



Open Face

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

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Is It Jesus Himself?

David Clayton



Within the community of those who believe in the one true God, there is emerging a concept of the Spirit of God which I believe is false, contrary to the Scriptures, and contrary to the gospel – in fact, I believe it to be an extremely dangerous teaching. This concept has arisen partly because some of us are anxious to prove that the Spirit of God is not a separate, independent person from Christ and the father. However, it is also largely based on an over emphasis on statements made by Ellen White, and the ignoring of some very clear biblical evidence.

There are different variations of this teaching, depending on who you talk to, but the main focus of this belief, is a rejection of the idea that God and Jesus live in Christians literally. Let me

explain what I mean by this word, “literally”.

1. I do not mean physically
2. I do not mean in a bodily form
3. But I mean that God the person, and Jesus the person, do actually live in the Christian.
4. This means that I understand that being a person, does not necessarily mean that there has to be a physical body or a bodily form. There has to be a body for a person to be present in the PHYSICAL realm, but when we are speaking of God, it is presumptuous to limit him to the capabilities of human beings.

GOD IS OMNIPRESENT

There are several biblical statements concerning God’s nature which make it easy to demonstrate this truth, even if we cannot understand it perfectly.

“Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.” (Jer 23:24)

“But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” (1Kgs 8:27)

One of the issue I have with those who reject this reality is that they have established certain limited ideas concerning God, and they have set these ideas in stone. For example, they will declare that since he is a person, God must be limited to one location, that he cannot

be in two places at the same time. Some of them will also insist that since he is a person he must exist in a bodily form and that without this bodily form he cannot be a person. Such persons therefore reject the idea that God can be in heaven while literally living in a Christian at the same time. What they will say is that his attributes are in the Christian, some of his qualities and abilities, but not he himself! They will follow through with the logical conclusion that God is present with only us in a secondary way by means of his agencies such as the angels. They will insist that God and Jesus have no personal contact with us, because they are both billions of light-years away in heaven, engaged in the ministry of the sanctuary.

Now I will concede that there are many passages in the Bible which support the idea that we are made partakers of God’s power, his attributes, his nature and his character. I have absolutely no issue with that understanding. What I am disturbed about however, is the concept that would deprive us of the literal presence of God and his son! What really bothers me about this is the fact that there are very clear and striking Bible passages which present the truth of the literal indwelling, in a personal way,

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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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of both the father and the son, in the Christian. If it were simply a matter of human reasoning and logic, I would yield to the opinions of these brethren, but when I examine the evidence of the Scriptures I am mystified and deeply concerned to find them insisting that Christ and the father do not actually live in us, and even more alarming, to find that this unscriptural perspective seems to be spreading.

PERSONAL PRESENCE

One of the clearest passages in the Bible which teaches this fact of the literal presence of the father and his son, is John chapters 14 – 17. To fully grasp the significance of this passage we have to put ourselves in the position of the disciples at the time when Jesus spoke these words. These disciples were in deep distress for a particular reason, they were greatly concerned by the fact that Jesus was about to leave them and they would be left without his guidance, his direction, his wisdom and most im-

portantly his presence. It is in this context and against this background that Jesus gave them the promise of the coming comforter.

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;” (John 14:15-16)

“I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.” (John 14:18-19)

In the name of reason and common sense, let me ask, when such a promise is made to people in that kind of situation, with that kind of need, what are they supposed to understand? What is it that they are really seeking for? Are they looking for the attributes of the person, the power of the person, the wisdom of the person, or the companionship of the person? It is not an accidental thing that this passage in the Bible is the only passage where the Holy Spirit is clearly and definitely identified as, “he”. The reason is because here, Jesus is not simply focusing on the abilities which are to be given by the Holy Spirit, he is focusing on the personhood, the companionship, the friendship of a companion, the comfort of another being. This was the need of the disciples in that moment and that this is what Jesus promised to give.

Of course the Trinitarians takes this passage and rightly focus on the personhood of the Holy Spirit, but wrongly, and contrary to the rest of the passage, identify the Holy Spirit as a third person, separate and distinct from Christ and the father. A little careful reading of the passage demonstrates very clearly that this comforter is simply the literal presence of the father and the son in an invisible, non-bodily form.

“Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with

him.” (John 14:22-23)

The disciples clearly understood that as he was speaking of this other comforter, Jesus was actually referring to his own presence. They believed him when he said, “I will not leave you comfortless, I will come to you”, they believed him when he said, “he dwelleth with you and shall be in you”. What they did not understand was how such a thing could be possible! How could it be that they would see him, experience him, interact with him while the world would not be able to do so? How could he, “manifest” himself unto them and not to anyone else? Jesus’ answer was too clear to be misunderstood:

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (John 14:22-23)

Jesus’ response to his disciples was that he and the father would come to such a person and make their home with that person. It is very difficult for me to understand how anyone can read these words and come to the conclusion that the father and Jesus do not personally and literally come to dwell in the Christian. This is further emphasized by the apostle John in 1 John 1:3,

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.” (1John 1:3)

How can one have, “fellowship”, with attributes, with power, with abilities? It is possible only to have fellowship with a person. John understood the reality of this fellowship because he is the one who recorded the statements made by Jesus in John 14 where the comforter was promised.

ANTYTYPICAL TEMPLES

But this is not all; the apostle Paul teaches very clearly that our bodies are the temples of the living God. The full im-

pact of that statement can only be understood when we realize that the sole purpose of a temple is that it is the dwelling place of a deity. God himself emphasized this point when he said in Exodus 25:8,

“And let them make me a sanctuary; that I may dwell among them.”
(Exod 25:8)

The popular concept of a sanctuary or a temple today, is that it is a place where people congregate for worship. However this is a distortion of the truth which has become established over the years because of the misuse of the word “temple”, to apply to the places where religious people meet for worship. But as I said, a temple is designed to be exclusively the dwelling place of a deity. This is the understanding the apostle Paul had in mind when he said,

“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”
(2Cor 6:16)

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” (1Cor 3:16-17)

Let us consider the implications of this a little more closely: when Paul referred to our bodies at the temples of God, it is very clear that he was making an application based on the temple which had been given to the Hebrews at Mount Sinai and which had been the center of their system of worship. Now he says that it is our bodies which are the temples of the living God. God does not dwell in temples made with hands, but here Paul declares that the true dwelling place of God is the bodies of believers. This makes no sense at all if God does not literally dwell in the believer. Even in the old system, the evidence of God’s attributes could be seen in many places. The law itself gave detailed descriptions of God’s purposes and God’s will for the Israelites, but this was not the pres-

ence of God. The sanctuary or the temple, was unique in that the literal presence of God was manifested in that building. There, Moses was able to meet with God face-to-face and to speak with him audibly as a man speaks with his friend.

How could it be possible that in that ancient system, in a worldly sanctuary, the sanctuary of the old covenant, God was literally present, yet in the antitype of that system, the new covenant application of the sanctuary, we should have something inferior? How could there be the literal presence of God in the illustration, and yet in the reality we only have attributes of God, and no literal presence? It does not make sense! If this were the way it really was, then we would have to conclude that God’s people were better off before Jesus came, under the typical system, than we are since he came, under the antitypical reality! But praise God it is not so, if we will believe and accept what the Bible says we will understand that God and Jesus do literally and personally dwell in the believer.

WORSHIP THE TEMPLE?

I have heard some present the argument that if we believe that Christ is literally within us, that this will lead to idolatry and that it is logical then to believe that we should worship ourselves, or worship one another. This is a foolish argument which is neither based on good reasoning nor the facts of Scripture. When God appeared to Moses at the burning bush, no one will deny that the presence of God was literally at that bush. On the basis of this faulty reasoning of these brethren, we could then conclude that it would be a legitimate thing to go and worship that bush! Likewise, since the presence of God was clearly and undisputedly in the sanctuary set up by Moses, then it would also be a legitimate thing to start worshipping that sanctuary! I could go on with this, but I think it is easy to understand the point. The fact that God dwells in me is not a reason to worship myself or to worship you because you have the same experience. We worship God, not his

subjects, nor the places where his presence is. The presence of God at a certain place does not turn that place into God!

OLD COVENANT IDEAS

This kind of thinking reflects a mindset that is focused still, on Old Testament perspectives. This was the kind of thinking that the Samaritan woman had when she met Jesus at Jacob’s well. She was concerned about the proper place of worship, she was concerned about where her focus should be when she worshipped. She was accustomed to the physical and the material and she wanted to limit God in this way. Jesus’ answer to her still needs to be emphasized today.

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4:23-24)

What was Jesus’ point? The point was, God is spirit, therefore he cannot be limited to material things in physical spaces. This was always true of God, but it was not always understood, Jesus now makes it plain that the true worshippers will worship God in keeping with his true nature. This means they will no longer limit him to places and things, but they will worship him in spirit, meaning they would relate to him as a spiritual being not trying to tie him down as physical beings are tied down. They will worship him in truth, meaning according to reality and not according to the system of illustrations and symbols. This is the truth about God, whether he is in heaven or in earth - God cannot be limited to physical places.

SERIOUS IMPLICATIONS

What we believe on this issue is very important because there are serious misconceptions which arise from coming to the wrong conclusion. Misconceptions which not only affect how we view the Christian life but also how we approach and live that life. One path

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A Change of Government



In this article I want to focus on what I consider to be one of the greatest misconceptions among those who are from a Seventh-day Adventist background. The more I consider this particular issue, the more I am convinced that this faulty concept lies at the root of some very serious errors.

This article is being written for those with honest hearts and open mind, the rest of you can just ignore it. I have learned that it is pointless to try to convince those who choose to close their minds. There is a lot of denominational brainwashing and deep-rooted tradition which must be resisted, but I hope that those who love truth above all else will find this article, and will pay attention to the indisputable, biblical facts which are presented in it.

CENTRALITY OF THE LAW

The central emphasis of most Seventh-day Adventists, is the law. For all the 65 years of my life, I have lived in the Adventist environment and I know this to be absolutely true. Even Ellen White supported this emphasis when she stated,

“The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of his government in heaven and earth.” (GC-22)

Perhaps this statement explains why Adventism is so law oriented. Of course, if the great sin of the Christian world is the rejection of the law, then our greatest duty must be the uplifting of the law. Our mission must be seen as a restoration of the law to a place of

prominence. Interestingly, this suggests that all Christians who do not keep all of the law – in particular the Sabbath – are to be equated with the Jews who rejected Christ!

Is this emphasis on the law compatible with the teaching of the New Testament? This is a question which I have been studying for many years, but particularly for the last 13. I have come to the conclusion that even though they exalt the law more than everyone else, Adventists by and large, have a great misunderstanding regarding the law which has brought great confusion and which, if it is not corrected, will eliminate them from having any part in the final preaching of the true gospel.

FOUNDATIONAL PROBLEM

The problem might be summed up in this statement: Adventists do not understand what it means to be, *“under the law.”*

In every Adventist document which I have ever read, or every sermon which I have ever listened to, the phrase, “under the law”, has been interpreted to mean, “under the condemnation of the law”. In every case the word “condemnation” has been added to the phrase, and therein lies the great SDA misunderstanding. Even the great Adventist Pioneers, people such as Jones and Waggoner, JN Andrews and other luminaries misinterpreted the phrase and found it necessary to add the word, “condemnation” when addressing the question of what it means to be under the law. Why did they come to this faulty interpretation? It is because they did not dare to accept the implications of what the phrase is really saying!

Yet when we understand the true meaning of this phrase, it opens up the way for us to understand the great central principle of Christianity! It opens up the truth of Christ our righteousness, it shows us the true way to complete vic-

tory over sin and finally, gives us a message that the world is desperate to hear and to experience.

WHAT IS THE LAW?

This seems like a foolish question, but it is a very necessary one. When the phrase, “the law”, is used in the Bible, and in particular in the New Testament, it does not always refer to the same thing. Of course most of us understand this to some extent, and we readily point out that there is the ceremonial law, and there is also the moral law. However, this is not really the most significant understanding which we need to have. Yes, sometimes the word “law” referred to the 10 Commandments, sometimes to the ceremonial laws including the rituals and the sacrifices, but it is very important to understand that many times it also referred to the entire system of government which was given to Moses at Mount Sinai. This includes all aspects of the law, the moral, the ceremonial, the health, as well as the civil laws. In fact, there are times when reference is made to the law, and it really means the entire Old Testament Scriptures! This wider understanding is important and I want to demonstrate this quickly by looking at a couple of Scriptures.

THE LAW – ALL THE SCRIPTURES.

In John 10:34 we find the following statement:

Jesus answered them, Is it not written in your law, I said, Ye are gods? (John 10:34)

Jesus was speaking to the Jews and he was making reference to a statement found in Psalm 82:6. In this Psalm, God states,

I have said, Ye are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes. (Ps 82:6-7)

God here, actually refers to the Jews as

“gods”. But what is interesting is that Jesus quotes this statement and says, it is written, “in your law!” Here, Jesus himself refers to the book of Psalms as being a part of the law. This demonstrates the fact that the entire Old Testament was considered to be, in a broad sense, the law. This was so because it contained the laws, the principles, the rules of life by which the Israelites were expected to live. Sometimes it was referred to as, “the law and the prophets,” but in this instance Jesus simply referred to it as, “your law”. It is necessary that we keep this broader understanding in mind as we continue to examine this issue.

JURISDICTION

So now we come to the key question; what does it really mean to be, “under the law”? The simplest and the most obvious way to arrive at an answer is to allow the apostle Paul to explain it himself. Paul is the only writer in the entire Bible who actually uses the phrase, “under the law”, so of course we are interested in understanding his interpretation of the phrase.

In 1 Corinthians 9:20, 21, Paul uses the same phrase and in this passage we see clearly what he means by the phrase:

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. (1Cor 9:20-21)

Here is the same passage from the New International Version.

To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. (1Cor 9:20-21)

Paul identifies the Jews as being the

people who were under the law, and he speaks of other people as not having the law, or, not being under the law. From this passage it becomes clear that when Paul speaks of being under the law he is referring to being under the administration, or the jurisdiction of the law. What he is saying is that when he was dealing with the Jews he lived as the Jews lived. He adopted the practices of the law and lived in harmony with their beliefs so as to break down prejudice and make it easier for them to listen to him. When he was working among the Gentiles he did the opposite; he did not conform to the practices of the law while among them, and again, this was so that he would avoid creating prejudice in their minds. This was Paul's principle of operation, he knew that it did not matter whether he observed the works of the law or not, but he adapted himself to suit the customs of the people he was working with so as to make it easier to gain an entrance to their hearts. He himself explained it this way:

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. (1Cor 9:22)

So now we have a clear definition of what the phrase means, given by the only person who uses the phrase. We see that it does not mean to be condemned by the law, but to be under the government of the law. The Jews were governed by the law, but the Gentiles were not. If we are honest people, from this point on we should not allow denominational bias to pervert or to distort this clear definition given to us by Paul. Let us put down our preconceived ideas and see where the Scriptures will take us. Armed with this definition let us now look at the other passages where the phrase is used. We go first of all to Galatians 3:23.

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. (Gal 3:23)

Here Paul tells us that before faith came, we, the people of God were kept under the law, meaning of course, under the

administration, or under the government of the law. This is referring to the way God governed and directed the nation of Israel before the coming of Christ. He says that they were kept under the law before faith came. The coming of faith refers to the coming of Jesus, as the previous verse makes clear.

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. (Gal 3:22)

The promise is given to those that believe and it is given by the faith of Jesus Christ. In other words, we receive the promise by faith in Jesus, or by having the faith which centers around Jesus Christ. When we examine the rest of the passage carefully we see that this promise is the promise of the Holy Spirit.

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. (Gal 3:14)

So before the coming of Jesus Christ, God's people were kept under the law, under the government of the law. The way of the faith of Jesus Christ which is the way of the Holy Spirit was not yet revealed and until that time God placed his people under the law. The meaning is unmistakable, especially when we look at the following verses which are taken from the same passage:

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. (Gal 3:24-25)

Notice, the law was our schoolmaster. We are no longer under a schoolmaster.

- Under a schoolmaster = under the law
- Not under a schoolmaster = not under the law

Again I want to point out, being under the schoolmaster does not mean being condemned by the schoolmaster. When I went to school and was under the teacher, it was not in order that the

teacher might condemn me, but in order that I might learn and that I might be disciplined. The law was a schoolmaster, not to condemn, but to teach and to discipline until the coming of the better system which was brought by Jesus Christ. This is what the apostle Paul is saying, and this is exactly the meaning of the phrase in every place that he uses it. So Paul is saying that the Jews were under the administration of the system of the law, not that they were all condemned by the law. We can see clearly how Paul applies this understanding to the following situation:

UNDER DOMINION

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. (Rom 7:1-3)

Notice that Paul uses the word, “dominion”, to refer to the authority that the law has over a person. The law was what controlled the lives of the Jews. Paul is referring to Jews because he says, “I speak to them that know the law”. The law controlled every aspect of their lives including the marriage relationship, so it was the law which demanded that a woman should stay with her husband as long as he was alive. They were under the dominion, or the government of the law. Paul then goes on to apply this analogy to our experience as Christians.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to

bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. (Rom 7:4-6)

It is very difficult to understand what Paul is saying here unless we first understand what it means to be under the law. Paul says we have become dead to the law. What he means is that we are no longer under the dominion of the law, or the government of the law. The law no longer controls our relationships (remember the illustration he gave, how the law made it necessary for the woman to stay with her husband). We have been delivered from the law, this is the word he uses. What he means is that we have been delivered from the government, or the dominion of the law! It no longer controls our lives and determines how we behave moment by moment. This is the hardest point for Adventists to accept, but if we read the Bible with honest hearts we cannot escape the truth that this is what Paul is saying.

Why is it necessary for us to be delivered from the government of the law? It is because the law was designed to be the governor of carnal people! In 1 Tim 1:9,10 we read:

Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; (1Tim 1:9-10)

There is a relationship between the law and carnality which is inescapable. As long as we are carnal, or as Paul puts it, we are in the flesh, or married to the old man, the law is our governor, we are under its dominion because it was made for people like us! Conversely, as long as we remain under the dominion of the law we will always be operating from the basis of the flesh, because

the law can only relate to the flesh, it was never designed to be the governor of the spirit. So by choosing to remain under the dominion of the law, we are choosing to remain in the realm of the flesh. But Paul says to those of us who have come to Christ,

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. (Rom 7:6)

We are delivered from the law, we are no longer under its dominion or its government, because the thing that held us is dead. He is referring to the carnal nature, the old man, the body of sin which was put to death when the Spirit of Christ came into our hearts. So now we serve God, not in the oldness of the letter – that is, no longer in keeping with the demands of the law relating to outward behaviour – but in newness of spirit. We are told in 2 Corinthians 3:17, “the Lord is that Spirit”. So the new law which governs our lives is Christ within. We have living contact with God and are not governed from outside by external rules, but from within by the promptings of the Spirit of the living God! This is what the new covenant is, it is the writing of the law of God upon our hearts but not in the legalistic way as many interpret it! It is not the inscribing of 10 sentences upon our memories, it is the impartation of the very nature of God through the living spirit of God and his son!

This is the amazing truth of the new covenant! This is the wonderful reality that the legalistic mind will not accept! But brothers and sisters, should we accept what the Bible says? Can any reasonable person look at the evidence presented and contradict the fact that this is what Paul is saying? I know why this is so hard for Adventists to accept, they think that it will destroy their mission to emphasize the 10 Commandments, and maybe it will.

However, Paul is not saying that the 10 Commandments have been abolished, what he is saying is that they are no longer our governor, they no longer

have dominion over those who are led by the Spirit. And so he says,

But if ye be led of the Spirit, ye are not under the law. (Gal 5:18)

With this background it is simple to understand what he is saying. Those who possess the spirit of Christ are no longer under the government or the dominion of the law.

For sin shall not have dominion over you: for ye are not under the law, but under grace. (Rom 6:14)

When we were under the law sin always had dominion over us. The law demanded good behaviour from the flesh. It required an impossibility and when he was under the law all Paul could say was,

I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (Rom 7:21-23)

The problem was not unwillingness, the problem was not lack of effort, the problem was not lack of education, not lack of awareness of what was required, the problem was being in the flesh, being carnal. This is what the law was designed to govern, to control and to dominate. It was a relationship that was bound to produce frustration and failure. The law was good and will always be good, but it was not good enough to rule the lives of God's people, for it could never produce what God wanted. Thank God, it was only intended to last, until Christ arrived and put the better system in place!

THE THREE LAWS

I like to refer to this as Paul's Gospel, because of all the Bible writers the apostle Paul expresses this more clearly than anyone else. Paul goes on to reinforce his point that righteous living in the Christian is not the product of education, is not the product of hard work, is not the product of laborious effort, but is the consequence of the new life

that we now possess! A miracle takes place and good fruit begins to appear in our lives naturally. Jesus also taught this truth when he said,

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. (Matt 7:17-18)

Paul expresses it another way:

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for 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 8:2-4)

Notice the means by which we are set free from the law of sin, it is "the law of the Spirit of life" which sets me free. What is this law and how does it work? Actually this passage is a continuation of Romans chapter 7 where Paul showed us the problem a person experiences when he is under the law. In chapter 7 Paul expressed the dilemma in this way:

For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (Rom 7:22-23)

Notice Paul speaks of two laws, one of them is the law of God or the 10 Commandments. Paul says that inwardly he delighted in this law, meaning he desired to obey this law, he recognized that it was good. But he says there was a second law which existed in his body and it was in conflict with the 10 Commandment law which was in his mind. The result of this second law was that he could not obey the 10 Commandments and he had become a slave to this law which ruled in his body. It is this same law, or principle which he refers to as, "sin that dwells within me", "the old man", "the flesh", "the body

of sin".

The real problem is, the 10 Commandments are legal rules, what they do is demand behaviour, but they cannot produce that behaviour. The law of sin which exists in the body of the carnal person is not a legal law, it is a law of nature, it is the natural product of the carnal person and it lives within him regardless of how he's educated, regardless of what he wants to do, regardless of what is demanded of him. Because it exists in him by nature, it will always overcome his education, it will always overcome what an external legal law demands of him. This is why the 10 Commandments can never succeed in fulfilling what God wants, because they can only require or demand, they can never produce.

But in Jesus Christ God has established a third law, it is the law of the Spirit of life. This is a law of nature, not a legal rule. Where is this law to be found? It is to be found in Christ Jesus, in the life of Jesus, which is the Holy Spirit. So Paul says, the law of the Spirit of life in Christ Jesus, has made me free from the law of sin which was in my members! Another natural law defeats the first natural law. The 10 Commandment law could not do this, because it was weak through the flesh! Legal law cannot win the battle against natural law. A legal rule will bring some kind of conformity, some outward forms of morality, but it can never produce true righteousness and so the government of legal law has been abolished as a system to rule God's people! Something far better has been put in place, it is the government of the Spirit of life. This government does not demand righteous behaviour, rather, it produces righteous behaviour. Instead of God demanding something from man, God provides something for man, and all that man is asked to do is to believe the word of God and to receive the blessing!

There is one other passage which puts the seal on this truth that we are delivered from the jurisdiction of the law. It is 2 Cor. 3:6-11.

Who also hath made us able minis-

ters of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. (2Cor 3:6-11)

It was my effort to understand this passage which first brought me to the conclusion which I have presented in this article. I had a hard time with the passage, because it happened at a time when I was in a discussion with some Jehovah's Witnesses. They were trying to use the passage to prove to me that the law was done away with. I looked at the passage and saw that it clearly says that something was "done away." Later in the passage it uses the word, "abolished (v.13)." I could see clearly that the passage was speaking about the difference between the 10 commandments (written and engraven in stones), and something else referred to as the "ministration of the spirit." Something connected with what was written on

stone was said to be "done away." It seemed clear to me, but I refused to accept that the 10 commandments were done away and so I spent time examining the passage over and over. Finally I saw the key word and light broke into my mind. That key word is the word, "ministration"! I saw that Paul was not saying that the law was abolished, but that the MINISTRATION, or the ministry, or the government, or the dominion of the law was done away! In other words, God exchanged the government of the law written on stones, for the government of the spirit put into the heart. This is the key difference between the Old and the New Testament.

This is why we at Open Face Fellowship teach that we are no longer governed by the legal law. We must accept what the Bible teaches. The truth is amazing, but as we have discovered, the roots of legalism run deep and those who are locked into the legal paradigm will resist the truth with all their might, even though the biblical teaching is so clear. Our message, our ministry is and forever will be, "Christ in you, the hope of Glory." We are ministers of the New Covenant, not of the letter, written and engraven in stones.

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (2Cor 3:6)

nant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. (Deut 4:12-13)

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (2Cor 3:6)

But if the ministration of death,

Is It Jesus Himself?

Continued from page 3

takes us inevitably on the road of human works and legalism, the other path takes us on the road of dependence on Jesus and the rejection of human abilities.

When we believe that Jesus literally lives in us the focus is never on our abilities, never on our efforts to do what is good, never on our shortcomings. Those who understand and believe this have their eyes fixed on Christ they are constantly aware of his presence and in this awareness Christ is directing their behaviour, speaking to them, comforting, uplifting, strengthening them himself from within. Such people are never alone, constantly victorious, unable to be defeated by the enemy.

But those who believe that we have Jesus' attributes, but not Jesus himself must depend on themselves. In a sense it is people who have been given the job of living the life of Christ, without Christ. Behind all of this is the assumption that what we need are the attributes of God rather than God himself. With this kind of thinking where will our focus be? Of course it will be in God's gifts, God's instructions, God's help, but obviously not on God himself or on Jesus himself! Inevitably those who embrace this kind of thinking are heavily fixated on the law because they view the Christian life as a process of producing holy living by responding to God's instructions, rather than Christ himself producing that holy life by himself living through us.

I do not want to be overlong with this so I will end at this point, but I hope those of you who read this article will be able to grasp the reason why our position on this issue is so critical. Ultimately the end result would be either an attempt to live the Christian life without Christ or, an experience of true fellowship with the Father and with his son where our attention is constantly focused on them.



FACTS ABOUT THE OLD COVENANT

THE LAW AT ITS CENTER

And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. (Exod 34:28)

And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his cove-

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The Dual Nature of Jesus



WAS JESUS JUST LIKE US?

For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (Heb 2:16-17)

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; (Rom 1:3)

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (Rom 8:3)

HOW DID JESUS REFER TO HIMSELF?

And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. (Matt 8:20)

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. (Matt 9:6)

HOW DID JESUS BECOME HUMAN?

And I will put enmity between thee

and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (Gen 3:15)

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil 2:5-8)

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, (Gal 4:4)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isa 9:6)

WAS JESUS UNLIKE US?

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:14)

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Matt 1:23)

In him was life; and the life was the light of men. (John 1:4)

(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) (1John 1:2)

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. (Matt 4:16)

HOW DID OTHERS REFER TO JESUS?

And the angel answered and said

unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. (Luke 1:35)

And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. (Mark 3:11)

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. (Mark 15:39)

And I saw, and bare record that this is the Son of God. (John 1:34)

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. (John 1:49)

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. (John 11:27)



IT IS BETTER

It is better to be divided by truth than to be united in error

It is better to speak the truth that hurts and then heals than to speak falsehood that comforts and then kills

It is better to be hated for truth than to be loved for a lie

It is better to speak rough truth than polished heresies

It is better to stand alone with the truth than to stand wrong with the multitudes

Olive Oil

Lenworth Frankson



With a long history dating back to ancient civilizations, olive oil is considered to be one of the most important Bible foods. It is a staple of the Mediterranean Diet and has been included in the diets of some of the world's healthiest, longest-living people for centuries. Real, high-quality extra virgin olive oil has well-researched anti-inflammatory compounds, antioxidants and many heart-healthy macronutrients, which explains why there are so many olive oil benefits. Extra virgin olive oil benefits include lowering rates of inflammation, heart disease, depression, dementia and obesity. Olive oil consumption has benefit for colon and breast cancer prevention. The oil has been widely studied for its effects on coronary heart disease, specifically for its ability to reduce blood pressure and low-density lipoprotein cholesterol (LDL) (that's the bad one).

Unfortunately, not all olive oil is created equally. The three main grades of olive oil are:

- **Extra virgin olive oil:** The highest-quality olive oil you can get. It is unrefined and contains more nutrients compared to other processed varieties. Extra virgin olive oil is the top grade of olive oil, delivering the best taste and the full health benefits of olive oil. The olives are crushed at a mill and the oil is extracted by mechanical means, versus refined oil extracted

through the use of heat or chemicals.

- **Pure olive oil:** Made by combining extra-virgin olive oil and refined olive oil, resulting in a lower-quality product. It is sometimes sold as "refined olive oil."
- **Light olive oil:** The word "light" is a marketing term that simply refers to the oil's lighter flavor. In truth, light olive oil is simply refined olive oil that has a neutral taste and a higher smoke point.

Pressing fresh olives, a traditional tree crop of the Mediterranean Basin, produces olive oil. The Mediterranean region or lands around the Mediterranean Sea have a Mediterranean climate, with mild, rainy winters and hot, dry summers. Olive oil is available all year round. Several factors affect the character of the oil, including climate, soil and the way the olives are harvested and pressed. The flavor, smell and color of olive oil can vary significantly, based on its origin and whether it is extra-virgin or not. Generally, the hotter the country, the more robust the oil's flavor will be.

PRACTICAL USES OF OLIVE OIL

It is important to note that olive oil is not recommended for cooking. Olive oil should only be used cold, usually drizzled on salads and other foods. Extra-virgin olive oil's chemical structure and its large amount of unsaturated fats make it very susceptible to oxidative damage when used for cooking. Whenever you need an oil to cook with, I recommend using coconut oil but do not over heat.

EAR WAX REMEDY

A build-up of earwax can affect your hearing leaving you prone to infection. If you suffer from excessive wax, olive oil is an inexpensive and effective treatment. Putting a few drops of clean olive

oil into each ear regularly can help to lessen the build up and remove the excessive wax. Simply add a few drops of the oil and let it sit for a few minutes before lying down on a towel to allow it to drip out. If your eardrum is punctured then do not try this.

TREAT AN EAR INFECTION

If your ear problems develop into a full-blown infection, before reaching for the antibiotics try some olive oil. When coupled with the healing power of garlic, olive oil has been used for centuries to treat ear infections. For immediate and long-lasting relief from pain, heat two tablespoons of olive oil with one clove of minced garlic over a low heat for 20 minutes. Discard the garlic and allow the oil to cool before adding 1-2 drops to the afflicted ear.

SOOTHE SUNBURN

Gently apply olive oil to sunburned skin for relief and faster healing. Olive oil contains certain compounds that act as antioxidants, which help, prevent and repair damage to the skin caused by over exposure to the sun.

CURE A SORE THROAT

A mixture of olive oil combined with certain essential oils like eucalyptus, lavender, rosemary, thyme or tea tree, can be massaged topically onto sore throats to help stimulate both circulation and lymphatic drainage, which works to reduce inflammation and pain. Mix 20 parts olive oil with one part essential oil and rub in. Cover with a blanket or heating pad to boost healing.

TREAT CRADLE CAP

A common itchy skin problem, which affects many babies known as cradle cap, can be prevented or cured with the regular application of olive oil. Try applying a little oil twice a day, and allow sitting for a few minutes before brushing off the flakes.

EASE DIAPER RASH

Because olive oil is moisturizing and anti-inflammatory, it is one of the best cures for diaper rash. It also creates a barrier between the skin and urine or feces. This barrier can help to reduce rashes from forming initially. Mix one teaspoon of olive oil with two teaspoons of water and whisk until you get a creamy texture. Apply this directly to the skin and allow it to dry completely. You could also add a drop or two of lavender essential oil before applying for added anti-microbial effects.

CRACKED HEELS

Cracked heels are not just unsightly but they can be painful, especially if they begin to bleed. A simple way of avoiding this common condition is by applying olive oil to the heels every night before bed. Make sure to wear socks so the oil can really do its job and avoid rubbing off on your sheets.

HEAD LICE

Head lice are not only embarrassing but also contagious. Not only is olive oil one of the most effective natural remedies for head lice, but also it comes without the risk of chemical alternatives. The oil acts as a suffocating agent. Apply the oil liberally over the head and work it through the hair. Cover with a plastic wrap, then shower cap, then a towel and leave on overnight. In the morning, comb the hair with a metal comb (using a bowl to catch the material as it comes off). Keep combing the hair to remove as many nits as possible, and then wash with shampoo. Olive oil suffocates the lice, but not the eggs, so the process needs to be repeated several days later until all nits are removed.

ARTHRITIS AND ACHING JOINTS

Anti-inflammatory olive oil has been found to be more effective than some of the medicated creams used for arthritis, when rubbed into sore joints. One study showed that thirty women with osteoarthritis of the knee used either the medicated cream, or olive oil for four weeks. Within two weeks those using olive oil reported less pain and greater physical function than those

using the cream.

A MASSAGE OIL

Regular massage is helpful for reducing stress, pain and muscle tension as well as anxiety, digestive disorders, headaches, sleep problems, soft tissue injuries and joint pain. In fact, massage is an important tool for maintaining good health. Olive oil plays a role in this good health by acting as carrier oil for homemade massage oils. For massage oil, use 3-5 drops of a relaxing or stress-relieving essential oil, like lavender, bergamot or cedar wood essential oils, and add to 1-2 tablespoons of olive oil.

IMPROVE YOUR PET'S HEALTH

Olive oil doesn't just do wonders for our health; your pets can benefit from it too. Adding a little olive oil to your dog's food can help its joints as it ages. Some reports claim that it can even prevent cognitive decline but I am not sure of this. The oil can also be used topically for dry skin. Cats can take 5 to 10 drops of olive oil with their food daily to prevent constipation and hairballs and to ensure supple joints as well as a glossy coat.

FACIAL CLEANSER & MOISTURIZER

Using olive oil to remove dirt and makeup is highly effective for beautiful skin. Take a tablespoon of olive oil, massage into your face and neck for two minutes, and wipe off with a washcloth soaked in hot water. That is all there is to it. There is no need to apply moisturizer afterwards. Once your face adjusts to this new routine, you should enjoy skin free of excess oil, dryness and blackheads

SILKY SMOOTH SHAVE

Swapping shaving cream or foam for olive oil is a cheap and convenient option that leaves you with a close shave and soft skin. Simply rub the oil into the skin and shave as you normally would. The remaining oil on your face will serve as a skin soother.

REMOVE GREASE OR PAINT FROM SKIN OR HAIR

To remove stubborn grease or paint marks from your skin or hair, massage

the area in olive oil before rinsing the oil and dirt away with warm water.

SQUEAKY DOOR

WD-40 is useful to have on hand for those annoying squeaky door hinges but another options is using olive oil instead. For a natural, and more pleasantly scented alternative, apply a few drops of olive oil to the hinge and enjoy the sound of silence once more.

HIGH-QUALITY OLIVE OIL

Rancid olive oil smells like crayons, tastes like rancid nuts and has a greasy mouth feel. Beware of leaving your bottle of olive oil right on the counter, opening and closing it multiple times in a week. Any time it is exposed to air or light, it oxidizes. The chlorophyll in extra virgin olive oil speeds up the oxidation of the unsaturated fats. Treat olive oil as you would other sensitive omega-3 oils by keeping it in a cool and dark place. To ensure freshness, immediately replacing the cap after each pour. Olive oil may be one of the best foods you can add to your diet, as shown by numerous studies. However, remember not to heat it to prevent damaging the beneficial compounds. Make sure to examine the olive oil in your pantry regularly. If you think that it has gone rancid or developed an undesirable odor, replace it immediately with another high-quality product.

Oil in the Bible refers primarily to olive oil. It was used for food, but also for light, a lotion for skin, and ointment for hair. In the Bible it has great significance and symbolism. It pictures the work and anointing of the Holy Spirit for without the Holy Spirit, no one can be saved. The Spirit convicts the lost soul of their sins and points them to Christ making them realize that they need Jesus as their Savior, for there is absolutely no other way to enter the kingdom of God. (Acts 4:12).



Facts About The Old Covenant

Continued from page 8

written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? (2Cor 3:7-8)

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. (Heb 9:1)

WITH WHOM WAS IT MADE?

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The LORD our God made a covenant with us in Horeb. The

LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. (Deut 5:1-3)

FRUIT OF THE SINAI COVENANT?

Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. (Gal 4:24-25)

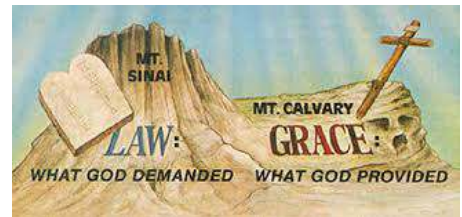
THE END OF THE OLD COVENANT?

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (Heb 8:13)

For the priesthood being changed,

there is made of necessity a change also of the law. (Heb 7:12)

And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. (2Cor 3:13-14)



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