



Open Face

One interest will prevail, one subject will swallow up all others. Christ our Righteousness

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Our Contribution

David Clayton



Twelve years ago the Lord gave us a perspective of the gospel which has radically changed our understanding of what it means that Christ is our righteousness. We can truly say that there has been a paradigm shift in our thinking which has revealed God and his love in a far more wonderful light. With each passing year there has been deeper understanding and clearer insight into some of the most important truths which relate to the plan of salvation. These are truths which arise naturally from a proper understanding of the truth about who God is. Our understanding of these deeper truths have arisen from logically pursuing the reality that Jesus Christ is the truly begotten Son of the one God, and that the holy spirit is the invisible presence, the life and power of God and His Son.

While there are many who hold to an understanding of the nature of the godhead which is similar, or identical to our understanding, many of these same brethren have strongly and determinedly

set out to oppose us on our understanding of the gospel. As a result, they have closed their minds to some of the most important truths in the word of God and their understanding of the truth about God amounts to no more than a theory to be debated and argued about. For the most part many of those who have opposed, have maintained a legalistic view of the gospel, even though they embrace the term, "righteousness by faith." Some have followed through logically on their legalistic approach and have gone off into strange tangents such as feast-keeping.

THE KEY POINT

The question may be asked, what exactly is the focal point, the real issue on which our understanding differs from that of most others? What is the key point which has caused such a radical change in our thinking, and such determined opposition, over the past twelve years? Ultimately, it comes down to this:

It is the doctrine that salvation consists of literally receiving the very life of the second Adam. In other words, that salvation, just like damnation, is exclusively a matter of *inheritance*, nothing more, nothing less, and that this principle is strictly followed in all aspects of the gospel.

God has opened up our understanding on subjects such as, *The Two Adams, The Gospel of the Kingdom, Law and Grace, The Two Covenants, The Nature of Sin, The Nature of Righteousness* and many other topics. Some of these

insights have been most clearly expressed in sermons such as the following:

- The Real Sin Problem
- Whose Sin
- The Broken Curse
- Forgiveness and Justice
- Laws and Consequences
- The Knowledge of Good and Evil
- Type vs Antitype
- In Spirit and Truth
- The Gospel of the Kingdom
- The Kingdom of God

In actual fact, these messages are all linked to each other and most of them may be summed up under the heading of three major doctrines:

1. The Truth About God,
2. The Two Adams
3. The Gospel of The Kingdom.

Of course every Christian will say, "I believe in these truths," but the real question is, *what* do we really believe about these things? Some believe in one aspect of the truth, while others believe in another aspect of it, but very, very few are reasonable and logical enough to combine all of these aspects of the truth in a way which brings perfect harmony. Yet these truths all follow logically and scripturally behind one

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Open Face is dedicated to the promotion and the restoration of apostolic Christianity. 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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another. It is only in the harmonious combination of these three doctrines that a true understanding of salvation and the gospel can be obtained.

Let us take a closer look at these three major doctrines and see if we can understand what lies at the heart of each one.

THE DOCTRINE OF GOD

The first key doctrine is the doctrine of God.

Our Understanding

This doctrine reveals that there is only one God in the absolute sense, and it is God the Father. He is the source and originator of all things. Jesus Christ is the literally begotten Son of this one God, begotten before the ages, God (divine) by nature and the one through whom God created all things. The holy spirit is the spirit of God, meaning that it is the invisible aspect of God, the means by which he himself is present in all places and through which he ex-

ercises his power. It is not a third being or a third person, distinct from God the Father. Since the resurrection of Jesus Christ, the spirit of the Father has been united with the spirit of Jesus Christ so that the holy spirit comes to us as both the spirit of the Father and the Son.

Other Beliefs

The common belief among Christians is that God is a Trinity, one being who is made up of three different persons. Some Adventists reject the title of “Trinity” and instead use the term “godhead,” but they hold to a concept that can only be described as “Tritheism,” the belief that there are three Gods. Though they believe in three Gods, they claim that the three make up one, because they are all united in purposes and goals. They see God as being a kind of committee, rather than a single individual.

Those who hold to the doctrines of the Trinity and the three-God, godhead, insist that all three members of the Trinity/Godhead are absolutely equal in every respect. This is their key point. They are all the same age, and are the same in power and authority. The only difference is in the way they function, each one has a different role to play. This is the key idea behind the Trinity/three-God concept, and it is a concept which is most harmful to the true gospel.

THE SON OF GOD

The Trinitarian Perspective

In the doctrine of the Trinity/triune God, Jesus is God almighty. As such, it is not possible for him ever to truly become a man, because God cannot stop being God. From the perspective of the three-in-one God, Jesus was two separate identities living in one body. One of those identities was human, the other was God almighty, possessing all the powers of God. So it is believed that when Jesus died, only the human identity died, while the God identity continued to live (because God cannot die). This idea is followed through and it is believed that the God part of Jesus raised the human part from the dead, so Jesus raised himself from the dead!

Those who believe this hold to the strange idea that Jesus (the human part), locked away the God part of himself and never accessed it while he was a man, even though he was still fully God almighty.

The question arises, how do you turn off omnipresence and omniscience? If he still possessed all the abilities of God almighty, then how could he be omnipresent and still be limited as a man? How could he be omniscient and not know all things? Furthermore, how could he truly live my life, experience my temptations and trials and overcome on my behalf, when he really was ***not at all like me!***

Right from the beginning, the plan of salvation becomes confused and confusing. We have somebody who comes to save mankind by overcoming on behalf of mankind, who is not really one of us at all. He only looks like us on one level, but really, ultimately, he is vastly different than we are, since he possesses abilities and powers which guarantee that he cannot fail as we can.

Our Perspective

Jesus was not God almighty. It was possible for Jesus to lose all his divine powers because he was not God himself, but the Son of God. He was God by nature, yes, but the powers which he possessed were given to him by God the Father and could be taken from him. So when he became a man, he did truly and fully become a man so that he no longer possessed the powers of God almighty inherently in himself. He was one person, not two-in-one. It was possible for him to die, truly and completely as all men die, with no part of him left alive in some other realm. It is true that he still was the Son of God by ***nature***, meaning that his spiritual nature was pure and holy, but while he possessed the character of God, he did not possess the ***power*** of God.

Therefore he fully and completely lived as a human being, one of our race, experienced our trials and temptations and overcame them on our behalf ***as a man!*** He did truly and completely be-

come a member of our race, one of our family in the fullest sense. The only difference was that he was a human being who was completely good. He did not possess the carnal nature which all humans are born with.

This is the first important truth which depends upon how one understands the doctrine of God. The three-in-one God, makes Jesus a half-human, a dual person, unlike all other men, therefore it is not possible for him to represent or to save humanity in any practical sense. From this understanding, salvation is a legal process which involves theoretical arguments and these arguments were satisfied by Jesus **acting** as a human and going through the motions of death (though he didn't really die). It is paper salvation, not practical salvation.

The Truth about God gives us a Savior who was completely and totally one of us. He saved us by taking our place in his life and in his death. He was able to take it because he was one of us. He truly entered into our experience and overcame on our behalf. Now the life which he lived and the death which he died, he gives to us. He passes this on to us by means of the holy spirit. It is a literal reality, not paper salvation.

THE SPIRIT OF GOD

The Trinity Perspective

In the Trinity, the holy spirit is an individual person/being, just like the Father and the Son. What is the purpose of this third "person?" It is said that he is the one who carries the presence of God in all places. He is the one who gives us humans the victories and advantages which Christ obtained for us.

What we must conclude from this teaching, is that God the Father and Jesus His Son, are not omnipresent. If the holy spirit is the means by which they are omnipresent, and he is another person, separate and distinct from the Father and Son, then clearly, they are not themselves omnipresent, but are represented by a third party. This means that God and Jesus are limited in power and it is the holy spirit who is the truly

all-powerful member of the godhead.

This also strengthens the idea that salvation is primarily a theoretical process, based on legal arguments. The holy spirit never lived my life, never suffered my temptations, never died for me, how then can he possess the life which I need to be saved? How can he save me by giving me his life, when he never lived in my place? What I need is the life of Christ, not the life of a third person. If the holy spirit is indeed another person, separate and distinct from Christ, then it means that Jesus never needed to become a man, never needed to live and die as a man, to suffer my trials and temptations as a man, except to fulfill certain legal requirements. It was not necessary in order to provide, to create the life I need, but only necessary to meet the legal obligations.

What I mean is, the holy spirit's life was always there, always available. The same life before Christ came and after Christ came. The holy spirit as this "third person" never changed, he was never a man. So the life which he gives is the same as it always was, so why did Christ have to come and live and die in order for me to have life? It can only be that it was legally necessary, not practically necessary!

Our Perspective

God's holy spirit is not a third person, it is literally just what the description says: It is "the spirit of God," the spirit which belongs to God the Father and which is an aspect of his person. God is present in all places and working in all places by his holy spirit, or, in his spiritual form.

This spirit of God has been united with the spirit of Jesus since his resurrection and this spirit, literally carries the very life of Jesus Christ to believers. It is not the life of a third individual, but the holy spirit brings Christ's very life, inclusive of his victory over sin, his complete dedication to God, and imparts that life to us, thus giving these same attributes to us as a gift. It is not the death of Christ which saves men, it is actually the life of Christ. The very life

of Christ, not the life of a third person called "God the spirit."

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Rom 5:10)

So this life that saves us was not available to the human race until **after** Jesus came and lived as one of us (Eph 2:10). It was at that time that he created this saving life in himself, which is now given to us when we receive the holy spirit.

THE TWO ADAMS

The doctrine of the two Adams teaches that the first man who ever lived, Adam, caused all humanity to fall into sin and condemnation, and to be alienated from God. Jesus Christ, the second (last) Adam, causes all humanity to be justified and reconciled to God. The main emphasis of the doctrine is that the condition of humanity depends upon these two Adams.

Common Beliefs

Most will agree that we inherited something negative from Adam and that the opposite holds true with the second Adam. We inherited something positive from him. But what exactly did we inherit from them both? That is where the difference lies.

For most Christians, what we inherited from Adam was a **legal** status (there is that word again), they believe that Adam's sin made him guilty before God and all his descendants became guilty as a result of his sin. Therefore Adam condemns all men to die, because he made all mankind guilty. What we inherited from Adam was guilt. In the same way they believe that Jesus died to remove this guilt from all men. The law required a penalty as the price for Adam's sin, plus what we added by our own sins. So Jesus had to die to pay that penalty and remove our guilt, and in this, he was the second Adam, because he reversed the harm done by Adam.

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Meetings in Europe

ROMANIA

Our meetings in Europe began in Romania on July 5, 2017, and ended in Germany on July 23, 2017. We arrived in Frankfurt on Monday morning, July 3, and were met by brother Janos from Hungary. We drove and chatted for the next 12 hours until we arrived in Hun-



Romanian Baptism

gary late at night, and were met by brother Vlad. We changed cars and drivers, and continued driving through the night until we arrived at Vlad's home in the early hours of Tuesday morning. Here we rested for the day and spent one night before we left for the camp meeting on Wednesday morning.

The camp meeting was held at a hostel in the mountains, and I later understood that this was one of the colder places in Romania. It was the middle of summer so of course it was not very cold for the most part, however we had an early morning meeting at 7 o'clock and at that time most people had to be bundled up in heavy jackets and even blan-



Onlookers at baptism in Romania

kets! The meetings were held in a building which was open on three sides, and only partially covered on the fourth side. Basically it was an open building with just a roof, so of course there was

not much shelter from the cold.

In spite of the inconveniences however, the people who turned up were eager to get as much as they could from the meetings and many times, questions and answers continued for long after the meetings were officially ended. At the end we had baptism for three men who had traveled a long distance especially to be baptized into the life and kingdom of the Lord Jesus Christ.

When I arrived in Europe I was not at my best spiritually and emotionally. I was still under a cloud because of the recent death of my brother. He had just barely been buried before I had to leave for Europe, and I was not sure how I would have functioned under these conditions. But the Lord blessed both Howard and me in our presentations. Of



Baptismal candidates in Hungary

course, as always, our message was the righteousness of Christ with all the affiliated, beautiful truths. In these meetings we had a special emphasis on the spirit of God and the kingdom of God.

HUNGARY

The meetings in Hungary were held at a ranch in the country. This ranch was also a place where there were guesthouses, or maybe, hostels would be a more appropriate name. These hostels were rented and occupied by our people for the duration of the camp meeting. Hungary is usually much warmer than Romania and I found the weather quite comfortable while I was there. Here we had a very comfortable and spacious room for the meetings, which also dou-



More baptismal candidates in Hungary

bled as the dining room.

The meetings in Hungary have grown in size and stature over the years. I remember that at the beginning there were about 12 of us gathered together in Janos' living room, but now, some years later there were more than 70 enthusiastic people who gathered for this camp meeting. The last time I had been here was two years ago and there were now, many new faces, people I was meeting for the first time but who were all very eager to learn more. It was a blessing to see that although these brethren were enthusiastic about learning more of the true identity of God, there were equally eager to understand the truths of Christ and his righteousness and the kingdom, more perfectly.

One of the things about these meetings which stands out in my mind, is the number of people who came from very far away just to meet us, to learn more of what we were teaching, and in some



Brother Zdravko came from Montenegro

cases to be baptized. Brother Zdravko came with his family all the way from Montenegro to attend the camp meeting and to be baptized. Brother Dean came



Marco and Noah in Germany

with his wife, Sr. Brigitta, all the way from Slovenia for the same reason. It was a great blessing to listen to the testimony of these brethren and especially to hear of the great changes that the message of Christ and his righteousness as understood in light of the truth about God, was making in their lives. I was very much encouraged as I talked with these brethren and I came to a better understanding of how much of an impact we are making in the lives of people, through our articles and videos on the Internet.

Initially, we knew of two people who wanted to be baptized, but eventually the number grew to four. However as



Baptism in Germany

people began to take greater hold of the truth and to have a better understanding of what it means to be one with Christ, the number grew until eventually we ended up baptizing 12 people in Hungary! We moved on to Germany already feeling like our trip had been very successful.

GERMANY

We flew from Hungary to Germany

and were met by brother Oliver at the airport in Frankfurt. We stayed overnight at a hotel and then the next day we traveled to the campsite which was in the mountains about five hours away from Frankfurt.

The German camp meeting was held in a building which had been designed for use by school groups, however, it served fairly well as a place for our camp meeting. We had a bit of rain while we were there and one evening there was a lot of thunder, but we were quite comfortable and warm on the inside of the building.



Baptismal candidates in Germany

The last time I had been to Germany, two years ago, the meeting had been attended by 22 persons. This year however, there were more than 40 people in attendance and we were heartened by this evidence that the work in Germany is rebuilding. Quite a few of those who used to come in the old days have drifted away, unfortunately some of them turning to follies such as feast keeping. Now we saw many new faces with a few of the old ones still present.

Some years ago the work in Germany suffered a significant setback. A series of unfortunate events had resulted in the fracturing of the group and the scattering of the brethren. This year we saw significant steps in the healing of this situation. We praise God and look forward to continued growth and advancement in the work in Germany.

At the end of these meetings in Germany we had a wonderful baptism at a beautiful Lake where 10 precious souls were baptized into the Lord Jesus Christ. At first there were eight, but it was a most interesting thing to see that after the baptism was over, brother Howard



Jing and Leah in Germany

had already dried off and changed his close, a couple came forward and asked if it would be possible for them to be also baptized. Brother Howard had to change back into his wet clothes, but was not at all reluctant to fulfill this request. All in all we had a wonderful time in Germany and were thrilled to see the evidence of the spirit of God at work.

We flew out of Frankfurt on Monday, 24 July. Our journey home was not without incident, I not only found it very tiring, but in addition I was thoroughly interrogated by a customs officer in Philadelphia, who searched every item of my belongings, including my wallet making careful notes of all the money that I had in my possession. To



With Dean and Brigitta from Slovenia

add insult to injury, the airline lost my luggage which I did not receive until two days after I got home. By the time I finally got home, I was very tired, feeling irritated, but still grateful for the evidence that God had blessed our trip.



The Nature of The Godhead



ONLY ONE GOD

One of the most fundamental doctrines in Christianity is the teaching that there is only one God. It is not possible to avoid this truth because the Bible teaches it very clearly in several places.

There are many passages in the Bible which reveal the truth that there is only one God, but there are only seven verses which actually use the phrase, "**one God.**" Not a single one of these verses ever refers to more than one being, one individual, one person. Several of them specify that the one God is **exclusively**, God the Father.

Here is a list of the seven verses which use the phrase: Mal 2:10; Rom 3:30; James 2:19; Deut. 6:4-5; Mark 12:29-32; 1Tim 2:5; 1Cor 8:6; Eph 4:6.

The last two passages referenced (1Cor 8:6; Eph 4:6), say specifically that this one God, is God the Father.

This one God of the Bible, is the supreme being in the universe, he is the ultimate source of all things (1 Cor 8:6). Therefore, whoever Jesus and the holy spirit are, they must fit in with that revelation.

THE SON OF GOD

Jesus is declared to be the SON of God dozens of times in the New Testament (eg. John 10:36; John 3:16), and, at least one time in the Old Testament, the Bible shows clearly that God had a son even before Jesus was born in

Bethlehem (Prov. 30:4). Obviously, the Bible is expressing a relationship between two people. One is God, the other is the **Son** of God. Therefore, if we say that the Son is God, in the same sense as the Father is God, then we make the relationship, and the biblical revelation, null and void.

The Bible declares that Jesus is the **only begotten** son of this one God (John 3:16; 1 John 4:9). As the son of God, he is a divine being, God by **nature**. His divinity is based on the fact that he was born of God, thereby inheriting the nature of divinity. but as the son of God, he is obviously, not God himself. It is also evident that Jesus is not the supreme being in the universe (John 14:28; 1 Cor 15:28).

He is the agent by whom God created all things, but he is not the **source** of all things. When we look at John 1:1 in the Greek, this distinction is clear. In the King James Version, it says,

In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)

However, there is an important word missing which we find in the Greek text, but not in the English translations. It is the word, "**the.**"

*In the beginning was the Word, and the word was with **THE** God, (the supreme being) and the word was God (God by nature).*

Notice carefully then when the verse refers to God the father, it says, "**the God.**" However, when it refers to Jesus, the definite article, "the" is missing. Jesus is God, but the father is, "the God. Concerning this verse, The Wikipedia Encyclopedia says:

Translations by James Moffatt, Hugh J. Schonfield and Edgar Goodspeed render part of the verse as "...and the Word was divine".

J. Harris writes,

[It] is clear that in the translation "the Word was God", the term God is being used to denote his nature or essence, and not his person. But in normal English usage "God" is a proper noun, referring to the person of the Father But the Word is neither the Father nor the Trinity ... The rendering cannot stand without explanation."[14]

An Eastern/Greek Orthodox Bible commentary notes:

This second theos could also be translated 'divine' as the construction indicates "a qualitative sense for theos". The Word is not God in the sense that he is the same person as the theos mentioned in 1:1a; he is not God the Father (God absolutely as in common NT usage) or the Trinity. The point being made is that the Logos is of the same uncreated nature or essence as God the Father, with whom he eternally exists. This verse is echoed in the Nicene Creed: "God (qualitative or derivative) from God (personal, the Father), Light from Light, True God from True God... homoousion with the Father."[15]

Christ was begotten from God. This means that Christ was brought forth from God himself, his life is an extension of God's own life. In a sense he existed in God before he was begotten, but he did not exist as a separate individual before he was begotten. This is a biblical idea and it is expressed in the relationship between Levi and Abraham. The apostle Paul tells us that Levi paid tithes when Abraham paid tithes (Heb. 7:9,10). Levi was not yet in existence, he was Abraham's great grandson and it would be many years before he was born. But Paul says he paid tithes when his great grandfather paid tithes, because he already existed in his father's loins!

THE HOLY SPIRIT

Man was made in the image of God. Man has a spirit, God has a spirit. (1 Cor 2:11). This spirit of God is equivalent to man's spirit (equivalent, not equal).

The word, "spirit," is often used to refer to a certain kind of being, beings such as God and angels (Heb 1:7; John 4:24) who are not limited by flesh and blood. However, there is another meaning to the word, and the fundamental meaning of "spirit," in the Bible, is that it is an aspect of a person (1 Cor 5:3; Dan 2:1). My spirit is a part of me, in a sense, it is me. This is exactly the biblical view of the spirit of God as it relates to God. The holy spirit is somebody's property, God's property. God is a spirit, (a spirit being), but God also *has* a spirit. God gives the spirit, God takes the spirit, God pours out the spirit, he breathes the spirit. God is present by his spirit. We grieve God's spirit just as a person may grieve my spirit etc, etc.

Since God operates in the universe by means of his spirit, (not in his bodily form), then the holy spirit is truly the presence of God himself (Ps 139:7). The only way in which God could be more fully present is if he appeared in his bodily form, in which case he would be limited to only one place at a time. In his spirit state, he is omnipresent, not limited to the body sitting on the throne (1 Kings 8:27; Jer 23:24). So the holy spirit is truly, and fully God, but it is God the Father, not a third divine being/person.

THE SPIRIT OF CHRIST

Every person has a body and a spirit (James 2:26; Eccl 12:7; Job 32:8). This is the fundamental nature of intelligent beings. Jesus, therefore, also has his own personal spirit (Luke 23:46). However, the holy spirit is the spirit of God the Father (Matt 10:30). This is true in both the Old and the New Testament. In both Testaments we see God working in people, empowering them and doing mighty works in them, by his spirit. However, something has happened since the death and resurrection of Jesus which makes the holy spirit also, legiti-

mately the spirit of Christ.

Jesus is the Father of the new humanity, the new creation. In his experience on earth as a man, he created a life in himself which overcame sin, faced all our temptations, trials, difficulties and overcame them all. Now, as the everlasting father of the new creation, he needs to be able to pass this life on to us, so that we can be *born again*. To be born again means to receive the life of Christ, so that in him, we can become new creatures, a part of him, a part of his body by receiving his life. How can he do this if he is only able to be in one place at one time? Let us note that what we need is not a life *like* Christ's, not the ability to imitate Christ. The Bible is very clear: What we need is the *very life* of Christ. Many do not understand that this is the nature of salvation. It is not that Christ merely gives us a good record, a good status, but that he gives us *life*, His very life! Salvation lies in the possession of this life (1 John 5:11,12).

The life of Jesus is God's ark, God's treasure. It is his key to saving the human race - there is salvation nowhere else and in nothing else. Let us note this carefully. The life of Jesus is the treasure on which everything depends. This life contains the experiences which Jesus wrought out when he was here, it contains his victories over sin, his power over devils, as the one who entered the kingdom of the enemy and conquered it. Having this life we possess everything, without it, we have nothing.

CHRIST FILLS ALL THINGS

The question is, how does Jesus give us this life. Look at the following verse:

He that descended is the same also that ascended up far above all heavens, that he might fill all things.) (Eph 4:10)

Here is the same verse again, but this time from the New International Version:

He who descended is the very one who ascended higher than all the

heavens, in order to fill the whole universe. (Eph 4:10 - NIV)

In this case the NIV makes it unmistakably clear. The KJV says the same thing, but I have seen where some try to obscure the clear meaning of the KJV. I have been told that what it means is that Christ ascended up to heaven in order to *fulfill* all things. The verse says to *fill* all things, but somehow, people manage to twist the plainest statements of Scripture to suit their biases.

The NIV cannot be manipulated in its meaning in this verse. So the meaning is very clear. When he ascended to heaven, Jesus obtained the ability to "*fill the whole universe*," or in other words, to be omnipresent. How did he obtain this ability? He obtained this ability by being *glorified*. This is what the Bible tells us clearly. "*The holy ghost was not yet given because Jesus was not yet glorified.*" (John 7:39)

The spirit of God the father was always present in all ages. Even while Jesus was on earth, the spirit was at work in him and in other places. When the disciples went out healing the sick, casting out devils under Jesus' instructions, the spirit of God was working mightily in them. Yet the Scripture says plainly, "*the holy ghost was not yet given because Jesus was not yet glorified!*" (John 7:39)

It is very clear that the holy ghost which was given *after* Jesus was glorified was in some sense, different from the holy ghost which had always been present on earth, working among men from the beginning of time. In some ways this holy spirit was something brand new which had never been present on earth before.

We see a further indication of this when Jesus spoke of this coming holy spirit and referred to him as "another comforter." He made it clear that this comforter had not been present before and that in fact, he and the comforter could not be in the same place at the same time. Before the comforter could come, he first had to go and send him. So,

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We should notice that in this understanding, the real problem is the **legal** status of mankind. The problem is not man's nature, not the life which men possess, but their legal standing before God. The problem which needed to be solved, was the problem of man's guilt (a legal status). This problem was solved when Jesus took that guilt on himself and paid the price for it (legally). We believe that this is a faulty understanding of the doctrine of the two Adams.

There is also a concept held by some among the "historic Adventists," where they accept that we cannot be guilty of what Adam did, but they go on to deny that we inherited his fallen, corrupted life. They claim that we are born in a kind of neutral condition, neither good nor evil, and that we only become sinners when we **copy** Adam's example and sin in the same way that he sinned. They claim that all we inherited from Adam was a weakened nature, not a corrupt one. They reason that since Jesus took the same nature as us, there cannot be anything inherently sinful in our natures. They fail to understand that Jesus did not come with the same **spiritual** nature as we are born with. He was the Son of God and the spirit in that human body was a divine spirit. But we are born with carnal spirits, born separated from the life of God, carnal sinners by nature.

From the perspective of these "historic Adventists", what then does it mean that Jesus is the second Adam? It means that Jesus is **primarily an example** for us. Adam is an example of disobedience to God, that is all that it means that he is our first father. Jesus is an example of obedience to God and that is all that it means that he is our second father. We choose which of these two Adams we **imitate**, and this is what determines whether we are in the first or the last Adam. This is the "gospel" of imitation. Clearly this lays the foundation for the

doctrine of salvation by works for it teaches that our salvation depends upon imitating Christ, by doing the things which he did, through following his example. He becomes our model, rather than our life!

Our Understanding

The first Adam is the father of the first humanity which fell into sin. When Adam turned from God, all his descendants suffered the **consequences** of his fall. Whatever he introduced into the stream of human life, it fell upon all men. This is the most important point in our understanding of the two Adams. Fallen humanity is what it is, because of what it **INHERITED** from Adam.

The principle of inheritance lies at the heart of the doctrine. Not simply legal inheritance, not a "paper" inheritance of legal guilt, but an inheritance of life. We inherited Adam's life with all the weaknesses, failings, inadequacies and corruptions which are inherent in that life. Most important of all, we inherited his relationship to God, which is that we are born alienated or separated from God.

In the same way, Jesus as the last Adam completely overcame sin and reunited humanity to God, but he did this in himself, by the life he lived and the victories that he gained while he was a man. When he was on earth he was actually creating the life which saves humanity (Eph 2:10). By his own life's experience, he completely reversed the consequences of Adam's fall.

But just as Adam's fall is inherited by his descendants, so Jesus' victory is inherited by his spiritual descendants, those who are born again into his life by the holy spirit. Again it is a matter of **INHERITANCE**. The first Adam's life is passed on by sexual reproduction, the second Adam's life is passed on through the new birth of the spirit, in response to our faith.

This doctrine makes it clear that what Jesus did not experience, he cannot im-

part (Heb 2:18). The plan of salvation follows the same pattern as the fall of man: One man lives the righteous life, creates a life which contains all the elements of salvation, all that men will need in order to be restored to full harmony with God. Now all other men (who are willing), inherit this life!

This may seem like a simple enough matter and there are many who will insist that they hold to the same belief while they differ with us on other important truths. However, let us examine more closely to see exactly what we mean when we say that salvation consists of the receiving of the life of the second Adam.

1. Firstly, this means that salvation is not primarily a legal status, but an experience. We may be legally entitled to it, but legal entitlement does not save us, it is the possession of life that saves us (Rom 5:10).
2. Secondly, it means that if a person does not possess this life, then he does not possess salvation (1 John 5:11,12).
3. Thirdly, it means that before the second Adam came into existence, nobody possessed, or could possess this salvation because this life of the second Adam did not exist until Jesus came and lived it (1 Pet 1:9,10; John 10:10; Heb 11:39,40).
4. Fourthly, it means that the life that saves us must be literally, the very life of Christ Himself. Not the life of God the Father, not the life of a third being called the holy spirit. It has to be the very life of Christ himself (Eph 2:10; Eph 4:10).

Through the doctrine of the three-in-one God, the doctrine of the Two Adams becomes meaningless. Jesus as the last Adam is not like the first Adam. The first Adam was exactly like all of us, except that he was originally good and we are not. But in the Triune God, the last Adam was not like us, he was not a man, he was God disguised as a man. He could not truly stand in my place and suffer my experiences. There is no way to avoid the conclusion that his life and experiences as a man, were all a carefully orchestrated act, a huge play

with all the scenes pre-determined.

Furthermore, in this three-in-one God, scenario, it is not the life of Christ that saves (except in a legal sense). We do not receive that life at all, what we do receive is the help of the “third person,” the holy spirit, who was never one of us and who never experienced our temptations and trials. It is not salvation by receiving life, but salvation by receiving a clean record (paper salvation). It is theoretical salvation and it leaves us to obtain actual salvation by our own works.

THE GOSPEL OF THE KINGDOM

The third critical doctrine, is the Gospel of the Kingdom. Jesus revealed that this is the *most important* of all doctrines when he said that it is the message which is to be preached in all the world as a witness to all nations (Matt 24:14). Much harm has been done in Christendom by a misrepresentation of what this gospel really is. The greatest obstructions to understanding the true gospel of the kingdom are the three-in-one concept of God, (Trinity/Triune God) and the resulting false understanding of the Two Adams.

The Popular Understanding

Many Christians (most of them) believe that the kingdom of God is a future reality. For them, the preaching of the kingdom is the preaching of something to come in the future. It has to do with inheriting a physical place, and a state where there is no more conflict or pain. The emphasis is on the physical environment, and on the future. Basically, this understanding leaves Christians today with nothing but a future hope, and the duty to strive to make it into that kingdom some day.

Our Understanding

The kingdom of God is the place where Christ, personally rules as king. This is a kingdom unlike any which has ever existed, it is not a kingdom governed by rules and prohibitions like other kingdoms. This kingdom is ruled by the strange principle that the King governs his subjects from WITHIN each person. He produces righteousness and peace

in his kingdom by giving his own life to every single subject in this kingdom. It is the life of the King which is the key to the holiness and glory of this kingdom. This is a new and revolutionary principle never heard of before on this planet.

Since the day of Pentecost, this kingdom has been established in the hearts of those who are subjects of this kingdom. One day soon this kingdom is to be established on earth and will destroy all other earthly kingdoms. However, that day has not yet arrived and we are not yet physically in the kingdom. But the kingdom is already in our hearts today, and wherever we go, we take the kingdom with us. This kingdom is manifested in the pure holy lives of Christ’s people and through the extraordinary gifts of the spirit which are displayed through the church.

Here in a nutshell is the amazing plan of salvation. Here is the gospel beautifully unfolded. There is no other teaching which is even remotely as significant.

The most vital truth in this doctrine is the truth that the kingdom of God consists of the life and power of Christ. This is it - period! The kingdom is first and foremost a place and a condition where the king’s life is imparted to the members of the kingdom. As was stated above, this is not a kingdom based on external rules and political manifestos. It is built on one simple, amazing principle; “Christ in you! (Luke 17:21; Col. 1:27).” It is the life of the king imparted to his subjects which constitutes the kingdom. This is how we live in the kingdom today, even though we do not yet see it physically established on earth.

For the Trinitarian, it is not Christ in you, it is the third person in you. Since this “third person” was always around and his life was always available in all ages, then it cannot be true that the kingdom of God came when Christ was glorified in AD 31. That kingdom must have been always there since the holy spirit was always there. Either that, or the kingdom must be interpreted only in a physical way, meaning it has not

yet come and is not yet here, but is a future thing.

But when we understand that Jesus established that kingdom when he was here, we see the truth. He came, destroyed the power of Satan, overcame his principle of sin and crushed his head. He “bound” the strong man and took the kingdom from him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. (Rev 12:10)

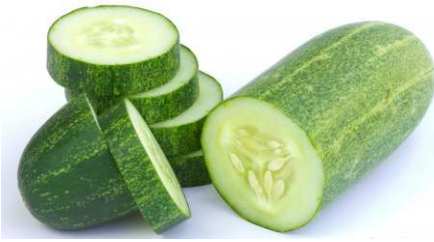
When he returned to heaven, he was glorified by receiving the spirit of God without measure, his spirit was united with the spirit of God the Father and by means of this spirit, he poured out his life and power upon his people, and in this way, the kingdom of God came upon earth. Now in Christ, God’s people constitute the kingdom of God on earth and in this kingdom, Satan has been defeated. We have been given victory and power over all the works of the enemy. Sin, disease, devils and even death, are all subject to those who are a part of this kingdom.

This is where we arrive when we take the truth about God and follow it through to its logical conclusions. As someone has put it, the truth about God takes on flesh and bones and truly becomes the most important teaching in all Christendom. It becomes clear why the doctrine of the Trinity, or the Triune God, along with a false understanding of the Two Adams are such dangerous heresies.



Cucumbers

Lenworth Frankson



Cucumbers along with watermelons, zucchini and squash, belong to the same family. Although there are many varieties of cucumbers, they are all made up mostly of water, which means that they can be a source for hydrating the human body.

Because more than half of the human body is made up of water, which is essential for normal functioning of the different systems, a lack of it can lead to dehydration resulting in fatigue, chills and muscle cramps and difficulty in concentrating. A half-cup serving of raw, sliced cucumbers contains almost 50 grams of water per serving.

Mineral Content

Cucumbers are a rich source of a number of minerals. A half-cup serving of sliced cucumber contains about 12 milligrams of phosphorus, 7 milligrams of magnesium, and 8 milligrams of calcium. Cucumbers are also rich in potassium. Potassium helps the body conduct electricity and it is also essential for regular muscle movement as well as maintaining healthy digestive processes. Potassium helps regulate the amount of sodium in the blood, which helps us keep our sodium levels low. As a result our risk of developing high blood pressure and other cardiovascular complications are lowered.

Vitamin C

Cucumbers have vitamin C. This vitamin serves as one of the many antioxidants that protect the body from free radicals, lowering the risk of various cancers and illness due to damaged

cells. Vitamin C has many important functions such as aiding in collagen production and brain function, and it also helps your body process fat. (Collagen- the most abundant protein in the human body, is found in bones, muscle, skin and tendons. It is the substance that holds the body together)

Vitamin K

One cup of sliced cucumbers contains about 11% of the recommended daily allowance of vitamin K. This vitamin plays a role in building bone, as well as other tissues of the body. Vitamin K is mainly responsible for making some of the proteins the liver requires for blood clotting. This coagulation ability is important for people who suffer from bleeding disorders, reducing their chances of bleeding out after a cut or injury. Approximately half of the cucumber's vitamin K content is found in its peel, therefore keeping the peel on for higher nutrition is advisable.

Potassium

One cup of sliced cucumber contains around 4% of the recommended daily allowance of potassium. This mineral aids in metabolic functions and also plays a role in the development of muscle tissue. Adequate potassium is also necessary for maintaining normal electrical activity of the heart, and a diet rich in potassium does help in protecting us from high blood pressure.

8 REASONS TO EAT CUCUMBERS

1. Protect Your Brain

Cucumbers contain an anti-inflammatory compound called fisetin that appears to play an important role in brain health. Along with memory improvement it protects the nerve cells from age-related decline. Fisetin has been found to prevent progressive memory and learning impairments in mice with Alzheimer's disease.

2. Treat Your Skin

When used topically, cucumber has a cooling and soothing effect that decreases swelling, irritation, and inflammation. Cucumber slices can be placed on the eyes to decrease morning puffiness or placed on the skin to alleviate and treat sunburn.

3. Reduce Your Risk of Cancer

Cucumbers contain compounds called lignans, which may help to lower the risk of breast, uterine, ovarian, and prostate cancers. They also contain nutrients that have anti-cancer properties. Research on the anti-cancer benefits of cucumber is still in its initial stage and has been restricted so far to lab and animal studies. As a member of the Cucurbitaceae family of plants, cucumbers are a rich source of phytonutrients called Cucurbitacins. Cucurbitacins are found in fresh cucumbers and are being studied to determine the extent and nature of their anti-cancer properties.

4. Prevent constipation

Cucumbers are rich in water, and their skin contains insoluble fiber. Both water and fiber help food to move through the digestive tract quicker and more easily therefore helping to prevent constipation. This insoluble fiber, which helps add bulk to your stool, helps food to move through your digestive tract more quickly for healthy elimination.

5. Freshen Your Breath

Placing a cucumber slice on the roof of your mouth may help to rid your mouth of odor-causing bacteria. Some people believe that, eating cucumbers may also help to release excess heat in your stomach, which is said to be a primary cause of bad breath.

6. Support Your Digestive Health

Cucumbers are rich in two of the most basic elements needed for healthy digestion: water and fiber. Adding cu-

cucumbers to your juice or salad can help you meet the amount of fiber your body needs (50 grams per 1,000 calories consumed). For those who have acid reflux, drinking water helps suppress acute symptoms of acid reflux by temporarily raising stomach pH. It is also possible that water-rich cucumbers may have a similar effect.

7. Maintain a Healthy Weight

Cucumbers are very low in calories, yet they make a filling snack (one cup of sliced cucumber contains just 16 calories). The soluble fiber in cucumbers dissolves into a gel-like texture in your gut, helping to slow down your digestion. This helps you to feel full longer and is one reason why fiber-rich foods may help with weight control.

8. Antioxidant Properties

Cucumbers contain antioxidants such as flavonoids, lignans, and triterpenes.

Antioxidants protect the body from the effects of oxidative stress, which may help strengthen the immune system and ward off diseases. Oxidative stress is the burden placed on the body by the constant production of free radicals in the normal course of the body's metabolism plus other environmental factors that create stresses e.g. (Natural and artificial radiation, toxins in air, food and water; and miscellaneous sources of oxidizing activity, such as tobacco smoke). The effects of oxidative stress are often linked to chronic illnesses such as heart disease and some types of cancers.

Eating cucumbers has many health benefits. Cucumber, although not the most tasty vegetable, should be a part of the wide variety of vegetables we eat to maintain health. Be creative when preparing them; they are good for us!



Asleep in Jesus



It is with great sadness that we say goodbye to our brother, Gideon (Tony) Clayton. Tony fell asleep on the morning of Tuesday, June 6, after a three year battle with cancer. We have lost one of the most friendly, committed and loyal members of our fellowship. Rest in the Lord, dear Tony. See you in the first resurrection.

The Nature of the Godhead

Continued from page 7

clearly, the comforter who was to be sent, was not yet present, while Jesus was on earth. But it was clear that the spirit of God had always been present and always working among men, even while Jesus was here on earth. So it is clear that this comforter is not simply the spirit of God. There is more to it.

JESUS GLORIFIED

The key to the coming of this new holy spirit, this comforter, was the glorifying of Jesus. But what was this "glorifying" of Jesus? Jesus himself explained:

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (John 17:5)

The spirit was poured out at Pentecost, the promised comforter came. Peter explained that the reason was that God had glorified his son.

And when Peter saw it, he answered unto the people, Ye men of Israel,

why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. (Acts 3:12-13)

God glorified his son by filling him with his holy spirit without limitation. Jesus is glorified in that his spirit has been **united** with the spirit of God, so that now, the holy spirit is literally the spirit of both God and Christ (Rom. 8:9). Both spirits have become one spirit. To put it another way, the spirit of God is the **carrier**, or the agency by which the spirit or life of Christ comes to us. (Eph. 2:18)

The spirit of God is God's life and power. This has always been true in all ages. But this life and power of God cannot save us, although it can give us super-

natural abilities as it gave to many people in both the Old and the New Testament ages. But it takes the life of the glorified Christ to restore humanity by giving us the new birth. This is what saves us, the life of Christ and the life of Christ alone. It is in the life of Christ that we find victory over sin, death to self, reconciliation to God and all the other elements of salvation. However, it requires the power of God, the spirit of God to enable that life to come to us. So we need both the spirit of God and the spirit of Christ and this comes to us as one spirit which contains both the presence of the Father and the Son.

This in essence is the biblical revelation of God, His Son and the holy spirit. One God, two divine beings, three agencies at work in man's salvation. Every passage of Scripture will be found to be in harmony with this understanding of God. The popular Trinitarian perspective cannot harmonize.



Resorting To Matches

There is a true proverb which says, "when fire fails to come down from heaven, men resort to matches." Never was this more true than in the present feast-keeping furor which is diverting minds from God's purpose for His people in this time.

Two thousand years ago the fire fell from heaven. On the day of Pentecost, the kingdom of God came with power. For God's people, it was the beginning of a new age, it was the return of Christ to live in His people in power. Men became the dwelling place of the living God. A relationship with God and His Son was no longer experienced by approaching God through forms and shadows and symbols. Now the people of God had the living experience of the living God dwelling in them just as He had promised to do for ages. The fire

had fallen from heaven and God's people would never again be the same.

Well, that is the way it should have been. However, the church never quite escaped the influence of legalism, even after Pentecost. Acts chapters 15 and 21 demonstrate very clearly that there were very influential leaders in the apostolic church who insisted on keeping the Christian church tied to the legalistic practices of Judaism. This backward influence resulted in the gradual disappearance of the power of the holy spirit from the church. This terrible condition has lasted for two thousand years during which time, the Church has never escaped the tendency to relate to God by works, rituals and ceremonies.

Today, more than at any other time it is imperative that God's people turn to Him in spirit and in truth. Now, as we live in the last moments of time, we need the power from heaven, we need a revival of the living presence of the living God and His Son. Nothing else

can safeguard us in what is coming upon the earth. Yet, as our faulty approach to God avails nothing and fire fails to come down from heaven, unwise men once again have started lighting matches, substituting forms and ceremonies and rituals to make up for their lack of the living presence of the living God. This is why we see the massive turning to Feast Days and New Moon Sabbaths. Without the living Christ dwelling on the inside, they have to go through all kinds of contortions in an effort to find and to please God.

This is the reality of what is happening. But now, as in the days of the early church, maintaining the rituals and ceremonies of the law will never result in a better experience with God; instead, as happened then, it will only grieve away the little remaining measure of the holy spirit which we still have. Let us seek for the fire from heaven in the way of faith and stop lighting fires of our own kindling.

Open Face

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