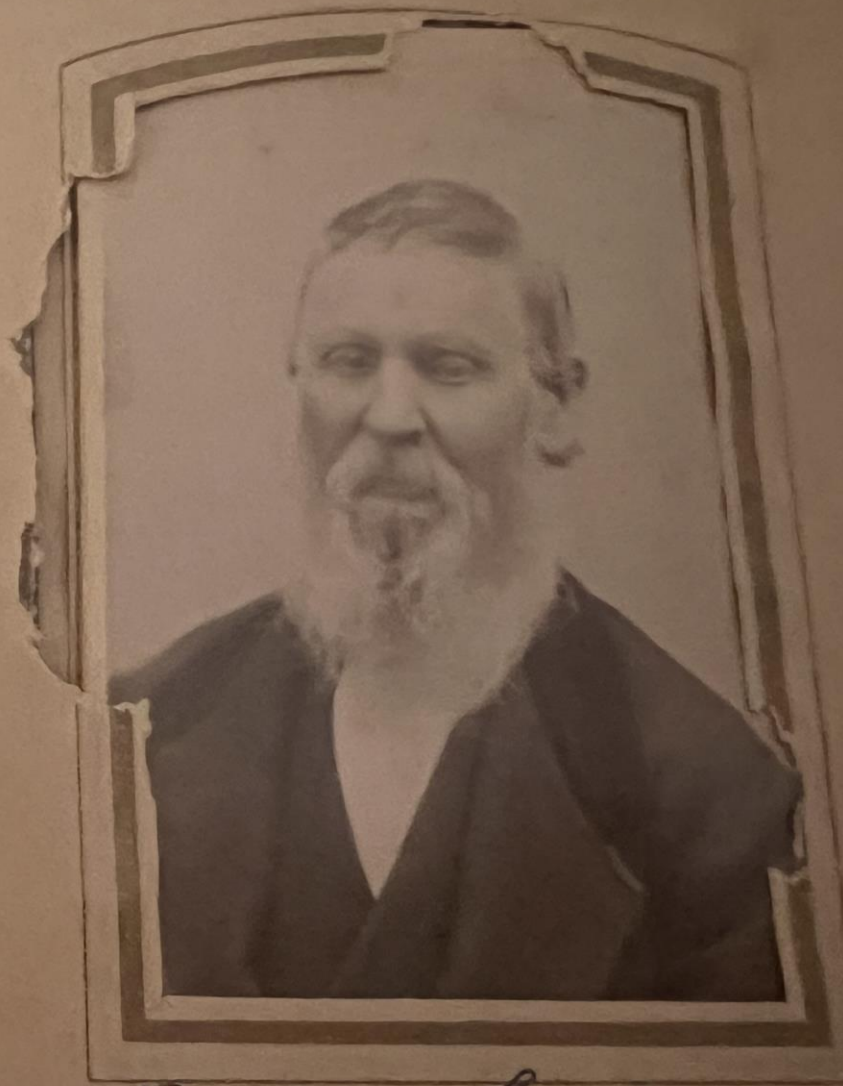
Does the Adventist Church as the “end-time remnant” still work?

### **Revelation 12:17**

<sup>17</sup>Then the dragon was angry with the woman, and went off to make war on the rest of her children, those who keep the commandments of God and hold the testimony of Jesus.



*Belinda Loveland*



*Reuben Loveland*

# *The Remnant*

THE HISTORY AND THEOLOGY OF THE  
REMNANT IDEA FROM GENESIS TO ISAIAH



GERHARD F. HASEL

**The historical remnant** – any group of people who survive a natural or political catastrophe where the majority had been killed

**The faithful remnant** – those who remain faithful within a given people or nation

**The eschatological remnant** – those who will remain faithful at the “end”

“The constant emphasis on the loss or preservation of life and existence when the remnant motif appears indicates that it is not only intrinsically coupled with [humanity’s] existential concern to live and to preserve life when his [sic] existence is threatened, but that it has its actual origin in the tension or problem of human existence. The remnant motif arose out of the fundamental question of [humanity’s] continued existence” (Hasel 1980, 383).

My great grandmother Rose  
mother of Ashley gave her this sack when  
she was sold at age 9 in South Carolina  
it held a tattered dress 3 handfuls of  
pecans a braid of Roses hair. Told her

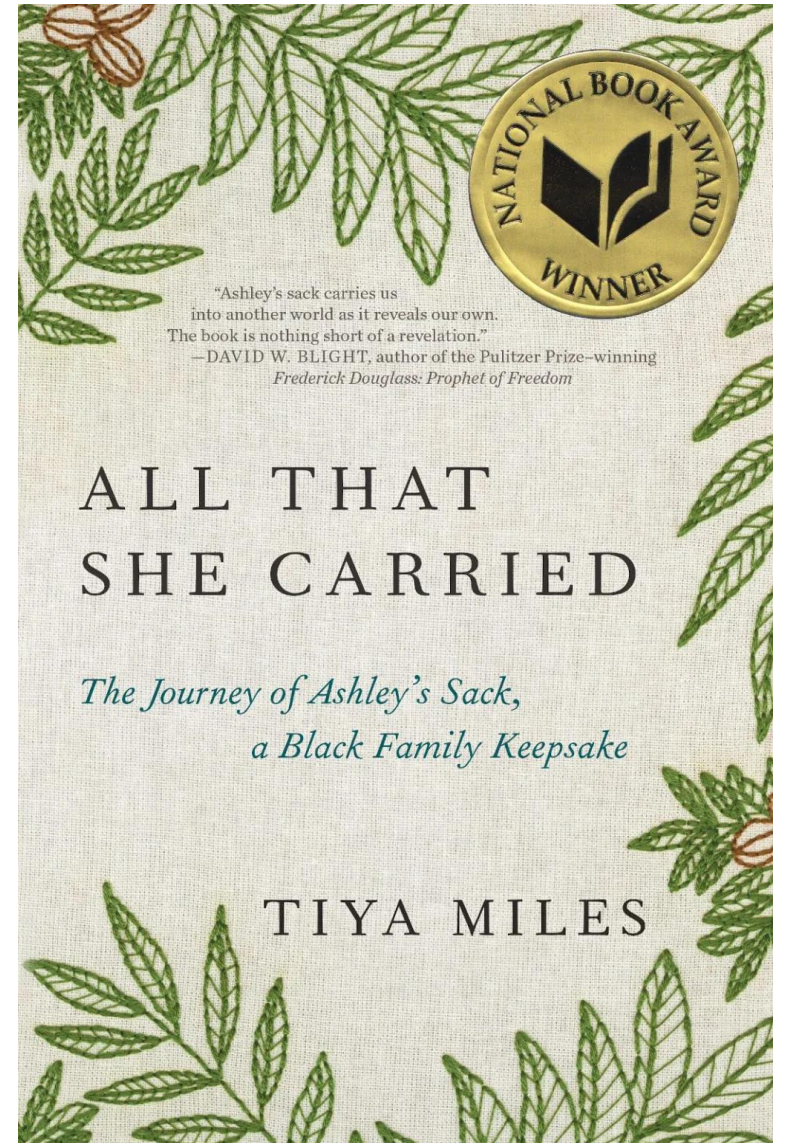
It be filled with my *Love* always

she never saw her again

Ashley is my grandmother

Ruth Middleton

1921



Diversity of Adventist perspectives on the remnant – various definitions focus on *identity*:

- Remnant = the Seventh-day Adventist Church
- Remnant = “true” or “authentic” Seventh-day Adventists
- Remnant = God’s own in every era & Adventism since 1844
- Remnant = the faithful in every Christian denomination to whom Adventist are “light bearers”
- Remnant = the faithful in all religions of the world
- Remnant = the invisible church with no particular denominational structure
- Remnant = only eschatological, therefore can never be claimed by any present entity



Is it about identity? Or actions?

Is it about the “end”? Or the present?

Singing → courageous, faithful, righteous (just) actions

Jesus in the spirit of the prophets...

Criticizing (what is wrong) and energizing (giving hope in order to act)...

# The First Angel's Message

<sup>6</sup>Then I saw another angel flying in mid-heaven, with an eternal gospel to proclaim to those who live on the earth—to every nation and tribe and language and people. <sup>7</sup>He said in a loud voice, ‘Fear God and give him glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the springs of water’ (Revelation 14:6-7).

## **The Second Angel's Message**

<sup>8</sup>Then another angel, a second, followed, saying, 'Fallen, fallen is Babylon the great! She has made all nations drink of the wine of the wrath of her fornication.'

## The Third Angel's Message

<sup>9</sup>Then another angel, a third, followed them, crying with a loud voice, 'Those who worship the beast and its image, and receive a mark on their foreheads or on their hands, <sup>10</sup>they will also drink the wine of God's wrath, poured unmixed into the cup of his anger, and they will be tormented with fire and sulphur in the presence of the holy angels and in the presence of the Lamb. <sup>11</sup>And the smoke of their torment goes up for ever and ever. There is no rest day or night for those who worship the beast and its image and for anyone who receives the mark of its name.'

Survivors do something!

Shift of focus from identity → mission

Tensions within current remnant theology...

(1) The delay of the Second Advent

(2) The paradox of church growth

Could the survivors (remnant) be the majority?



Adventist systematic theologian Rolf Pöhler suggests that “the remnant” in Rev 12:17 is best translated as “the others” (Pöhler 2011).

He follows the use of the Greek phrase (τῶν λοιπῶν) typically translated “the rest” or “the remnant” in Rev 12, as well as other places in the New Testament where the phrase is used.

“the rest” or “the others” is actually in the majority!

“the rest” is not being contrasted with “the woman” (the universal church) but is being contrast with her seed (Christ)!















## Revelation 11

<sup>11</sup>But after the three and a half days, the breath of life from God entered them, and they stood on their feet, and those who saw them were terrified.

<sup>12</sup>Then they heard a loud voice from heaven saying to them, ‘Come up here!’ And they went up to heaven in a cloud while their enemies watched them. <sup>13</sup>At that moment there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the **rest** were terrified and gave glory to the God of heaven.

After the trumpets – “the rest” refuse to repent (9:20-21)

After the two witnesses live and die faithfully – “the rest” (11:13)

The Old Testament’s “judgment of the nations” becomes, in the New Jerusalem, the “healing of the nations”







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