



2 Cor. 3:18

WHEN WAS THE DAY OF ATONEMENT?

David Clayton

THE FEASTS OF ISRAEL		
Nisan	1	PASSOVER WAVESHEAF
Iyar	2	
Sivan	3	PENTECOST
Tammuz	4	
Ab	5	
Elul	6	
Tishri	7	TRUMPETS ATONEMENT TABERNACLES
Heshvan	8	
Chislev	9	
Tebath	10	
Shebat	11	
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clearly were commemorative of some significant event in Israel's history. The Passover was observed as a reminder of the time when the angel of death passing through the land of Egypt slew all the first-born of the Egyptians, but spared every home upon the doorpost and lintel of which the blood of the slain lamb was found.

The feast of Tabernacles also was commemorative. As Leviticus 23:42,43 tell us, it was to be observed in memory of the wilderness sojourn of the Israelites, when, for forty years, they dwelt in temporary homes. Careful study will reveal that the feast of Pentecost was also commemorative, being a memorial of the giving of the Ten Commandments, which were spoken from Mount Sinai fifty days after the Passover was instituted.

In spite of the fact that these feasts were commemorative, it is clear that they were also intended to be prophetic types, pointing forward to some event in God's plan for redeeming man from the penalty and power of sin. We all know how the Passover was fulfilled. The anti-typical meanings of the other feasts were:

- The Wavesheaf Offering:** This presentation to God of the firstfruits of the harvest took place two days after the Passover. Its meaning is too obvious to be misunderstood. This represented the presentation of Christ to His Father on the day of His resurrection as the firstfruits of those who will finally be harvested from this earth.
- Pentecost:** The coming of the holy spirit. Without this gift, Calvary

The Bible clearly reveals that God has a timetable on which He operates. This timetable is clearly and unquestionably outlined in the calendar of the Hebrew economy. This calendar reveals very clearly that God has several outstanding points or events in His plan for redeeming the human race. These events are all critical to the plan of salvation and all take place at specific appointed moments "when the fullness of the time" arrives. (Gal 4:4)

Take for example the feasts of Passover and Pentecost. If, as some claim, every work of God on behalf of man was finished at Calvary, why was not the holy spirit given at Calvary? Why did the coming of the holy spirit need to wait until nearly two months later? Can we suggest a reason? The inescapable facts are:

- The work of Christ was not finished at Calvary. It continued in heaven where His ministry is just as essential for the plan of salvation as was His

death on the cross. This is the message of the book of Hebrews.

- God's work for mankind has definite phases which take place at definite appointed times. Nothing will take place before the fullness of the time has come. Calvary was not the end, but, being the antitype of the Passover ceremony, it was, as the Passover was, the beginning of the sacred year. The beginning of God's great events in the history of the salvation of mankind.

As the types so clearly show, several critical events were scheduled to follow Calvary (the Passover) before the plan of salvation was completed. These events are clearly outlined in the book of Leviticus in chapter 23. There were six feasts which God Himself instituted in Israel and which He commanded the Jews to observe at their appointed time every year. Some of these feasts such as the Passover and the Feast of Tabernacles as well as Pentecost

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

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

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would have been only a symbol without power. God would have had to take us to heaven with our impurities. Yet this gift was not imparted to God's people at Calvary, but actually **50 DAYS LATER** in the "fullness of time."

3. **Tabernacles:** The deliverance of God's people from this earth, and from the presence of sin. This also, though a consequence of Calvary did not take place in AD 31, and is the last event in the Jewish Calendar. It represents the time when God's people will "wave palm branches and rejoice (see Lev. 23:40; Neh. 8:15; Rev. 7:9,10) while they dwell in temporary homes (in heaven) before returning to their permanent homes on earth.
4. **Atonement:** I mention this one last of all because it is the event which, most unreasonably and in defiance of all logic, is wrested from its appointed place in the calendar and is somehow artificially implanted back at the time of the Passover at the beginning of the year! How is it that all the other events in this calendar clearly and beyond controversy (as all will admit) occur in their proper sequence and at their "appointed times" and yet this one is, in direct opposition to all reason, removed from its sequence and time? Why? Can it be because this is

the only way that the devil can destroy the Advent message? Because admitting that this one single event is in the proper place and time will demonstrate clearly that **ONLY** Adventism has a clear and harmonious understanding of the work of heaven on behalf of mankind in this period of earth's history?

Was the Hebrew calendar a time-table of the events of salvation history, or was it just a haphazard jumble of events? This is a most important question. I think I can safely say that there is no doubt that it represents a time table in sequential order. Will anyone deny this? If we could remove the Day of Atonement, then all denominations and all Christians would cheerfully confess that all the other events in that calendar happen *in the sequence* outlined in it. Why then the illogical exception of the day of atonement? I may be wrong, but the only reason I can think of is that this is the key doctrine of Adventism. To admit that the day of atonement takes place between Pentecost (the outpouring of the holy spirit) and Tabernacles (the 1000 years in heaven) is to acknowledge that Adventism has a unique message which has been committed to no other people on earth. Therefore, though it defies reason, logic, good sense, etc. the day of atonement must be made to fit on the 14th day of the first month rather than on the 10th day of the 7th month! The main events of the annual Hebrew calendar were in the following sequence:

1. 1st Month, 14th day Passover
2. 1st Month, 16th day Wavesheaf
3. 3rd Month, 5th day Pentecost
4. 7th Month, 1st day Trumpets
5. 7th Month, 10th day Atonement
6. 7th Month, 15th day Tabernacles

WHAT WAS FINISHED AT CALVARY?

Some Christians like to claim that it was "all done at Calvary." However, this is not the whole truth. At Calvary, the sacrifice was made. The price was paid. Salvation became available to every single person strictly upon the basis of faith in Christ, and upon the confidence of what He had accomplished in sacrificing His life on Calvary. Salvation is a free gift, "by grace through faith" alone. "Apart from works," "without the deeds of the law." But, pause

a moment. What is salvation? Is it deliverance from sin's penalty alone? Is this all there is to it? What about sin's power? What about the carnal mind? What about sin's indwelling? What about sin's presence? Salvation may be **COMPLETE** because Christ is "able to save to the **utmost** those who come to God through Him (Heb.7:25); because it rests in Him who is complete, and who possesses all power. In Him who is faithful to perform the good work which He began in us (Phil.1:6). However, it is not **COMPLETED** until we have been finally delivered from this earth, from the very presence of sin.

You see, Jesus accomplished the right to save us when He paid the price for our sins. Now we belong to Him, and the work of salvation is His entirely. However, though the sacrifice "is finished," the work is not. His work in saving you and me is in definite phases. While the work is entirely His, yet it does not all happen at one time, but at certain definite appointed stages.

The Seventh-day Adventist movement was founded on the discovery that the anti-typical day of Atonement began in October of 1844. What did this mean? It meant that in God's timetable the period of time had arrived in which He would finally and irrevocably deal with the problem of sin **IN** His people once and for all and forever. In the words of Leviticus 16:30,

For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. (Lev 16:30)

The fullness of God cannot inhabit the same body as sin. While the privileges of full fellowship with God and His Son have been ours since Pentecost (not Calvary), yet God's people have always been less than total victors over sin. No amount of quotations and Scripture verses can obliterate that fact. The Scriptures speak of total oneness with Christ and of unconditional privileges **now**. However, while this is ours by right, the incontrovertible truth is that this is not ours in actual fact. The reason? There are obstacles in us which God is still dealing with. The conditions of salvation on God's part are complete, but His work of salvation in us, is not over.

More than a hundred years ago, the Adventist pioneers encountered the same questions we are now facing and answered

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The Bible And The Bible Only, Is This Biblical?

“The Bible and the Bible only,” is a phrase which first became popular during the reformation. As the reformers first phrased it, in Latin, it was, *Sola Scriptura* and it was a reaction against the Catholic belief that the traditions of the church, and the word of the Pope, were the final authority in religious matters. The reformers looking for a consistent standard that they could depend upon stated that, the Bible and the Bible only was a sufficient guide and rule of faith. This was never meant to say that there would never be any further revelations from God.

When the apostles were writing the New Testament, the Old Testament was at that time the Bible, and the Bible only. A lot of what the apostles wrote seemed to be opposed to some of the teachings of the Old Testament. Some of the principles that these apostles were introducing, that Christ himself introduced, were diametrically opposed, to what the Old Testament had taught. For example, they taught that there was no need for circumcision and that sacrifices were done away with. So the Jews would have said “the Bible, and the Bible only,” meaning the Old Testament, and they would have denied further revelations of God, through the New Testament prophets.

The New Testament prophets clearly understood the need of further revelation. John himself received revelations that were not known to any of the other apostles. Since he was the last apostle left alive, there were some things that are recorded in the book of Revelation that were not known by any of the others. Things that even he himself did not understand, and the Bible, the same Bible, clearly indicates that in the last days, the gift which would be prominently manifested among God’s people would be the gift of prophecy. This is perfectly consistent with Joel 2, where we are told that in the last days, the young men would dream dreams, and old men would see visions. So, there is a definite promise that in the last days, the gift that would be manifested, would be prophecy. In the same way, God also promised that He would send Elijah the prophet in the last days. So there is a clear indication that in the last days, prophecy would be the outstanding gift.

If we say “the Bible, and the Bible only,” are we then rejecting the gift of prophecy that God promised in the last days? What is the purpose of a prophet, and what is the purpose of the gift of prophecy? Isn’t it for guidance? Isn’t it for edification of the church. Well, if everything is already in the Bible, if everything is already there, what need of a further gift? What need of the gift of prophecy? I mean, why does God send this gift, why does He give this gift, if it is as unnecessary, as some people say.

My understanding is that there is further light to come concerning the things taught in the Bible. The gift of prophecy is necessary, because while the basic outlines are there in the Bible, while the basic doctrines are there in the Bible, there is need for clarification on some things, and expansion on some things. Because of this, God has given the gift of prophecy, in order that His people might have clear understandings, especially in the context of the last days, where there would be so much confusion and deception. So “the Bible, and the Bible only,” is true, in a certain sense; in the sense that nothing can be revealed which contradicts the Bible. in the sense that no further revelation may undo what has already been revealed. However, if by saying, “The Bible and the Bible only”, what we mean is that we are never, ever to receive the word of God from any prophet after Bible times, then we are totally wrong.

What is the basis of our belief in the Bible? let us examine this for a moment. So many people are insistent that the Bible is the absolute authority. Why? Why do they have this absolute confidence in the Bible? It has been said (and this is my belief as well) that Ellen White is not to be elevated to the same place as the Bible. However, we need to ask this question: “Do we judge Ellen White by the same standards by which we judge the Bible?” Why do we believe that the Bible is really the word of God? Is it because the reformers said so? Is it because at some time in the past Christians said, “Well the Bible is the standard we are going to use?”

What is the reason why we accept the Bible as an authoritative and infallible source of guidance? If it is simply because everybody else accepts it, then we are only

following tradition! What uninspired men say is only tradition. It holds no authority! Well the apostle Paul did say that “All scripture is given by inspiration of God and is profitable for reproof and for doctrine,” and Jesus did say, “Search the scriptures,” but then we know that when these words were stated by both Paul and Jesus the scriptures consisted of the Old Testament writings, not the New Testament! As I said before, the Jews would probably have said, “Yes, the Scripture is the word of God. The Bible and the Bible only.” But the Bible to them would have meant the Old Testament. They would have considered the New Testament to be extra-Biblical authority. It would have had no value to them and would have carried no weight as a source of authority.

Those who believed in the New Testament accepted that what came from the writers of the New Testament was a source of authority, because they understood that these people were filled with the spirit of God. Let us notice that this is what made the difference. It was not so much that these were men who had been the apostles of Jesus, because we notice that Luke was not one of these men, though he wrote the books of Luke and Acts; Paul was also not one of the men who had been with Jesus while he was here on earth. But the reason why their writings were elevated to the level of scripture is because those who knew them were convinced that they were filled with the spirit of God. How did they know? It was because their lives were evidence to the fact. The signs which attended them were evidence to the fact. Finally, the fruit of their writings bare witness to the fact that they were inspired by God.

The traditions of men have no authority with me and shouldn’t have any authority with any Christian. The fact that somebody says, “we ought to listen to this person”, is not good enough. We ought to judge the person or those writings on their own merit. Is this good enough? It ought to be, and I think if we are fair we will judge Ellen White by the same exact standard. Do we accept the writings of Ellen White because somebody says we should? Because traditionally our parents have believed Ellen White was a prophet? Ellen White is not generally accepted by the



world as being a prophet. The Bible is the accepted standard. But let us be reasonable and look at the foundation of belief in both things: We accept the Bible because we believe that the men who wrote the Bible were inspired by the Holy Spirit. As Peter said, "holy men of God spake as they were moved by the holy ghost." And even though in many cases we can see where it was not direct verbal inspiration, yet people who wrote the Bible were holy men who were guided and were filled by the holy Spirit. Their counsel, their advice consisted of inspired statements because their minds were illuminated by the holy Spirit.

If Ellen White was a messenger of God, if her mind was illuminated by the holy Spirit, if she was used by God to give messages, then any Christian is imperiled if he neglects those writings. For me, it is a very simple matter. It is as though God says, "I believe you need help. I wish your minds were more brilliant. I wish you would study more. But I know that this last generation is a degenerate generation, depraved and lacking in many of the qualities of previous generations and I know you will need help. Furthermore there is going to be the greatest crisis that the world has ever seen, and the greatest time of trouble for God's people, and I know there will be so much deception, you need special help. Therefore I am going to send special help." So he gave the gift of prophecy. And in giving this gift of prophecy, He had a purpose. This purpose was that the people who listened to this prophet, understood what the prophet was saying, believed what the prophet said, would have guidance which would help them to walk in the way God would have them walk, to better understand the Scriptures, to take a position in the closing moments of time that that would enable God to fulfill His purpose in their lives. What other purpose could there have been in God sending Ellen White? In His giving Ellen White the gift of prophecy?

Has God's purpose failed? Did He send a prophet because we needed one, but one, that was so undependable that there is no telling which of her writings were from God, and which were from her own imagination. The only logical response, the only reasonable attitude to take to such a prophet is to ignore her altogether. Thus, God's purpose would have failed. He would have sent a messenger who was of no practical value to the people who

needed help!

On the other hand if you are the person who says, "well, Ellen White was not a prophet! Ellen White was a fraud! She was a false prophet, and an agent of Satan!" Well, that is one point of view. It is a point of view which all are free to take and one which must surely cause all those who embrace it to totally dissociate themselves from any thing which has to do with the Advent Movement because no movement could have been started and led of God which had such a prominent figure at the centre of it who was an agent of the devil, a deliberate liar. A person who actually must have been a spiritualistic medium rather than a true prophet.

However, we need to consider carefully the following facts: Did Ellen White use Scripture out of context? So did the Bible writers. Did she "borrow" from the writing of others? So did the Bible writers. Did she at times express her own opinion? So did the Bible writers. Did she make prophecies which **seemed** to fail? So did the Bible writers and even Jesus Himself! Every accusation which has been made against Ellen White may also be levelled against the writers of the Bible. Therefore, the same problems which may lead a person to reject Ellen White will lead him also to reject the Scriptures. No wonder Ellen White made the following thought-provoking statement:

It is Satan's plan to weaken the faith of God's people in the Testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.--4T 211

Let us pray for a true and honest heart. It is not only to Sunday-worshippers, but to all Christians that the following passage of scripture applies.

....because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: (2 Th 2:10,11)



WHEN WAS THE ATONEMENT

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them conclusively. In reply to these misconceptions concerning the Day of Atonement, O.R.L. Crosier wrote:

1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest? but who officiated on Calvary? - Roman soldiers and wicked Jews.
2. The slaying of the victim was not making the atonement: the sinner slew the victim, Leviticus 4:1-4, 13-15, etc., after that the Priest took the blood and made the atonement. Leviticus 4:5-12, 16-21.
3. Christ was the appointed High Priest to make the atonement, and He certainly could not have acted in that capacity till after His resurrection, and we have no record of His doing any thing on earth after His resurrection, which could be called the atonement.
4. The atonement was made in the Sanctuary, but Calvary was not such a place.
5. He could not, according to Hebrews 8:4, make the atonement while on earth. "If He were on earth, He should not be a Priest." The Levitical was the earthly priesthood, the Divine, the heavenly.
6. Therefore, He did not begin the work of making the atonement, whatever the nature of that work may be, till after His ascension, when by His own blood He entered His heavenly Sanctuary for us.

Prayerful study revealed that the atonement was an event which would involve the removal of all sin from God's Church, leaving a people who would be "without spot or wrinkle or blemish" who would be "without fault before the throne of God." A people who would never again dishonour the name of God by committing sin. This is to be the atonement. It would involve also a work of judgement in which it would be demonstrated that all who were finally saved were fit candidates for the kingdom of God. Seventh-day Adventism was founded upon this truth, and this **ALONE**. Remove this truth, and there is really no reason for Adventism. It

is the only doctrine which is taught and believed by the Advent movement alone. Yet, in the light of what is presented in this article, can anyone deny that Seventh-day Adventists have a message from God? What then is the meaning of the Hebrew calendar if Adventists have no message? And if there really is significance in the order of these events as must be apparent to every thinking person, must it not also be obvious that Seventh-day Adventists, being the only people in the world to be aware of this fact, must have a unique place in God's plan for the last days?

THE MESSAGE OF REVELATION

The book of Revelation is God's last message to the world. In the very words of a heavenly messenger it focuses on, "*things which must be hereafter.*" (Rev. 4:1) In other words, it focuses on things which were future to the time of John. Let us take careful notice of the fact that at the time when John received this vision, The antitype of the Passover, the Wavesheaf and also Pentecost were already long gone. Had already been fulfilled decades before. What then is the reason for the Sanctuary focus in the book of Revelation? Was there any event involving the service of the Sanctuary which was still then unfulfilled at the time when John received this vision? My brothers and sisters, let us give this matter careful thought. The answer to this question will determine whether or not the Advent movement was raised up by God and whether or not it has a special message for the world.

You see, the feasts of Israel occurred at basically two points during the year. The first three occurred during the spring, or at the beginning of the year. These, of course corresponded to the period of the beginning of the Christian Church. The other three mentioned in Leviticus 23 all occurred in the Seventh month of the year, during the fall, or the harvest time. The significance of this is inescapable. Seven is a symbol of perfection or completeness. The seventh month signifies the time when God is completing His work on behalf of the Church during the time of the harvest. During this period there is to be The (antitypical) blowing of Trumpets, The Day of Atonement, and finally when they have "gathered in the fruit of the land (Lev. 23:39)" The Feast of Tabernacles.

The focus of the book of Revelation is the time of the harvest. It deals with events on earth and in heaven during the closing work of God on behalf of humanity. In

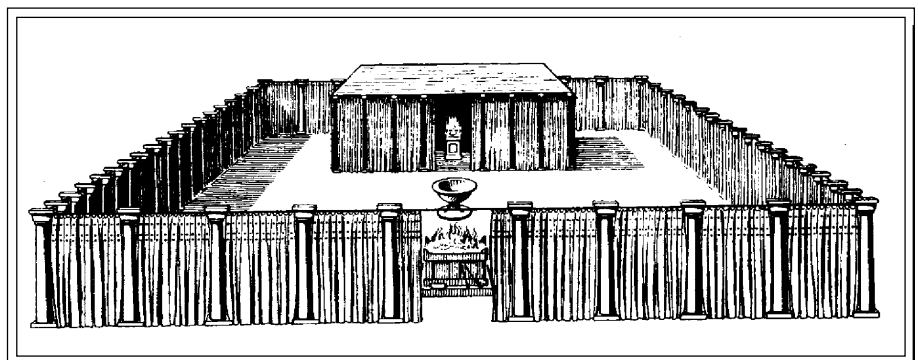
other words during that time of the last three feasts of Israel, including the **day of atonement!** How can we fail to see it brethren? This is our message. This is the basis upon which we know beyond a shadow of a doubt that we have a place in God's plan for these last days. In fact, the only significant event still to be fulfilled in the Sanctuary services **after** the Passover, Wavesheaf and Pentecost, was the service of the day of Atonement. What then is the meaning of the focus on the sanctuary in the end of time? Why the focus on the censer, The Altar of Incense (Rev. 8:3), The Ark of the Covenant (Rev. 11:19) and many of the other vessels and furniture of the sanctuary, in the end of time? The only reasonable answer is that much of Revelation is a description of events which take place during the antitypical day of Atonement. A careful comparison of various Scriptures reveal two things:

- a. The promises of total cleansing always refer to the last days.
- b. The apostles considered themselves to be in the last days and applied the prophecies to their time. In a sense it was true. Many end-time prophecies received a partial fulfillment at the time of the advent of Christ or shortly thereafter. (Joel 2: 28,29; Jer. 31:31; Ezek. 36:25-27; Mal.4:5,6). All the legal obstacles which prevented God from fulfilling all these promises to His people on the whole, were removed. However, the work for mankind was not finished. While the redemption price was paid to make the privileges and gifts accessible, the work **IN and FOR** His people was far from over. The context of the above-mentioned verses compel us to recognize this. The New Testament in many places speaks of the final generation of Christians as being, "without fault (Rev. 14:5)," "spotless" "without

wrinkle or blemish (Eph. 5:26,27)," "a perfect man ...the measure of the stature of the fullness of Christ (Eph. 4:13)." A description which the apostles recognized as not applying to the church then, but which they anticipated would apply to it before Jesus returned to claim it as His bride.

The final point which I wish to mention is that though Christ is the Author and finisher of our salvation, yet He does not work independently of our cooperation. Those who believe that **NOTHING** is required of us will find that they are left in the coming crisis with no oil in their lamps, not because Jesus failed to do His work, but because they failed to realize that they needed to do something in cooperation with Him. They will find that they have followed "cunningly devised fables." Did the apostles do nothing before Pentecost? No. They continued in earnest prayer seeking God with all their hearts. God does not work in a vacuum, neither does He overrule the choices which men make.

God makes us know where our efforts should be directed: "Without me ye can do nothing" "I can do all things through Christ which strengtheneth me." Our eyes must be on Christ. We must "labour" for the meat which endureth. All our efforts must be aimed at seeking a true relationship with Christ and His Father. Don't tell me that because Christ made it all available we no longer need to seek - no longer need to make an effort. To state such a fallacy is to deny the reality of my fleshly weaknesses, to pretend that I am what I am not. As long as we are in the flesh we need help. Jesus knew it, therefore He disciplined His flesh by fasting, afflicted His soul with "strong crying and tears," "learned obedience by the things which He suffered." Those who are truly trusting in the Lord for salvation, will undoubtedly be found walking as He walked.



A MONKEY FOR A BLACK DOG?

by David Clayton

In Jamaica there is a proverb which we use under certain circumstances. Sometimes we say that a man has “swapped a monkey for a black dog.” Generally what this proverb means is that a person has given up something with which he is dissatisfied and taken up something else which proves to be worse than the one which he gave up.

Over the past one hundred and fifty-five years since the beginning of the Advent movement there have been several outstanding persons who have abandoned Adventism and embraced the popular faith of the evangelicals. Some of the names which spring readily to mind are, D.M. Canright, A.F. Ballenger, Desmond Ford and, among the independents, Robert D. Brinsmead. When I compare myself to these men, there is one obvious outstanding difference. They were all men of powerful intellect, some of whom were highly educated. Compared to them, I am a mental pygmy.

Salvation is a precious thing. Nothing in this life can be compared to it. I cannot afford to lose it, no matter what the cost of obtaining it may be. Should I blind my eyes to the problems these men had with the Advent message? Should I not at least examine what they had to say so that I could at least be sure that I did not have a blind spot? With these thoughts in mind, I have very prayerfully and with great trepidation examined the ideas of some of these men. I have tried to be honest, open-minded, fair. I have faced the question, “are you willing to turn your back on all you have believed, to accept the scorn and rejection of your friends if you discover that you were wrong?” I believe I can answer, “I am.” I love the Lord and know that I owe Him everything. If He had not intervened in my life, I tremble to think where I might have been today. All that makes me worthwhile, happy, safe, is in Him. I truly know that for me, life without His favor is worth nothing. I am willing to go through life with Him alone even if it means that I must lose all that is dear to me in this life.

Yet in spite of this, I must say that the more I have examined the teachings of these men and the faults they have found with the teachings of the Advent movement, the more I have become convinced that there

is no other movement in the world which embraces and contains as much of God’s truth and understands and explains His purposes as well as Seventh-day Adventism. Those who have rejected Adventism have done so for basically one, or all of the following reasons:

- Perhaps the most consistent reason I have seen is the contention that “Ellen White was a deceiver and a false prophet.”
- The next most popular reason is that Adventism is “legalistic and anti-the gospel. A religion based on works.” This is usually linked to disillusionment concerning Ellen White who, it is claimed, is the source of all these legalistic beliefs.
- The third reason is that Seventh-day Adventism is “contrary to the Bible teachings,” particularly on the subjects of the Investigative Judgement, the final Atonement and the perfecting of the saints.
- The fourth reason is that Adventism teaches perfectionism. A total victory over all sin in this life.
- There are also miscellaneous other reasons such as dissatisfaction with the way the church has manipulated people, distorted facts etc. These are problems with the denomination rather than problems with the faith.

ALTERNATIVES

Some of these men have continued to embrace most of the teachings of Adventism. They have maintained the combination of the Sabbath, the non-immortality of the soul, final and total destruction of the unrepentant, and even in many cases, the fundamental principles of health reform. However they have rejected the prophetic gift as manifested in the ministry of Ellen White, the doctrines of The Investigative Judgement, the Final Atonement and the perfection of the last generation. These men have generally found fellowship with Seventh-day Baptists, Armstrongites, or, as in the case of one ex-SDA pastor named Don Hawley they have concluded that all Christians are accepted of God, regardless of practices or beliefs (as long as we all have “faith in

Christ”). This man, Don Hawley, an Adventist for 40 years has stated that Seventh-day Adventists are in such darkness that we don’t realize that there is a great revival of the holy spirit which is sweeping the entire world(!!!). This is where his beliefs have led him.

Others like Robert Brinsmead have concluded that since we are saved by grace, through faith alone and are not under the law, then the Sabbath must go, along with all the other rules and regulations. Using arguments which are difficult for the ordinary person to understand and quoting eminent scholars and doctors, he has gone above and beyond most Christian groups and concluded that works are not necessary in the Christian’s life. To be truthful however, I found Brinsmead’s position to be the most consistent and logical. If you are leaving, do it with all your heart and go all the way. Follow your ideas through to their logical conclusions.

Others like D.M. Canright took a strange and most unaccountable position. Canright who was for 28 years a prominent and brilliant SDA minister, finally went back to the concepts of Sunday sacredness(!), everlasting torment in hell(!), the trinity(!) and the natural immortality of the soul(!). In examining his life story I was left with more than a little suspicion that Canright was more interested in taking a position which would enable him to become a great and popular preacher, rather than with the simple issue of what was the truth.

PERFECTION

What is so wrong with true Seventh-day Adventism? The bottom line is that we teach that God’s people will be overcomers of ALL sin before Jesus returns. What is wrong with that? Is this more than the Bible teaches? What Satanic blindness could cause men to disagree with a doctrine that says, “God intends that I should not commit sin.” What evil principle from the pit could lead men to say, “it pleases God that we will always sin as long as we are in this life.”

Don Hawley attacks Ellen White for teaching the doctrine of perfection. He quotes the following statements and declares them to be contrary to the teachings of Scripture.

We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him. {1T 144.2}

Not even by a thought did He yield to temptation. So it may be with us. {DA 123.3}

In order to let Jesus into our hearts, we must stop sinning. {ST, March 3, 1890 par. 3}

To be redeemed means to cease from sin. {RH, September 25, 1900 par. 10}
conversion is not completed until he attains to perfection of Christian character, {2T 505.1}

human beings may in this life attain to perfection of character. {AA 531.2}

Perfection of character is attainable by every one who strives for it. {ISM 211}

Mr. Hawley proceeds to give his version of the biblical teaching on perfection by quoting the following verses from the Bible:

The heart is deceitful above all things, and desperately wicked: who can know it? (Jer 17:9)

(Psa 14:2) The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.(3) They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

(Isa 64:6) But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us. (1 John 1:8, 10)

I cannot help feeling that Mr. Hawley is not an honest person. He had to search hard to find the verses which he quoted, because you see, the emphasis of the Scripture is heavily weighted on the side of the truth that Christians ought not to, and need not commit sin. See how plainly the Bible

teaches the doctrine of perfection. If we must condemn the teaching, let us condemn the Bible, not Adventism.

(Mat 5:48) Be ye therefore perfect, even as your Father which is in heaven is perfect.

(Eph 5:27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

(1 Th 5:23) And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

(1 John 3:9) Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Are the teachings of Adventism and Ellen White stronger than this? It is strange to me to see that many people are condemning Adventism for teaching the doctrine of perfection, when this is a doctrine, not only of the Bible, but of some of the greatest of the reformers. Here are some questions which John Wesley wrote on the subject of Christian perfection:

QUERIES, humbly proposed to those who deny perfection to be attainable in this life..

(3.) Has God anywhere in Scripture commanded us more than he has promised to us?

(4.) Are the promises of God respecting holiness to be fulfilled in this life, or only in the next?

(7.) Is it impossible for any one in this life to 'love God with all his heart, and mind, and soul, and strength? And is the Christian under any law which is not fulfilled in this love?

(10.) If his blood cleanseth us from all sin, while the soul and body are united, is it not in this life?

(11.) If when that union ceases, is it not in the next? And is not this too late?

(13.) Has Christ anywhere taught us to pray for what he never designs to give?.

(14.) Has he not taught us to pray, Thy will be done on earth, as it is done

in heaven? And is it not done perfectly in heaven?

(15.) If so, has he not taught us to pray for perfection on earth? Does he not then design to give it?

(16.) Did not St. Paul pray according to the will of God, when he prayed that the Thessalonians might be 'sanctified wholly, and preserved (in this world, not the next, unless he was praying for the dead) 'blameless in body, soul, and spirit, unto the coming of Jesus Christ?

(17.) Do you sincerely desire to be freed from indwelling sin in this life?

(18.) If you do, did not God give you that desire?

(19.) If so, did he not give it you to mock you, since it is impossible it should ever be fulfilled?

(20.) If you have not sincerity enough even to desire it, are you not disputing about matters too high for you?

(21.) Do you ever pray God to 'cleanse the thoughts of your heart, that you 'may perfectly love him?

(22.) If you neither desire what you ask, nor believe it attainable, pray you not as a fool prayeth?

God help thee to consider these questions calmly and impartially!

LEGALISM?

In a majority of cases I found that many of these persons who rejected Adventism had laboured for decades under the burden of legalism, trying to work their way into heaven by Health Reform, dress reform, Sabbath-keeping, etc. Many of them had studied Ellen White more than the Bible. **None** of them had a solid foundation for their beliefs in the Bible. They had accepted doctrines without seeking for a Biblical foundation!! This, in all cases was the underlying problem. They were doing the right things for the wrong reasons and failing continually. Eventually they encountered the concept of justification by faith and in a reaction against their wrong concepts they laid the blame on Adventism and Ellen White. The principles which some have labelled as "legalistic" in Adventism such as healthful practices, are



merely helps in the Christian pathway. Not salvational works. Absolutely not. Does not the New Testament advocate these kinds of “works” very plainly?

(1 Cor 9:25) And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

(1 Cor 6:12-13) All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. {13} Meats for the belly, and the belly for meats: but God shall destroy both it and them...

(Eph 5:18) And be not drunk with wine, wherein is excess; but be filled with the Spirit;

(1 Tim 5:23) Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

(Mat 6:16-17) Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. {17} But thou, when thou fastest, anoint thine head, and wash thy face;

Therefore **all** Christians practice temperance by abstaining from “too much” alcohol and most keep away from injurious substances like tobacco and drugs. A high percentage practice health-enhancing activities such as some form of physical exercise. Is this legalism? Is this salvation by works? Is this adding to the finished work of Calvary? Is this “working” their way into heaven? Not at all. All Christians recognize the good Biblical principle of temperance in all things. All recognize that how we treat our bodies affects our ability to serve the Lord and to bear a good witness for Him. That it may even affect our capability to understand and appreciate the gospel, and the word of God in general.

The only difference with Adventism is that it has a better definition of temperance and is more conscious of the harmful effects of intemperate living than other brands of Christianity. Are we to be condemned for this? Therefore Adventism adopts a lifestyle which involves a more strict observance of temperate habits than other Christian groups. This is not legalism, but a

practical, sensible and realistic measure which is in perfect keeping with the biblical injunction to be “temperate in all things.”

Other works are those of a nature which are the natural outgrowth of the renewed nature: Modesty in dress, simple and humble apparel etc. These outward attentions are not a means of salvation, but are a means of revealing to men the inward work of the spirit of God. The Scriptures reveal that while the holy spirit subdues and changes the heart, yet there is need of counsel as to how this change of heart should be manifested in a practical way. Therefore, the New Testament is full of rules, regulations and counsels, some of which have to do with even the way we dress.

(1 Pet 3:3) Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

It is not Adventism which is at fault, but popular religion which has made Christianity into such a free-for-all in the name of “faith alone,” that there is hardly any way of discerning any difference between the modern Christian and the out-and-out worldling.’

I am pained for my friends who have been for many years in “bondage” in Adventism. I have never been. I have always rejoiced in the free, unqualified gift of salvation which God gave to me in Christ Jesus by **faith alone**. However, I have been equally thankful for the helps which I have had to bolster my humanity. Health reform for a clearer mind and more healthy body, for greater energy to fight the good fight of faith. Methods and practices which have given shape and discipline to my study and prayer life as well as to my witness for the Lord. I pity those who have, like the Scribes and Pharisees, seen these help as a “means of salvation.” (See Matt. 6:1-8).

Is it legalism to follow a lifestyle which gives me better mental and physical health? Is it legalism to dress in such a way that my witness to others is more effective? Is it legalism to deny myself of worldly pleasures so that my spiritual faculties may not be hindered in their growth? Only if I believe that these “works” are, in themselves, a means of obtaining salvation.

I have never seen these things as constricting and painful. As a person who is aware of my inherent perversity I have rejoiced in the discipline. In the words of a popular song of yesteryear, I have experienced, “the freedom of my chains.” Sometimes, to be sure, I have thought, “will I always have to fight? Will there be no time when I can let down my hair? Must I always have a hand on the reins? Why can't I just let go like other Christians who eat anything, wear anything, go to parties, the movies, “enjoy life?”” But with the wisdom of a child who fantasizes about leaping from the edge of the Grand Canyon, but wisely clings to the restraining hand of his parent, I have submitted to the discipline of my Father, rejoicing in the fruitage of a continually developing character knowing that the Lord says:

(Mat 7:13-14) Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: {14} Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

MOTIVES

You see, legalism does not have so much to do with what you do as much as with your MOTIVES in doing it. Prayer, communion, deeds of kindness, all these may become simply legalistic works by which a man seeks to earn salvation. On the other hand, these may be real, practical beneficial actions which help us to draw nearer to God. Which serve to strengthen our spiritual nature so that we may render more faithful service to God. Legalism has not so much to do with what we do, but rather, with the motive behind our actions.

Many of those who have labelled Adventism as legalistic, have shown serious ignorance of the meaning of the term, “legalism.” As an example, let me quote from the book of the beforementioned ex-Adventist minister, Don Hawley. He writes:

“If I show up in my Seventh-day Adventist congregation next Sabbath wearing a gold bracelet, I know I will be criticized by many. However, if during the following week I have a jeweler remove an inch of bracelet and install A watch face, all will be well. Then I can attend church at ease.

“One lady wears small ear studs and is condemned. Next to her in the same pew another woman is wearing a brooch the size of a saucer, but no one notices.

“A string of imitation pearls is not acceptable. But if these same pearls are arranged down the front to a dress as buttons, no problem.

“If my wife should appear next Sabbath wearing a neck adornment, she would be criticized. If I should appear next Sabbath without my neck adornment (necktie), I would be criticized

This man really had no option but to leave the Seventh-day Adventist faith. One can only wonder what he had been teaching his people during his forty years as a seventh-day Adventist minister! God help the poor people who were the victims of such a *shepherd!* Does one need to be a genius to see that the difference in the examples which this man has given is, in most cases that one item has a useful, practical purpose, while the other is only an adornment for the sake of vanity? To be sure, some people are legalists. They will accept a saucer-sized brooch while frowning upon ear studs. This is due to faulty reasoning on the part of people and this is true not only among Adventists, but in every denomination. The truth is that the Bible frowns upon all forms of unnecessary adornment and recognizes that the person who is indwelt by the spirit of God will not seek to draw attention to his or her physical appearance with the use of artificial and flashy adornments.

I should just like to comment briefly on one other statement made by this man, Don Hawley, to show how gross misunderstanding characterizes his writings. After stating how particular Seventh-day Adventists are about health, and listing all the different items of diet which he had to give up when he became a Seventh-day Adventist, he states:

“I should mention that I no longer avoid flesh foods in order to work my way to heaven. I do so because after years of study I am convinced it is God’s plan for my life, and that the matter has both physical and spiritual ramifications.”

Do you know what this reminds me of? It reminds me of the man who studies for forty years to try to find out how the world came into existence, while the Bible gives

me the plain simple answer in just one statement: *In the beginning God created the heaven and the earth (Gen.1:1)* Here is Mr. Hawley, a Seventh-day Adventist minister for forty years who had to “study for years” before he realized that vegetarianism was “God’s plan” for his life and that “the matter had both physical and spiritual ramifications.” In other words, when Ellen White said it, it was “legalism” but when he studied it out and discovered it to be true, it was O.K. I can only say that there is something seriously wrong with Mr. Hawley’s thinking.

My brothers and sisters, our misconceptions have caused many of us to stumble, but it has been our own fault because we have not been careful students of the Bible. Phariseeism is not the fault of the doctrines and cautions which came to us from God, but the result of our failure to study diligently so that we could understand the reasons for and the meaning of these instructions. We have been too content to let others do our studying for us. We have not heeded the counsel of poor, maligned Ellen White who urged us:

But don’t you quote Sister White. I don’t want you ever to quote Sister White until you get your vantage ground where you know where you are. Quote the Bible. Talk the Bible. It is full of meat, full of fatness. Carry it right out in your life, and you will know more Bible than you know now. You will have fresh matter - O, you will have precious matter; you won’t be going over and over the same ground, and you will see a world saved. You will see souls for whom Christ has died. {Spalding & Magan Collection - 174}

The Bible teaches Christian perfection. It is full of counsel to press forward in a life of continual advancement. It holds up before us the goal of attaining to moral and spiritual perfection, but **never** as the ground or basis for our salvation! Salvation is ever and always on the basis of a free gift from God, obtained solely through faith. Yet, God will have a church that is without “... spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (Eph 5:27). He would have us grow up “...unto a perfect man, unto the measure of the stature of the fulness of Christ: (Eph 4:13). Our Father will demonstrate through His people that salvation is real; that the gospel is the **power** of God.

That His grace is stronger than man’s weaknesses.

PAUL AND RULES

The apostle Paul is often held up as the apostle who rejected works and totally discarded all such things as a part of the Christian’s experience. This, however, is a false picture. Paul was never against works. In fact, he very forcefully advocates certain works. The real question is, what place does he afford, or give to works? What principles does he follow in relation to rules, rituals etc?

It was Paul who took Timothy and circumcised him. (Acts 16:3). Yet look at what Paul taught:

Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. (Gal 5:2)

Again he seems to contradict himself in the following passages.

Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. {1 Cor 7:27}

So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. (1 Cor 7:38)

Here Paul seems to encourage celibacy, but look at the statement which he made in writing to Timothy:

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. ... Forbidding to marry... (1 Tim 4:1-3)

How can we explain this seeming contradiction? If Paul had been Ellen White, no doubt he would have been lambasted for his inconsistency. A little study however, reveals the balanced answer. What Paul was against was not the works themselves, but rather the **motives** which prompted those works. Why did Paul counsel people that it would be best not to get married, even though he identified it as a doctrine of devils of the last days?

I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. (1 Cor 7:26). It was alright as a matter of practical expediency, but not as a religious rule! Circumcision was O.K. to disarm the prejudice of the Jews, but if it was practiced as a means



towards salvation it was a damning ceremony! Women were commanded to be in silence and to be under the man's authority not because God was biased towards men, but because cultural customs required that women play a secondary role in decision making as well as in leadership activities.

Somehow I cannot help remembering a statement from Ellen White at this point:

"God's Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness. . . ." {TM 112}

I will tell you this, I never expected Satan's last day assaults to be mild and unconvincing. I thought they would be powerful, but to be truthful I have had to find my knees and dig deep to maintain balance amid the present turbulence. Adventism and Ellen White have been assaulted by medical expertise, "scholarly" research, popular opinion, statistics, misconceptions, lies, slander, rumours, distortions etc. But as we come up gasping for breath and find a quiet place for reflection above the storm, we ask ourselves the question, "where else shall we find the truth?" The answer is, "no place else." Adventism with all its warts is still the very best option.

God had a plan for this movement and gave us a great deal of truth, placed it all in one depository. Now, when we abandon it, where do we go? Canright became a Baptist. In Jamaica we would say he "swapped a monkey for a black dog." He went from "bad to worse." Don Hawley now believes that the great false revival now sweeping the world (prophesied by Ellen White - not plagiarised!) is the mighty moving of the spirit. Robert Brinsmead now moves in scholastic and theological circles far removed from simple, ordinary, practical considerations such as good works. Where will we end up when we leave? To whom then shall we go? Years ago, I found a poem, I don't remember where, but I wrote it down. It never fails to move me in an inexplicable way each time I read it. Somehow it seems appropriate as a closing thought to add to this article.

***Who has known heights and depths
shall not again know peace -
not as the calm heart knows low, ivied walls;
a garden close;
The old enchantment of a rose
And though he tread the humble ways of men
He shall not speak the common tongue again.***

***Who has known heights shall bear forevermore
an incommunicable thing
That hurts his heart, as if a wing
Beat at the portal, challenging;
And yet, - lured by the gleam his vision wore -
Who once has trodden stars seeks peace no more.***



HOW READEST THOU?

It is one thing to read the Bible through,
Another thing to read to learn and do,
Some read it with design to learn to read,
But to the subject pay but little heed.

Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where.

Some read it as a history to know
How people lived three thousand years ago.
Some read to bring themselves into repute,
By showing others how they can dispute;

While others read because their neighbours do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there -
How David killed a lion and a bear.

While others read it with uncommon care,
Hoping to find some contradictions there!
Some read as though it did not speak to them,
But to the people at Jerusalem.

One reads it as a book of mysteries,
And wont believe the very thing he sees.
One reads with father's specs upon his head,
And sees the thing just as his father said.

Some read to prove a pre-adopted creed,
Hence understand but little that they read;
For every passage in the book they bend,
To make it suit that all-important end!

Some people read, as I have often thought,
To teach the book instead of being taught,
And some there are who read it out of spite-
I fear there are but few who read it right.

So many people in these latter days,
Have read the Bible in so many ways
That few can tell which system is the best,
For every party contradicts the rest!

But read it prayerfully and you will see,
Although men contradict, God's words agree.

THE STRONGHOLD

(Mat 24:24) For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

All the prophets, including the greatest prophet of all, Jesus Christ, have spoken of the last days as a time of great turbulence and confusion in every facet of human experience. The most chilling word which is frequently used in the context of the last-days scenario, is the word “deception.” This, in several respects, is the most deadly danger of a most dangerous time.

Why is deception such a fearsome thing? Well, firstly deception usually comes in the form of a friend. It is the very nature of deception that in order to be successful it must first of all gain your confidence and your trust. Therefore, if deception is to be effective it will frequently come through those we trust the most.

Secondly, deception usually hangs itself around so much that is true, that the poison is very difficult to discern and therefore, the person who is deceived is never ever aware that he is deceived, but is **always** convinced that he is in the right. Deception, then, is the deadliest of all dangers because those who are most encased in it are always the most certain that they are in the right.

I have thought about this many times. How can I be sure that I am not being deceived? I mean, I am just a person of average intelligence and education. There are people who are far more brilliant than I am, with more keen, logical minds, a higher level of education, more avid readers, more widely exposed, with access to more facts than I have. Yet millions of these people believe far differently than I do, and their wealth of knowledge and intellectual abilities have convinced them that people who believe the things which I do, are deluded simpletons. What qualifies me to say that I am right and they are wrong? What makes me think that my interpretation of Scripture is true, while theirs is false? How can I know that I am not one of those who has already been deceived?

The answer to these questions is suggested in the text which we used at the beginning: “...if it were possible, they shall deceive the very elect...” Here, Jesus speaks of the elect being deceived and qualifies

His statement with the phrase, “if it were possible.” What I understand from this is that there is one group of persons who cannot be deceived. It is not possible for them to be deceived. Satan’s greatest and most subtle deceptions cannot overthrow them. These people are the elect. Please notice that there is no suggestion that these people are more educated, more intelligent or more wealthy than anybody else. But they have some qualification which sets them apart from all others and inoculates them against all the terrible deceptive power of Satan, exercised in the last days.

What is it that these elect have? What is it that sets them apart from all others and gives them this absolute certainty when all around them there is delusion and confusion? I have had to consider this question very carefully in recent times. As I have been exposed to some powerful assaults upon the things which I believe, and as I have watched some of my friends and brethren being visibly shaken and even swept away by these assaults, I have had to examine these questions carefully in an effort to maintain solid footing. What makes me think that I am more right than others? Why should I believe that my understanding is the correct one, and theirs the wrong one? What are my reasons for clinging stubbornly to my beliefs? Is not the other person’s opinion as good as mine, or better? Doesn’t he have better tools for discerning the truth than I do?

Yet, even as I ask these questions, you already know that there must be some criterion for knowing what is truth, other than depending upon the opinion of the smartest, the most educated, the most forceful, the most eloquent man. If we were to depend on these characteristics in our teachers, then we would have to seek truth among the great and popular religious bodies; among the men who have gained the praise and recognition of the world. Jesus uses a simple word to describe these people who may be limited in their education, wisdom, popularity etc. but who **CAN-NOT** be deceived. He refers to them simply as “the elect.” What qualification do these people have? What is that tremendous attribute which they possess which all the deceptive ingenuity of Satan cannot penetrate? The apostle Peter refers to these people as being, “...elect ... through sanctification of the spirit ... (1 Peter 1:2).

Here we find the critical, ingredient. It is the holy Spirit. It is the sanctification of the Spirit which qualifies them to bear the label of “elect” and which safeguards them against deception. In another place, Jesus put it this way:

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

And again:

(Isa 30:21) And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

(Isa 54:13) And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

Do you see the truth? There is one Being in the universe who cannot be deceived. This Person is God. In Him alone there is absolute certainty and absolute safety. The security, the infallibility of the “elect” lies in the fact of their living connection with Him through Christ.

(1 Cor 2:11-16 ... the things of God knoweth no man, but the Spirit of God. Now we have received...the spirit which is of God; ... he that is spiritual judgeth all things, yet he himself is judged of no man. {16} ... we have the mind of Christ.

So, intellectual brilliance has nothing to do with it, educational qualifications have nothing to do with it. The fortress in which every true Christian may find secure protection is a living relationship with God and His Son (John 17:3); is a union in which God and Jesus unite their mind with all the wisdom of eternity with my mind, through the indwelling of their holy spirit. When I have this relationship, I am unshakable. I cannot be deceived any more than God can be deceived.

Some of us depend upon our ability to interpret words, to comprehend passages, to discern context. These have their place, but “He that dwelleth in the heavens” will not bind interpretation of His truth to the scholastic methods of men. There is a greater rule by which the most ignorant and untutored in the learning of men may



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yet learn truths which baffle the “wise and prudent.” Therefore, Jesus stated it in its simplicity,

(John 10:27-29) My sheep hear my voice, and I know them, and they follow me: {28} And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. {29} My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.



Wesley's Experiment

For these two days I had made an experiment which I had been so often and earnestly pressed to do—speaking to none concerning the things of God unless my heart was free to it. And what was the event? Why, (1) that I spoke to none at all for fourscore miles together; no, not even to him that travelled with me in the chaise, unless a few words at first setting out; (2) That I had no cross either to bear or to take up, and commonly, in an hour or two, fell fast asleep; (3) that I had much respect shown me wherever I came, everyone behaving to me as to a civil, good-natured gentleman. Oh how pleasing is all this to flesh and blood! Need ye “compass sea and land” to make “proselytes” to this?

(The Journal of John Wesley - p.90)

Wesley on the subject of Human Greatness

I was in the robe-chamber, adjoining the House of Lords when the king put on his robes. His brow was much furrowed with age and quite clouded with care. And is this all the world can give even to a king? All the grandeur it can afford? A blanket of ermine round his shoulders, so heavy and cumbersome he can scarcely move under it! A huge heap of borrowed hair, with a few plates of gold and glittering stones upon his head! Alas, what a bauble is human greatness! And even this will not endure.

(The Journal of John Wesley - p.90)

With Open Face

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