



Open Face

Born of the Spirit

David Clayton



THE SPIRIT OF MAN

In trying to safeguard against the concept of the immortal soul, Adventism has gone too far in the other direction. Generally speaking, today, in Adventism, man is regarded as being only a breathing, thinking piece of clay. As the average Seventh day Adventist would explain it, the formula seems very simple: God made man from the dust of the earth, then He breathed breath into him (air) and so man became a living soul. Take away the breath of life (air) and man becomes a dead soul, therefore, all man is made up of is dirt, made alive when the process of breathing begins. There is no such thing as an immaterial component called the spirit. This is just another way of describing the breath which is in man's nostrils. However, that concept presents many problems.

I would have hesitated to say that this is the generally held view of Adventism, but for the fact that this is what I was taught in the church and because I have had several discussions with Adventists including ministers who have insisted on this as the biblical description of the nature of man.

If in the resurrection I will have a new body, made of different particles of matter then how will I be the same person? The word of God teaches very clearly that the new body received will not be the same as the original bodies we received when we were originally born into the world.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: (43) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: (44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. (1 Cor 15:42-44)

Ellen White agrees with the Bible that the bodies we receive in the resurrection will not be made up of the same material substance as the original body.

"Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature

which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him." (Mar 301)

So the question is, since I will receive a completely different body, what is it about me that will make me the same exact person, the same individual as the person who lived my life on earth before I died? "Well," someone may say, "God is able to give you the same thoughts and memories." That is true, but then that still leaves the question, will that be me, or simply someone recreated in my exact image? You will understand why I was relieved when I discovered that there is a component in man called the spirit which is more than just a description of his thoughts and memories. The following Bible references reveal this very clearly. Job 32:8; Zech. 12:1; Luke 8:55; Luke 23:46; Acts 7:59; Rom. 1:9; Rom. 8:16; 1 Cor. 2:11; 1 Cor. 5:3-5; 1 Cor. 6:20. As Ellen White said in the passage quoted above, "The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have **his own character.**" (Mar. 301)

Also in this issue:

Questions	3
Campmeeting Report	6
The Law of Heredity	8
Will Babies be saved	9
Reflections on Florida 2006	10

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Open Face is dedicated to the promotion of the truths committed to the Advent movement, as believed and taught by the early Adventist pioneers. In particular to the restoration of those truths which have been cast down to the ground and trampled underfoot by the papacy, and adopted by her daughters.

Our purpose is to motivate our readers to commit themselves wholly to the task of personal preparation for the coming of the Lord, and to the taking of the final warning message to every nation, kindred, tongue and people.

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This is a vitally important point. The proper understanding of some of the most critical Bible truths is dependent upon an appreciation of this point. Let me ask, are human beings born with spirits which are morally neutral, which are neither good nor evil? Is it true that the ultimate condition of the mind will depend upon the experiences of that person as he begins to grow up? Do the things which he sees, hears, learns etc. determine the kind of mind which he will have, whether good or bad? Is it true that at birth his fleshly body is weak, degenerate and sinful, but his spirit is morally neutral, neither good nor evil? We cannot answer this question properly unless we understand the truth as to what the spirit of man really is. When a baby is newly born and incapable of rational thought, incapable of moral awareness, does he have a spirit? Does evil reside in his mind, or is it only in his fleshly, genetic makeup that there is a tendency to do wrong?

One question will settle this issue and if we can answer this question hon-

estly we will know the answer to these other questions. The question is, when a person is born is he naturally selfish or unselfish? Does he instinctively think of others or of himself? The answer is obvious. Self is the natural focus of all who are born on this planet and this has been true of all men in all ages from the time of the fall of Adam, with only one exception. Selfishness is the root of sin, the foundation of it and so where selfishness exists, evil is automatically present.

But where does selfishness come from? Where does it reside? Is it something which is passed on in the genes? Is it built into the muscles, the blood, the bones? Of course not! Selfishness is entirely a thing of the mind and its universal presence in all men at birth demonstrates the fact that man is born with not only a sinful body, but a sinful mind or spirit as well, and that this sinful spirit exists even before man is capable of rational thought. Therefore the word of God tells us in unmistakable language,

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (John 3:3)

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. (Rom 8:7)

The carnal mind is simply the mind that is not renewed by the spirit of God in the new birth. This mind is at enmity with God, it matters not whether this mind is one day old or one hundred years old. As long as the person is not born again it is naturally at enmity with God.

GOD ALONE IS GOOD

As we have emphasized over and over, God alone is good (Matt. 19:17; Rev. 15:4). There is no place or person in the universe where goodness may be found unless God is dwelling there. Divinity **alone** is good and as we recognize this, we will realize that the only

way in which any creature may be good is if he is united to divinity. No creature is good in himself and therefore wherever there exists a creature who is not united to God, the only possible state of that creature is an evil state. By nature he is evil. There is no other option open to him.

This is what Lucifer, Adam and Eve and millions of angels did not realize when they chose to act independently of God, when they chose a path which separated them from God. In passing we should note that this happened while they all were in sinless flesh. It had nothing to do with their physical nature but had to do exclusively with a condition which developed in their minds. Immediately they became evil although this evil took time to manifest all its facets. Yet the consequences of Adam's actions were devastating for himself and his descendants. As a result of his choice, every one of his descendants was doomed to be born separated from God – a member of the kingdom of Satan, in a condition where Satan's principle of **self**, ruled, and where God's spirit was missing.

When we understand this, then we can see why every human being must be born again of the holy spirit. In the condition of our first birth we are not united to God. We are therefore totally evil, sinful in body and sinful in mind. All we are capable of is sin and sin and more sin. Our very best endeavours are laced with selfishness and are therefore intrinsically evil.

THE NEW BIRTH

But when a person is born again, what happens? A great change takes place, but what is the nature of this change? Is it the person's **body** which changes? Is it the flesh and blood, the genetic make-up which is altered? The Bible, as well as science, reason and history, tells us that the physical make-up of a converted person does not change. Conversion does not make him stronger, taller, younger than when he lived in sin. A test of his genetic structure

Continued on page 11

Questions ????

Recently I received a letter from a reader who agrees with our perspective on Righteousness by faith but feels that it is incompatible with several doctrines taught by the Seventh-day Adventist faith, especially those which involve the law and observance of the Sabbath. I attempted to answer the objections of this person and as I believe that the answers given to these questions may be helpful to others I have published the questions as well as the answers given.

I am not always in harmony with how most Adventists **EXPLAIN** their doctrines. When I go to the pioneers I find that in many cases their understanding and explanations make far more sense, but even then I cannot say that I **always** agree with them 100% in everything. Nevertheless I have found consistency and good Scriptural sense in the teachings of Adventism when properly understood and explained. I cannot think for others or see things from their perspective, but that is the truth where I am concerned.

The questions and answers follow.

Q. If resting in Christ is such a simple matter once we grasp the concept, why is it that Adventist and other groups insist that they are the remnant because they are the only ones who understand doctrine? And they are the only ones who are keeping the correct day of worship? They are the only ones who are keeping the commandments? And the only ones following a "true" prophet? etc...

A. I am in agreement with you on this point to some extent. I do believe that the remnant will have certain characteristics which are not true of any group

of people on the earth at this moment. I believe that the perception held by the SDA church and other groups that they are the remnant is based on a misconception of what is really involved in salvation and a misunderstanding of what is the true definition of God's church. However, I do believe that there is a certain standard by which genuine Christian experience may be measured and that this involves the keeping of God's commandments. Therefore as the Bible says so clearly in Revelation, those who are the remnant (when they are finally revealed) will keep the commandments of God (Rev. 12:17; Rev. 14:12) not as the ground of salvation, but as the fruit of a life which is truly lived in Christ.

There are many who claim to have faith who have no faith at all. Those who have true faith know that they have faith, but the only way a third party may be able to see that faith is by the works which appear in the life. These works, according to the Bible include the keeping of the commandments of God. One sure sign of a false profession is that there is no fruit borne in the life including the fact that such a person does not walk in harmony with the commandments of God.

Of course, it is possible for a sincere Christian to genuinely think that he is pleasing God while he ignorantly breaks the commandments of God. But obedience to *revealed* light is certainly the fruit of a converted life and is a yardstick by which the genuineness of a person's faith may be assessed.

Q. As Adventists we are taught that in the end times the Sabbath will be an issue. It will be such a huge issue that

those who reject it will receive the mark of the beast and be lost.

Forgive my mental block here but isn't that salvation by keeping a day? What does resting in Jesus who is our Sabbath rest have to do with that kind of thinking?

A. The question as to whether or not the Sabbath will be the issue in the mark of the beast crisis is, admittedly not plainly stated in the Bible. It is difficult to prove it conclusively and simply from the Bible alone. If it were unmistakably identified would there be confusion and controversy about it? However, the idea that God would use a single issue involving a certain action to demonstrate the spiritual condition of people is not difficult for me to accept because it is consistent with the way He has acted in the past, as well as with Scriptural principles.

Many profess to have faith, and agree that faith and faith alone is the basis on which we are saved. However, they use that concept as the ground for condoning sin and for choosing to disregard the expressly revealed will of God and in this way, demonstrate that they have no true faith at all. It seems reasonable to me that God would choose one single commandment expressing His will for mankind, focus the attention of the world on that commandment and then allow men to demonstrate their relationship to Him on the basis of how they respond to His revealed will. This would bring the world to the place where there is a public and clear separation between those who have true faith (faith which works) and those who only profess to have faith (dead faith which does not work). So while faith and faith alone is the basis of our salvation, yet that faith is revealed and demonstrated by the works which we do. It is not salvation by commandment keeping, but salvation which results in, and is demonstrated by, commandment keeping.

Q. The Sabbath was given 430 years after Abraham to teach the plan of sal-

vation and how that in Jesus we would have total and complete rest that Adam and Eve enjoyed at creation before sin. It was not a 24 hour rest that God had with Adam and Eve on one day of the week. It was from the 7th day of creation onward, the first day of Adam and Eve's existence and everyday thence, until sin entered the picture.

And this is why Paul said in Col 2:16-17 that we are not to act as judge regarding food or a Sabbath day which were all shadows of Christ.

Paul clearly says in Hebrews 4:6-10 that there remains a *Sabbatismos* — a sabbath-like rest. That Sabbath rest is Christ and that sabbath-like rest is Everyday, "Today". Why would it say "there remains" if the Apostles did not understand that the Old Covenant laws were shadows of spiritual things fulfilled and no longer observed by Christians as salvational once they understood the meanings. Why would he remind them not to forget the assembling of themselves together if Sabbath was still required. Even the clean and unclean meats had spiritual meaning and fulfilled in Christ's day. All the pitifully nit picking laws of the OT had meaning of a spiritual matter and fulfilled in Christ.

A. I believe your concept of the Sabbath is wrong and is not supported by Scripture. Consider the following facts.

God blessed the Sabbath (placed a special benefit on it. What else could the word *blessed* imply?). God sanctified the Sabbath (set it apart for a holy purpose). All this was done from the seventh day of creation. (Genesis 2:2,3).

This day was set apart for a holy purpose from the first week of this earth's existence. This was God's purpose in including it in the week. Apart from this purpose there would have been no seventh day. The week would have had only six days.

Notice also that God blessed this day only *BECAUSE* He had rested on it. Read Genesis 2:2,3 carefully. He established the day as a set apart day because of the experience which He had enjoyed (with Adam and Eve?) on that day. The idea that it was the start

of a rest which has continued up until now (or until the introduction of sin) is contradicted by Scripture. It was a single day's rest as the following verse proves.

It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. (Exo 31:17)

Notice what it says. God rested (finished action) and was refreshed (also a finished action). Some say the word *rested* signifies that He began to rest and that there is no evidence that He ever went back to work. But notice the second part of the phrase, *and was refreshed*. It does not say He is being refreshed, but that He *WAS* refreshed by His experience of rest. Both the rest and the refreshing were concluded experiences. Of course there is a great truth embedded in this passage because we know that God cannot be tired, yet He was refreshed. But the point is, the verse shows that the rest of God was a finished action which took place on a single 24 hour day.

In fact, Exodus 20:8-11 also shows clearly that God's rest was a single 24 hour day. It says,

"Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." (Exo 20:9-11)

Here we see that the seventh day is GOD'S Sabbath. Therefore man is commanded to keep it holy. Why is it God's Sabbath? Because God rested on that day. It is God's rest. Which day must man keep holy? The same day on which God rested. God blessed it

and hallowed it (made it holy). When did God do this? Back there during the first week of Creation. It was the same day on which God had rested and which he had blessed which God commanded man to keep holy.

Notice also that this means that from the time of the first seventh day, every subsequent seventh day was also blessed and hallowed. It matters not whether or not anybody had ever kept it holy before the Israelites. It was blessed and hallowed from creation week and all the world should have treated it as a hallowed and blessed day. God gave it to the Israelites when they became His people, but it had already been blessed and hallowed long before, from the time when God had rested on it and been refreshed. Therefore God tells the Israelites to keep it holy *BECAUSE* it had been blessed 2000 years before.

The truth is, we cannot of ourselves determine what is morally right or wrong. We must modify our understanding on the basis of what God's word reveals. This will lead us to a true and balanced understanding of salvation and of the will of God. If my understanding of righteousness by faith leads me to contradict something which is clearly taught in the word of God, then I know that my concept must be faulty, because it cannot be that it is the word of God which is wrong.

It is true that the Sabbath was later given a typical meaning. It became a type of the rest which we enter in Christ and a type of the millennial rest. However, this does not mean that it has no intrinsic value in itself. The types and shadows were only instituted *AFTER* sin came into the world. Before that they would have had no value or meaning. However, the Sabbath was blessed and set apart before sin came into the world and this demonstrates that it is a part of God's perfect plan for mankind and which has value above and beyond the typical meaning.

Q. Paul said in Romans 14:5-6 that we are not to judge our brother if he

regards a day above another or regards all days alike. If a day was a matter of salvation for end times, he certainly missed his mark here and did not make mention of the importance of keeping Sabbath.

A. The Sabbath was included in the ten commandments. These were deliberately separated by God Himself from all the other laws. This Sabbath commandment was included with others which, reason can only define as being *moral* laws. These laws are limited expressions of greater truths, but they are eternal expressions nevertheless. It is true that the law of God is deeper and more comprehensive than those ten rules describe, but the fact is, that the greater understanding of the law does not overthrow the requirement of the limited understanding. It includes and goes beyond the limitations of what was written on stone. For example, the command, "thou shalt not kill," means far more than that we should not remove the life of another person. Jesus said if we even hate our brother we are guilty. Does this mean that we are free to take his life as long as we do not hate him? Of course not. The command includes what it states in the ten laws, but it goes deeper than that. Likewise, the fact that true Sabbath keeping embraces more than just abstinence from work on the Seventh day, does not mean that it does not include the observance of that day as a day set apart for the purpose of worship.

God gave the law, according to Paul, so that sin by the commandment could become exceedingly sinful (Romans 7:13). It was so that the offence might

about (Romans 6:20). It was to be our schoolmaster to lead us to Christ (Galatians 3:24). The law was not made for a righteous person but for those who commit sin (1 Tim. 1:9). The question is, did God present an *artificial* standard of righteousness to convict man of his sinfulness? Did He create and hold up before man a standard which did not describe genuine righteousness? Did He deceive us into thinking that this was what was required when it was not really so? Does this make sense? If the law is made for sinners, but not for the righteous, then is the standard of righteousness something to be desired when we are sinners, but to be cast aside when we become Christians? Does God have two different concepts of right and wrong, one for the sinner and one for the saint? Can you see my point?

The sinner's concept of the law is necessarily limited. He is incapable of understanding the deeper implications of the law. However, God gives him enough to see that he is utterly at fault and helpless to help himself. His desire to keep that law is not a desire to attain to a false standard. It is a desire to attain to a standard presented by God Himself. When he becomes a Christian, he sees more fully what is implied by that law, but he does not now set out to live contrary to any part of that law.

Do we then make void the law through faith? God forbid: yea, we establish the law. (Rom 3:31)

To do this would be to become a stumbling block to sinners who still have only that law as their concept of right

and wrong.

Here is the critical question: Now that we are in Christ, our instinct is to do good. Our natures have changed. We do good without even trying to do so. But, do we still need education as to what is the will of God in terms of what is morally right and wrong? Do we immediately come to a perfect understanding of what is morally right or does God still need to teach us by His word? Does the indwelling presence of the holy spirit mean that we automatically know what God requires or does that spirit still need to teach us God's will through the word of God? I think the word of God makes it plain that the born again Christian still needs to be guided by the word of God.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (John 16:13)

This is why even Paul gives so many commands in his letters. People are transformed and led by the spirit, but they still need to be guided into an understanding of God's will through the word.

There is no consistent way to preach righteousness by faith unless we understand the eternal relevance of the law of God in all its facets, even though it is no longer our governor.



Why Did Jesus Have to Die?

being offered? What are the deeper principles involved which made it necessary for Christ to die as our substitute?

An understanding of Righteousness by Faith presents us with some answers, startling and at the same time thrilling. If you would like to learn more then call or write and request this sermon from the 2006 Jamaican Campmeeting. Available on audiotape, audio CD, mp3 CD or DVD.

Jamaican Campmeeting

Campmeeting this year was eagerly anticipated by many. The subject of Righteousness by Faith has been so much in the limelight that we looked forward to a campmeeting in which it would totally absorb our attention. We hoped that God would be pleased to give us new insights and understanding into this most beautiful message. Accordingly, the theme of our campmeeting was, *“Complete in Christ.”*

One of the great features of campmeeting is the opportunity it provides to see and to spend time with brethren and sisters whom we do not have the opportunity of fellowshiping with very often.

There were some notable absences from the campmeeting. Brother Moni Smith from St. James, the Mohallands from Trelawny and the brethren from

the Kingston/Spanish Town area were all missing. However, it seemed that campmeeting was as jam-packed as



Darren does a violin piece

ever as others came for the first time. The groups from Clarendon and St. Elizabeth were there in full strength and in addition, there was the Corklin Family from Pennsylvania in the USA, as well as sisters Sharon and Daniela Lloyd from the Miami group. On the Sabbath, Angella Barned, also from the Miami group, also came along with her

husband Andrew and the rest of the family. The congregation spilled out onto the corridor for many of the meetings as the room was unable to accommodate the crowd that turned up, especially for the Sabbath meetings.

Almost all the messages centered on the subject of Righteousness by faith, the only exceptions being a presentation on health (Diabetes) by brother Marlon Cole, and an open discussion on Saturday night in which the subject discussed was the Sanctuary message.

Our guest speaker this year was brother Ken Corklin from Pennsylvania, USA, and the messages which he presented as well as those by the other speakers all focused in varying degrees on this “most precious message.” Not only were the central points of the message brought back to our minds with



The Children’s Choir

fresh power, but new aspects of the message were opened to our understanding. Of special note was the insight shared by brother Ken Corklin which revealed that sacrifice was never for the purpose of satisfying God,

but was always for the purpose of meeting man’s need. A great deal of interest was also generated in the message presented by brother David Clayton entitled, “Why Did Jesus Have to Die.” (Please see the notice on page 5)

Also of special interest were the youth forum, a panel dis-



Thoughtful faces at campmeeting

cussion involving the young people which took place on Sabbath afternoon and another presentation, which took place on Sunday night which also focused mainly on the young people. In the Sabbath afternoon discussion the young panelists discussed questions on the subject of righteousness by faith and revealed that they had a very good grasp of the issues involved. Many of the older folks found the ideas presented by these young people challenging to their thinking and this presentation generated a lot of discussion. On Sunday night, the presentation focused on presenting the message of Christ in songs and through the eyes of those who were present at the time of some of the critical moments in the life of



Object lessons from a camera

evations of more than 2000 feet above sea level and is known as the “cool parish,” and here, during the winter and early spring it sometimes gets down into the low 60s at night.



Daddy Clayton & Kevito



A favourite time for some

room and make the nights a little cooler.

There were a few who came unprepared for the weather in Manchester and suffered for a couple of nights until the others of us found out that they were cold and came to the rescue. Jamaica is quite warm in most places all year round with temperatures ranging from the 90s during the days to the 70s at night. However, in a few places such as Manchester where the campmeeting was held, it does get somewhat cooler at certain times of the year. In Fact, Manchester has el-

In spite of the few setbacks, those who attended campmeeting this year were greatly blessed and are looking forward eagerly to next year.



Christ. These were of especial interest to the young people.

Rain threatened for the entire duration of the campmeeting and almost every afternoon we had a little shower. However, we prayed that the Lord would hold up the rain and He graciously answered. At this time of the year, when it rains it sometimes *pours* and we knew that at any moment there might have been one of those down-pours that last for days, so we prayed to Him who ruleth in the heavens and He heard. The little rain which He permitted did no more than keep us in the meeting

Happy faces at campmeeting



THE LAW OF HEREDITY

by A.T. Jones

“The Word was made flesh.”

“When the fulness of the time was come, God sent forth His Son, made of a woman.” Gal. 4:4.

“And the Lord hath laid on Him the iniquity of us all.” Isa. 53:6.

We have seen that in His being made of a woman, Christ reached sin at the very fountain head of its entrance into this world and that He must be made of a woman to do this. Also there was laid upon Him the iniquity, in the actual sins, of us all.

Thus all the sin of this world, from its origin in the world to the end of it in the world, was laid upon Him—both sin as it is in itself and sin as it is when committed by us; sin in its *tendency* and sin in the *act*: sin as it is hereditary in us, *uncommitted* by us; and sin as it is *committed* by us.

Only thus could it be that there should be laid upon Him the iniquity of *us all*. Only by His subjecting Himself to the law of heredity could He reach sin in full and true measure as sin truly is. Without this there could be laid upon Him our sins which have been *actually committed*, with the guilt and condemnation that belong to them. But beyond this there is in each person, in many ways, the *liability* to sin *inherited* from generations back which has not yet culminated in the act of sinning but which is ever ready, when occasion offers, to blaze forth in the actual committing of sins. David’s great sin is an illustration of this. Ps. 51:5; 2 Sam. 11:2.

In delivering us from sin, it is not enough that we shall be saved from the sins that we have actually committed; we must be saved from committing other sins. And that this may be so, there must be met and subdued this *hereditary liability* to sin; we must become possessed of power to keep us from sinning—a power to conquer

this liability, this hereditary tendency that is in us to sin.

All our sins which we have actually committed were laid upon Him, were imputed to Him, so that His righteousness may be laid upon us, may be imputed to us. Also our *liability to sin* was laid upon Him, in His being made flesh, in His being born of a woman, of the same flesh and blood as we are, so that His righteousness might be actually manifested in us as our daily life.

Thus He met sin *in the flesh which He took and triumphed over it*, as it is written: “God sending His own Son *in the likeness of sinful flesh*, and for sin, *condemned sin* in the flesh.” And again: “He is our peace, . . . having abolished *in His flesh* the enmity.”

And thus, just as our sins *actually committed* were imputed to Him that His righteousness might be imputed to us, so His meeting and conquering *in the flesh* the *liability to sin* and in that *same flesh manifesting righteousness*, enables us in Him, and Him in us, to meet and conquer in the flesh this *same liability to sin* and to manifest righteousness in the same flesh.

And thus it is that for the sins which we have actually committed, for the sins that are past, *His righteousness* is imputed to *us*, as *our sins* were imputed to *Him*. And to *keep us from sinning* His righteousness is *imparted* to us in our flesh as our flesh, with its liability to sin, was *imparted* to Him. Thus He is the complete Saviour. He saves from all the sins that we have actually committed and saves equally from all the sins that we might commit dwelling apart from Him.

If He took not the same flesh and blood that the children of men have with its liability to sin, then where could there be any philosophy or reason of any kind whatever in *His genealogy* as given in the Scriptures? He was descended from David; He was de-

scended from Abraham; He was descended from Adam and, by being made of a woman, He reached even back of Adam to the beginning of sin in the world.

In that genealogy there are Jehoiakim, who for his wickedness was “buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem” (Jer. 22:19); Manasseh, who caused Judah to do “worse than the heathen;” Ahaz, who “made Judah naked, and transgressed sore against the Lord;” Rehoboam, who was born of Solomon after Solomon turned from the Lord; Solomon himself, who was born of David and Bathsheba; there are also Ruth the Moabitess and Rahab; as well as Abraham, Isaac, Jesse, Asa, Jehoshaphat, Hezekiah, and Josiah: the worst equally with the best. And the evil deeds of even the best are recorded equally with the good. And in this whole genealogy there is hardly *one* whose life is written upon at all of whom there is not some wrong act recorded.

Now it was at the end of such a genealogy as that that “the Word was *made flesh*, and *dwelt among us*.” It was at the end of such a genealogy as that that He was made of a woman.” It was in such a line of descent as that that God sent “His own Son *in the likeness of sinful flesh*.” And such a descent, such a genealogy, meant something to Him, as it does to every other man, under the great law that the iniquities of the fathers are visited upon the children to the third and fourth generations. It meant everything to Him in the terrible temptations in the wilderness of temptation, as well as all the way through His life in the flesh.

Thus, both by heredity and by imputation, He was “laden with the sins of the world.” And, thus laden, at this immense disadvantage He passed triumphantly over the ground where at

no shadow of any disadvantage whatever, the first pair failed.

By His death He paid the penalty of all sins actually *committed*, and thus can justly bestow His righteousness upon all who choose to receive it. And by condemning sin *in the flesh*, by abolishing in His *flesh* the enmity, He delivers from the power of the law of heredity and so can, in righteousness, impart His divine nature and power to lift above that law, and hold above it, every soul that receives Him.

And so it is written: "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4. And

"God sending His own Son in the likeness of sinful flesh, and for [on account of] sin, condemned sin in the flesh: that *the righteousness of the law* might be fulfilled *in us*, who walk not after the flesh, but after the Spirit." Rom. 8:3,4. And "He is our peace, . . . having abolished in His flesh the enmity, . . . for to make in Himself of twain [God and man] one new man, so making peace." Eph. 2:14, 15.

Thus, "*in all things* it behooved Him to be made like unto His brethren. . . . For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

Whether temptation be from within or from without, He is the perfect shield against it all; and so saves to the utter-

most all who come unto God by Him.

God sending His own Son in the likeness of sinful flesh, Christ taking our nature as our nature is in its sinfulness and degeneracy, and God dwelling constantly with Him and in Him in that nature—in this God has demonstrated to all people forever that there is no soul in this world so laden with sins or so lost that God will not gladly dwell with him and in him to save him from it all and to lead him in the way of the righteousness of God.

And so certainly is his name Emmanuel, which is, "*God with us.*"

(The Consecrated Way to Christian Perfection. - Chapter 7)

Will Babies Be Lost or Saved?

Will new-born babies who die before they are able to choose Christ be lost? Many people seem to have the idea that it depends on the parents. If the parents are saved, then the child will be saved. If the parents are lost, then the child will be lost. However, in light of the gospel, this does not make sense. Humanity is lost or saved on the basis what Adam and Christ has done. The word of God teaches us that all men became sinful and lost because of Adam's sin. However, the same word teaches us that salvation is available to all because of what Christ did. Of course, for a person to receive the gift of salvation in Christ, he must make a choice. He must choose to believe in the gift of God.

But what about a child who is too young to choose, whose mind is so undeveloped that he is incapable of making conscious and rational choices, and yet, who dies in such a state? What will the just God do in the case of such children? For those who believe it depends on our works it presents a problem. The best answer they can come up with is to say that it depends on whether or not the parents themselves are saved. Therefore, the parents become the saviours of the children instead of Christ. On some issues it is unwise to be dogmatic. However, when we examine the question in the light of the gospel, one option seems reasonable. Adam's sin killed all men. Jesus' righteousness has made salvation available to all men. Jesus' life overturned the consequences of Adam's life and this becomes a reality for all who will believe. In fact, the Bible states it thus:

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. (Rom 5:18)

If Adam killed all of us, including babies, but Jesus died for all of us, including babies, then on which side would we put a baby who is incapable of making a choice for himself? What is the just thing to do? Remember that the baby did not choose Christ (because he cannot) but neither did he choose to be born into this world. In both cases, he has no choice. But Christ died for him. Is the sin of Adam stronger than the righteousness of Christ? Is Adam's condemnation greater than the grace of God?

.... But where sin abounded, grace did much more abound: (Rom 5:20)

I believe that when we understand the gospel properly, it is reasonable to believe that babies who cannot choose will be saved on the basis of what Christ has done for all men.

Of course, the question remains, what about the carnal nature? Will not those babies still have a carnal nature? Christ has made it legally possible for them to have life, but what about the fact that these babies have a carnal nature? Just as God gives a new life, a new nature to the person who believes, He is able to do the same for a baby. But does He have the right to do this? His sacrifice for all men certainly gives Him that right.

REFLECTIONS ON FLORIDA 2006

If there is one thing for which the Florida campmeeting will be remembered, it is its focus on the subject of Righteousness by Faith. There was a pre-campmeeting Bible Conference (labeled as an Elders' Meeting) which convened two days before the campmeeting. At this Bible Conference the subject considered was Righteousness by Faith.

The newsletters and tapes which have gone out from Restoration Ministries over the past eight months have caused concern in some circles and some of our brethren have felt that we have misrepresented the truth in some of our articles in the way we have expressed things, while there are probably others who have held to the belief that we are in outright apostasy. The Bible conference provided a forum in which the subject could be discussed, questions asked and issues clarified. The doctrines identified as being areas of concern were as follows:

1. (a) What is sin? (b) Did we sin in Adam?
2. Is man born good, evil or neutral?
3. (a) What does it mean to be born again? (b) What is sanctification?
4. What is repentance?
5. (a) Is righteousness a bestowed quality or a developed quality? (b) Can man be made righteous instantly?
6. (a) Was Jesus exactly like us in all respects? (b) What is sinful flesh?
7. Is the Christian's goal to imitate Christ or to allow Him to live instead of us?
8. What is the proper place of human effort?
9. What did Christ do which affects every person?

These questions were examined as the meetings progressed and a significant majority of those present came to the conclusion that most of our perceived differences had to do with semantics and differences in the way we defined certain words. When we avoided these words and instead discussed concepts, it seemed that for the most part, we

agreed with each other.

I personally found these meetings helpful as I was able to see where the way I had said things had in some cases resulted in misunderstanding and even where I had used a word or words which did not really say what I had intended to say. I was thankful that most brethren were willing to give the benefit of the doubt to the other and to recognize that the inadvertent use of an inappropriate word did not mean that a brother was in apostasy, but simply that he was human.

By the time we came to the end of the Bible Conference, my perceptions are that the great majority of those who were present were persuaded that there was much light in what we had been presenting on the subject of Righteousness by faith. A spirit of humility and brotherhood was evident and several brethren found it appropriate to apologize to one another for previous misconceptions and pre-conceived ideas. A list was drafted up of the things on which we could all agree without reservation. This list was limited and did not address several of the issues but it was an indicator that we had made some progress from where we had started. The list is as follows:

1. Righteousness is by faith alone.
2. Without Christ there is nothing good in man.
3. We are saved by grace, through faith, plus nothing.
4. We are born with sinful flesh, a carnal mind and a tendency to do wrong as a result of Adam's sin.
5. The wages of sin is death.
6. After conversion we still continue to grow in knowledge of God, of His will and in faith.
7. The real problem is a corrupt heart, a carnal mind. Until this changes all efforts to reform will be in vain.
8. All die in Adam. The first death is not the penalty of our own sins.
9. Those who suffer the second death do so as a result/penalty of their own sins, not Adam's.

When the campmeeting itself began, there was opportunity for everyone to get uninterrupted perspectives on the message, as several of the sermons focused on the subject of righteousness by faith. Here, there was a further erosion of misunderstanding and prejudice and I believe that at the end of the campmeeting most of us were persuaded that the meetings had been a great blessing and that God was leading us in this focus on this "most precious message." For myself, I can say that I was stirred by the spirit of God in the presentations which I did at this campmeeting as I have rarely been stirred before in presenting the word of God.

Regretfully, I cannot say that we closed the campmeeting in one hundred percent agreement. Maybe five percent of those who attended were still not satisfied at the end, and perhaps some still maintained the conviction that what we are teaching is harmful heresy.

However, I believe that our Father worked at the campmeeting and I am much encouraged at the overall end result of these meetings. I am persuaded that He is not finished with us and I look forward to how He will lead those who are willing to be led as we participate in the final events of this world's history.

Sermons



All the messages presented at the Florida campmeeting are available on DVD and may be obtained by writing to, or calling,

David E. Fahnestock
917 Alton Avenue
Orlando, FL 32804
ph. (407) 629-0968
email: kd4ko@earthlink.net

The sermons presented by David Clayton at this campmeeting are available also from *Restoration Ministries* in mp3 format as well as on DVD.

Born of the Spirit

Continued from page 2

would reveal that he has not changed physically and this is still the condition in which he lives and dies.

Well then, is it his *thoughts* which change? Does the new birth consist of a re-education so that the thought-patterns change and therefore produce good actions? There is no doubt that education has a part to play in the life of the Christian, but certainly it is not the critical factor which is involved in the new birth. Re-education will not make a man into a new creature. A new way of thinking will not cause a person to experience the new birth. Notice what Jesus said:

.... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5)

Before Christian education takes place, even before we are guided into truth, first of all there needs to be the coming of the spirit of truth. It is the place of the spirit to educate us *after* we are born again. Before there is the ability to think good thoughts leading to good actions, there must first of all be a work done by the holy spirit in the most fundamental area of human nature.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man. (Mark 7:21-23)

It is the state of the heart which is the real issue, not the physical make-up or even the thoughts. See what proceeds from out of the *heart* of men: adulteries, fornications, murders, thefts, covetousness, wickedness etc. Sins most vile and abhorrent. But notice also that there is pride as well and (most significantly) *evil thoughts!* Thoughts pro-

duce actions, yes, but there is something which produces these thoughts. We have to go deeper than the thoughts to solve the real problem. The real difficulty is *the heart* (often referred to as the mind or the spirit). The fundamental spiritual nature of the man who is not born again is evil. He has an evil heart, or mind and that is the problem which really needs to be dealt with. Therefore it must be said again, and again, and again: Overcoming sin cannot be achieved by reforming the actions. Overcoming sin cannot be achieved by re-educating the mind. Overcoming sin is only possible when our spirits become united with the spirit of God in the union of the new birth.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. (35) A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. (Mat 12:34-35)

Birth is a process by which a new person comes into the world. The new birth is a process by which a new person enters the kingdom of God. What makes an old sinner become a new saint? What fundamental change takes place in a person which transforms him from a sinner to a saint?

In the innermost part of his being, in that part of him from which springs all the thoughts and actions, that part called the heart, the mind or the spirit, an influence from God unites itself with the spirit of the person. I refer to it as an influence from God, but that word does not give us a complete picture of what we receive. This "influence," brings with it, or in it, God's own nature of love and purity, it brings peace, comfort and God's personal presence. It is the spirit of God and rather than being a mere influence, it is actually an extension of the very life of God

Himself so that the Christian may truly say, "God Himself lives in me!" God sits on a throne in heaven, but by means of His holy spirit, His inner self, He extends Himself and is united to every being in the universe who chooses to yield to him, so that by an unseen, but very real chain of life, God and each Christian is united and become one spirit. (1 Cor. 6:17)

It is a wonderful thing to contemplate. It is a truth almost too awesome to believe. It is the wonder which sets true Christianity above all false religions. The blessed truth that God, in His Son, has brought the sons of Adam to the place where they are partakers of the very life of the almighty God of the universe! Oh what a blessing! How thrilling to understand the love, the condescension, the mercy of a God who has granted us such a privilege, who has exalted us to the place where we are truly and literally His own sons and daughters because His very life is in us!

Yes, angels have been sent to minister to us. They also guide, protect and in other ways minister to us as God's messengers. But what a blessing to know that in addition to that we have *personal contact!!*

"Through the agency of His Spirit and His angels He ministers to the children of men." (MH 417).

Our God is not like the great men of earth who will send a representative while He Himself remains aloof. No! Through His Son, He comes close to us by His holy spirit and binds us to His heart by an invincible union.

For through him we both have access by one Spirit unto the Father. (Eph 2:18)

Now we understand why Christ is our righteousness. Not that He *gives* us righteousness, but that *He Himself is* our righteousness. As, through the holy spirit Christ comes to live in our hearts, what do we receive? Nothing else but the pure, holy life of Christ Himself. His spirit unites with my spirit so that

we are one spirit. His nature is now my nature so that I love righteousness and hate iniquity. The curse of my first birth is removed by the blessing of my new birth. With Christ as my life (Col. 3:2) I have died to sin (Rom. 6:7), to the flesh (Rom. 8:7), to the old man (Rom. 6:6), to the body of sin (Rom. 6:6; 8:10). It is not I, but Christ who lives in me (Gal. 2:20).

RELATIVE PERFECTION

This is not to say that when Christ's spirit is united to our spirit then we immediately are absolutely perfect in every respect. Absolute perfection suggests that all my actions are perfect and that everything which I do perfectly demonstrates God's character in every way. While we rejoice in the gift of life and righteousness we must understand that even though we partake of the very life of Christ, yet obedience to God depends upon how well we understand His will. God does not work independently of our will and our

understanding. He does not reveal all truth to us immediately and it is His purpose to continue to lead us step by step through His word to an ever-increasing understanding of His will and His ways. One day there will be a people who have a complete understanding of God's will as far as man's life in this world is concerned and these people will represent Christ more perfectly than any other people have ever done. These will be the 144,000 and these will be perfect in an absolute sense as far as human perfection in this life is possible.

However, this does not contradict the reality that here and now, every single Christian may be and ought to be perfect. What does God require of me? All He requires is that I surrender to Him absolutely, without reservation. What else can I do? Everything else is the work of God. He must teach me His will, He must guide me into all truth step by step. Today as I surrender per-

fectly to Him, He will accomplish His will for today in me. Does God require or expect more of me than this? Absolutely not. Perfect surrender is all that God requires of us and so, when a person has fully surrendered to God, then that person is perfect in the eyes of God. Even when the 144,000 are absolutely perfect it will simply be that each day they surrender to God one hundred percent. Their surrender is no greater than the surrender of the true Christian today. The fact that God gives them more light is not an indication that they were more surrendered than others, but simply that God's purpose for the final generation involves a greater revelation of His will and character.

This is why the thief on the cross can be saved. His surrender was perfect and this will be the same for all who will be saved. God will have had full control of the person's will and therefore will have been able to give them His own life.

Open Face

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