



2 Cor. 5:18

Open Face

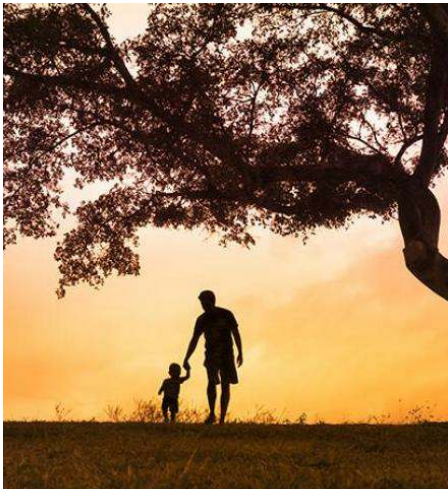
One interest will prevail, one subject will swallow up all others. Christ our Righteousness

No. 135

MARCH 2022

The Journey is the Destination

David Clayton



There is something unexpected which I have noticed among some believers who come to understand the gospel. When they understand the completeness of the salvation which we receive as a free gift from God, their standard of Christian living deteriorates. It should be that when a person has found Christ, his life becomes more pure and upright, and should be a model of good moral living. I have found that many times it seems to work the opposite way. That is one of the reasons that has caused criticism of our message, some people say that this message has not made people better. Of course, sometimes the critics are simply looking at superficial, external things of little significance, but it is still something worth noting. A lot of people get into righteousness by faith and we find that the women are not as modest in the way they dress anymore, and the men are not as careful about what they say, what they watch, and in many ways they seem to be less

concerned about how others may perceive them.

My father used to say, “true Christianity turns a man into a gentleman,” and I’ve always thought that this is the truth. But I have observed that practically, sometimes it doesn’t seem to work this way. It is true that many of the things we thought were most important when we were under the law, turn out to be not really very significant. We become less focused on nitpicking and we discover that many of the things we were so concerned about were only an issue because we were burdened by legalism. Even today there are some Sabbath keeping Christians who will not light a fire on the Sabbath and there are certain little practices like this which superficially appear to be an evidence of purity and holiness, but they are really relics of legalism. So I know that when we come to understand the gospel as it is in Jesus we learn to focus more on the things of the spirit than on the outward forms which are often heavily influenced by legalistic thinking. I understand this. But I also have to admit that I have seen in some cases that there has been a deterioration in standards, some seem to carry their new-found freedom too far, to the place where it begins to give Christianity a bad name. So why is this?

UNDERSTANDING SALVATION

For most of my life I thought of salvation as something in the future, it was something I would receive when Jesus comes, after I kept all the commandments faithfully. My understanding was

that if I live well enough, then when Jesus comes, I *will be* saved. This is what I used to believe! But the gospel taught me that when I receive Jesus Christ, then that is the moment when I have salvation. Salvation is not something I am looking for in the future, salvation is something I already possess today. But here is the question: if I already have salvation, why do I need to focus on living a moral life? If my goal is eternal life and I already received it, why do I still need to live a life of self-denial? Why do I need to put myself in uncomfortable positions if I already obtained what I am looking for? This apparently is the way the minds of some people work. What they are after is salvation, nothing else and since that is the motivation, when they have obtained it, they see no reason to keep on focusing on living a pure, morally upright life because they already obtained what they were after!

Of course, no Christian should think like this, but it is the reality of what has happened in some cases and the question is, why? When a person is under the law, he is working for his salvation, he believes that his law-keeping is a part of the process by which he is saved, so he has a strong motivation to keep the law. He tries hard to keep it and

Also in this issue:

A Spectacle.....	5
Abraham’s Covenants.....	6
Foot-washing.....	8
No Salvation before Christ.....	9
Food Your Heart Loves.....	10

Open Face
Manchester, Jamaica W.I.

March 2022

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.

Open Face is published bi-monthly, and is sent free of cost to all who desire to receive it.

Editor:David Clayton

P.O. Box 23, Knockpatrick
Manchester, Jamaica W.I.

Phone: (304) 932-4543
Jamaica: (876) 603-0821

email:vidclay@gmail.com

Website: <http://www.restorationministry.com>

endeavors to live a spotless life because he is working for his salvation. He may be attempting an impossible task, but he tries hard to do it. However, the gospel teaches us that this is not the way to salvation, salvation is a gift from God through Jesus. You believe it, and you receive it, it is that simple and you have only to rejoice in the reality of what God has given you. So if the goal is salvation, what motivation is there anymore to continue to walk in harmony with the law? On the other hand, it is noticeable that there are others who understand the gospel in the same way, yet who do not fall into the same loose way of living, but instead become even more careful about the way they behave and live. Why is it that they have the same understanding about salvation, yet their response to life is very different? There is always a reason, and this is what we will examine in this article. Let us begin by focusing on a couple of verses from the book of John.

MORE THAN SALVATION

He that hath my commandments, and keepeth them, he it is that

loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:21)

Notice the amazing promise made by Jesus at the end of the verse: "I will manifest myself to him." This is a wonderful promise and there is nothing that a Christian desires more than this. This word "manifest" suggests that I will "see" Jesus, I will experience Jesus. He will make himself a living reality in my life! This is one of the Bible's great promises. Verse 23 says something similar:

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 14:23)

We know it is true that Christ and His Father live in us, but much of the time that presence is not manifested to us. This can be compared to having all the gold in the world, but being unable to spend it. Jesus said there are certain conditions on which we will be able to see him, to feel him, to experience him. It is clear that there is something more to this relationship than just the desire for salvation!

The reason why some Christians accept Righteousness by Faith and then fall into a more careless style of living, is a strange one. It is simply because their goal is salvation! It seems that unconsciously, people think, "well, I was chasing Jesus because I wanted salvation, but now that I have salvation, I can stop chasing!" The truth is, salvation is a wonderful thing and should be a strong motivating factor for everyone to serve Christ, but there is something greater! Jesus says that the key to a person keeping his words, continuing to live in a way that honors Christ, is, "if a man *love* me." Let us consider two concepts of love:

1. Selfless concern for another
2. A strong desire to be with another person

Most of the time as Christians we emphasize the first concept because for

Christians it is always the ideal to be selfless and to put others ahead of ourselves. This is clearly the nobler motive – to have a selfless concern for other people. We believe this is God's kind of love, and this is true. Theologians like to emphasize that God's love is "agape" love, a selfless concern for others. But let's not overlook the fact that there is another aspect of love. There is more to a loving relationship than simply selfless concern and this other element of love is what Jesus is focusing on in the verses quoted above. He is focusing on the second concept, which is to desire a person and to want to be with that person. The first concept can be practiced even if we have a distant relationship with a person, or even no relationship at all! I can send money or goods to help a person, showing selfless concern, without even communicating with the person. This is the basis of many charities which operate in the world today, including many religious organizations, but this has nothing to do with relationships. The Bible says that "God so loved the world." God loves the world, loves all of us, but this includes many people who have absolutely no relationship with God at all, in spite of his love for them. The question is, which of these two concepts of love is Jesus speaking of when he says, "if a man love me . . .?" It is evident that Jesus is here speaking of a relationship, not simply of the principle of selfless concern. Jesus is not saying that we should be concerned for him and seek to do something for his benefit by keeping his commandments, but rather, that we should desire fellowship with him so much that we become strongly motivated to keep his words.

Notice what Jesus said; the person who loves him in this way will keep his commandments, but then again, he says that such a person will keep his "words." Commandments and words. For a long time I understood this to be focused on keeping the ten commandments, those were the days when my religious experience was heavily law-oriented. I thought that the way to a relationship with God was the keeping of the ten

rules. As I discovered, that way does not work. Many of those who are the most strict commandment-keepers have a very poor relationship with God as the Jewish nation demonstrated. Later on I got to the place where I concluded that the emphasis of Jesus was not the ten commandments, but rather, the great commandment to love one another. So I started to focus on the one commandment of loving others, as the way of entering into a close relationship with God and Jesus.

Recently however, I was looking back over these verses in John 14:21,23, and I came to realize that there is something which I overlooked. Who was Jesus speaking to when he made these statements? Notice that Jesus is referring to individuals, not to groups. He says, "if a **MAN** loves me." Jesus is not referring to instructions for the Church at large, these are not standardized instructions given to everybody in general, this is not referring to a model that fits everybody! Standard instructions are impersonal, faceless, they require no attention or recognition from the person giving the instructions. They are just put out there and whoever comes into contact with them simply obeys. However, personal, individualized instructions are different. These are an indication that the instructor and the one being instructed have a personal relationship, personal interaction, they indicate that the instructor knows the person and has plans for him personally as opposed to the faceless duties which are given to everyone.

Jesus says, "he," He says, "if a man . . ." He is speaking to me as an individual, it's not for the church or the group or the family. I am blessed when I understand this. It is good to know that God loves the world and cares for it, but it brings a special joy when I realize that I, as an individual person am loved and that God has interest in me in a special way. That I am not just a number in a system, but that he wants to have a relationship with me that is between him and me alone!

Let us consider three perspectives on

what it means to receive instructions. When we read Jesus' statement, "he will keep my commandments," we tend to think of the instructions written on stone and given to Moses at Mount Sinai, at the giving of the Old Covenant. When we consider the statement by Jesus, "he will keep my words," we tend to think of the teachings given by Jesus as he taught during his earthly ministry. But when we consider the phrase, "if any man hear my voice . . . (Rev 3:20)" what comes to mind? Is it any different from the other two? There are "commandments," then there are "words," and finally there is his "voice." Each one carries a different emphasis. Commandments are for Israel, they are for the world, they are even for the heathen who do by nature the things contained in the law. His words come a little closer, because these refer to what he himself actually spoke, but again, where are those words? They are written in a book, they are on paper, they are still impersonal, formal and for everybody. But where are the words for me, personally?

It is important that we recognize that in these two verses Jesus was addressing us as individuals, he was speaking about personal relationship. The key element here is love and personal interaction, Jesus is giving us a clue as to how to get into the heart of God! This goes beyond instructions to observe a particular diet, recommendations about the length of your dress, information about whether or not you should pay tithes. This goes to the hearing of his voice speaking to you personally, it has to do with love between two persons, a loving relationship that makes you eagerly responsive to what he says to you, because you are friends and you want to please him.

When a man's wife is far away in another country, then he communicates with her as much as he can. He writes, he calls, but they long for the time when they can add other kinds of interaction to the relationship which can make it stronger and which can build that relationship. He still longs for the privilege of personal face to face interaction with

her. Love relationships are not intended to be long distance, at least, not for extended periods of time. Distance and time makes it become tedious and challenging and difficult. Is Jesus asking us to have a long-distance relationship with him and to keep it alive by observing a certain set of rules? Is he saying that if we do this faithfully, then he will show himself to us? Are we being asked to struggle to make ourselves worthy or deserving of his favor? Is he placing pressure on us to conform to a certain standard after which he will reward us with his presence?

His commandments, his words or his voice, which would we rather have, and which do we have as Christians? Is it words in a book or living words as we interact with a living person? Everything is much easier when we are working with a living friend. When my wife is away, thoughts of unfaithfulness may float through my head and I might have the temptation to look at other women, but when she is there with me the things that are hard become easy because the greatest force in the world for changing a person is the presence of somebody who loves you.

When God spoke about the coming New Covenant through the prophet Isaiah, he said,

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 30:21)

This is a relationship statement. The words in the book are for the world, but the "word behind you" is for me personally! I'm glad that we all have the written words of Scripture to study but I'm even more glad that I have his voice to direct me, and that when I get up in the morning he says, "this morning I want you to study this passage." I am glad that when I have multiple things to do, many tasks before me he gently directs me and says, "do this one first . . ." step by step, he guides and directs me, moment by moment. This is what the heart of the Christian hungers for, living fellowship, and this is what the

Lord gives to us! Jesus is speaking about a relationship where you love him so much that you are sensitive to everything he has to say and you are responding. This is what he is talking about, he is not speaking of a standardized, formal relationship, he is not speaking about a corporate institution called, “the church,” he says, “if **a man** love me, he will keep my words, he will respond to what I am saying to him personally, in his ears, and I will be able to do something special in that person’s life.”

In John chapter 15 Jesus continued to emphasize this tremendous truth:

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. (John 15:4)

A friend of mine went and joined himself to a certain denomination because he has come to believe that this is the oldest church and that God has been directing this church across the centuries. He now believes that the rest of us Christians are just usurpers. We talk about the spirit leading us, but he believes the spirit leads the church, not individuals. Is this true? Does God have no relationship with me as an individual? Am I simply a number in a corporate body? Just a faceless stone in a system operated by God? Included, but nothing special? Well, it is clear that we are going to be saved as individuals, not in groups, so that alone should tell us that it has to be about us as individuals.

THE TRUE JOY OF SALVATION

But the issue is more than just salvation. Salvation is something I obtained forty six years ago, if that is all I was after, then I have no motivation to continue seeking God, no incentive to keep my eyes fixed on Jesus. Why would a person continue seeking when they have already obtained all they are after? But the truth is that the true joy of salvation is not heaven! It is not even the reality of living forever, it is Jesus Christ! The meaning, the joy of Christianity is Jesus Christ! People say it, but many of them don’t really know what they are talking

about, because Jesus is a person and if you don’t have the person, then of course you don’t really have Jesus! Many people have a relationship with the instructions of Jesus, with the teachings of Jesus, but they don’t have a relationship with the person!

God knows what it is that we really need, he knows what we are hungering for, isn’t this the very purpose that he created us for? Isn’t he the one who put these desires in our being? Were we designed to be just like the lesser creatures, to simply exist for the purpose of eating food and partaking of the benefits and pleasures of the planet? The reformers who wrote the Westminster Confession got it right when they stated, “we were made for him, and our souls are restless until they find rest in him.” When we find Christians who are ill at



ease, who are struggling, who are depressed and anxious then we see people who may have found the teachings of Christ, the ideas of Christianity, the religion of Christ . . . but they have not found Christ himself! The Psalmist was right when he wrote,

. . . in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. (Ps 16:11)

Jesus shows us the way to a victorious Christian life when he says, “abide in me,” but in the same breath, he tells us the secret of continual joy and peace.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. (John 15:10-11)

Jesus says, I am telling you the way, I am giving you a formula so you can be happy, so you can know what Christianity means, so you can find the true joy of what it means to know me. “If my words abide in you, you shall remain in my love.” Let us consider this as we look again at what he says in John 14:21.

. . . he that loveth me shall be loved of my Father . . . (John 14:21)

When Jesus spoke these words, which definition of love did he have in mind? Was he thinking of love as a selfless concern for another? Was he saying that if we love Jesus, then God would have a selfless concern for us? Or was he speaking of love as the desire to be with a person? It can hardly be referring to the first definition because there was never a time in the history of the universe when God did not have selfless concern for every single person. It is the nature of God to love in this way and he cannot be otherwise, this is why John tells us that, “God is love,” this is why he cannot help but have selfless concern for others. So when Jesus says, “my father will love him,” he is not referring to God’s feelings and attitude towards us, but to God’s having a desire to be with us, to be close to us, to interact with us in a close, loving way! So it is very easy to understand his meaning; when a person is listening to what God has to say every moment and is responding to his voice, attentive, responsive and obedient, then God will find pleasure in that person, he will find joy in being with that person and will make his home with that person!

In Jamaica there is a proverb which says, “the humble calf sucks the most milk.” In a good family, all the children are loved by the parents, they nurture and care for them all. But some of the children may allow the parents more fully into their lives. I myself have four children, two boys and two girls. My relationship is different with each of them, each one is unique and it depends to some extent on how each one allows me into his/her life. I always said that my youngest daughter, Annelie, was my best son! The reason is because, even as a little girl she was always

around me when I was working, trying to help. If I was planting something, if I was cutting the grass – she was right beside me. She was always there with her little tool, beside me all the time. If I needed some help I would call the boys and they would come, but I never needed to ask Annelie, she was always there around my feet. I had a special relationship with each of my children, but each relationship depended on how each one allowed me into his or her life.

So God is saying, “the humble calf sucks the most milk,” he is saying, “if you will let me into your life I will come and make my home with you.” But how do we let him into our lives? We let him in by responding to his voice, by listening and responding as he speaks to us, moment by moment, not as subjects, not as members of a body, but as friends, as a father and his children who enjoy and delight in the living relationship, moment by moment. Now we can understand the point that Jesus was making, he does make his home with us, he does manifest himself to us, but our obedience to his voice is the means by which he does it! This is how he fills your life because every move you make is simply an extension of his will, an extension of himself, and as you constantly respond to him, you find that he is everywhere around you, everywhere in your life. He is manifested in your life because you have opened the door for him to come in and be a part of your life.

I think that the greatest lesson I have learned is that the goal is the journey. What do I mean by this? Most of us are oriented towards success in life, but we often view success as the point when we reach the end of the journey. In the Christian life, for many, the end of the journey is heaven, it is eternal life, it is the moment when we are transformed at the coming of the Lord. But if that is the goal, then we all realize that it is not likely that we will reach the end of the journey in our lifetimes. The most likely event is that we will die without

A Spectacle

Joshua Ramsammy

Earth is on show, we're on display before the universe, a drama is being played out here that has the full attention of the entire universe. WOW! And to think that I'm one of the actors.

If we're on display, it means that our every move is carefully scrutinized and clearly seen as if in a movie, is it not so? How they are, able to observe us is beyond our understanding, but as for men, they are closely looking at Christians, and constantly rating our Father based on our behavior. The effects of our lifestyle upon the earth largely determines how men respond to us, although this is not always the case.

Why are Christians a spectacle to the universe? Why aren't Muslims or Hindus or Jews or anyone else, only Christians? Why is the God of Christianity always on trial? Why is He always criticized and maligned? Why is His word always under attack? Why is He seen as such a threat to man's modern advancement? Why doesn't anyone attack Allah or Shiva or Buddha?

Well the answer is obviously because the Devil wants His character to be misrepresented, something he started way back when. Allah, Shiva, Buddha and all the others are just inventions of the Devil, so why would he try to pull them down?

I remember when I used to watch movies, the ones that made the greatest impact, the ones that really moved me, were the ones where good overcoming evil was the main theme. Where after a protracted struggle, and when it seemed like all was lost, somehow miraculously the protagonist emerged victorious and redeemed.

And I think my movie sentimentalities are shared by all, and that's why I think our earthly drama, also based on good versus evil is of so much

interest to the on looking universe. Our planet has become the centerpiece of the great controversy between good and evil, and we all have an important role in this apocalyptic showdown, which will determine the fate of all mankind.

Do we even understand what's happening? Do we understand that we're on display? Or do we think that no one knows and sees our plight? That we are alone? That we are left to fend for ourselves?

Certainly not. But I think sometimes we forget that we've become the centerpiece. Sometimes we forget that we're not alone and sink into a kind of loneliness, a kind of darkness of despair, where hope seems afar off.

Maybe in remembering that we're all actors in this cosmic drama whose curtain is soon to close, with Christ emerging victorious, may help us to push on to the end. I honestly don't think that we fully understand our individual importance in this “eternity stopping” drama. Why “eternity stopping”? Because before time, there was only eternity, then sin entered, eternity was put on pause, and time began. But the saga of time will end when the curtain falls on this earthly drama and eternity will begin again. Time and evil and Satan, all coming to an end very soon, are all just a minor hiccup in the Eternal Epic.

We're all just players in this brief interlude of six thousand years, our individual lives being even more brief. So let us rehearse our scripts well and play our individual roles to the best of our ability, always remembering that we're on display before the universe. I pray that we'll all remember that we're in a galactic, universally transparent drama of which angels, unfallen beings and men are paying close attention, and that our individual roles sometimes influence how men view our Father's character.



Continued on page 7

Abraham's Covenants



There were at least four occasions on which God made or reinforced His covenant with Abraham. On different occasions He promised different things. It is clear that some of these promises related exclusively to Abraham and his physical descendants, the children of Israel. However, these promises were illustrative of the greater truth that in Abraham's one descendant, the promised single Seed, Jesus Christ, all God's blessings would be concentrated.

In Genesis 15:13-21, and in Genesis 17:1-10 God promised to give the land of Canaan to the physical descendants of Abraham and the sign of that temporal covenant was circumcision in the flesh.

In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: (Gen 15:18)

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall cir-

cumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. (Gen 17:8-11)

This covenant was fulfilled and the Israelites did inherit the land of Canaan. These promises were exclusive to Abraham's physical descendants.

However, in Genesis 22:15-18, God again reinforced the covenant, but now, he made no mention of giving them land as a part of the covenant.

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (Gen 22:16-18)

The emphasis is that all nations will be blessed in Abraham and his seed. On these occasions God's promise focused on the blessings of the everlasting covenant and not the covenant made with Abraham's physical descendants. The promise to bless all nations in the Seed was for the children of faith, those who entered Abraham's spiritual heritage in the Seed, Jesus Christ

The covenant made in Eden is the key to understanding this. In Eden, man's relationship with God was broken. It was not the land of Canaan which Adam and Eve lost but they were alienated from God and lost dominion of the entire planet. The covenant then made was a promise to restore all that was lost through the Seed.

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)

That Seed restored our spiritual heritage

at the cross and will restore our physical dominion in the earth made new, after the Millennium.

When God renewed the covenant with Abraham and incorporated him into the plan, He did not add to the covenant. He did not add the possession of land to the everlasting covenant because that was not what mankind lost in the garden. So the promise to inherit the land of Canaan has to be seen as a promise **only** to Abraham's literal descendants and not to those who receive the everlasting covenant in Christ.

ABRAHAM'S COVENANTS

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen 12:1-3)

Let us notice the terms of this covenant:

1. I will make of you a great nation
2. I will bless you and make your name great
3. You will be a blessing
4. I will bless those who bless you and curse those who curse you
5. In you, all families of earth will be blessed.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness. (Gen 15:5-6)

1. His seed would be as the stars in number

And he said unto Abram, Know of a surety that thy seed shall be a

stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. (Gen 15:13-21)

1. The land of Canaan was promised to Abraham's physical seed.

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said

unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. (Gen 17:1-10)

1. Abraham would be multiplied exceedingly
2. Abraham would be a father of many nations
3. God would be the God of Abraham and his seed
4. Abraham and his seed would be given the land of Canaan for an everlasting possession
5. The sign of this covenant was physical circumcision

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. (Gen 17:19)

1. The covenant to be made with Isaac and his seed after him.

And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (Gen 22:15-18)

1. I will bless thee
2. I will multiply your seed as the stars of heaven
3. Your seed will possess the gate of his enemies.
4. All nations will be blessed in your seed



The Destination

Continued from page 5

ever reaching the end of the journey and we live with an element of constant frustration, realizing that we have little hope of arriving at our destination in this life. The same thing applies if our goal is a life of perfect sinlessness, or a life of complete victory, we find ourself seeking for what the Lord can give us, how he can fulfill our ambitions. Our efforts are misdirected and we will be constantly frustrated.

But what if our Goal is the Lord? If our goal is the Lord himself, when do we reach the end of the journey? When have we arrived? When I am with him, I have reached my goal! The journey is the destination! The goal is he, himself and when I have him, I have reached the end of the journey! The Lord himself is the reward and when we understand this, we have a completely different view of success and failure. It does not matter if we have a job to do and it seems that we have failed in that job, even if we have to try a dozen times before we accomplish it. What does it matter if we are able to do it those dozen times with the Lord? All that matters is to have him with us, this is the purpose of life and maybe the reason why we have to do that same task a dozen times over, is so that we can have the privilege of working together with the Lord. If I am able to remain with him, then I am successful, but if I am able to accomplish the job and lose him along the way, then I have failed because he is the goal. When I am walking with him, I have arrived. The journey is the destination.

If we can approach life this way, then there will be no failure. Failure means ONLY to lose connection with Jesus, to operate on my own. Success simply means to have him with me, because he is my goal, my destination and there is no other ambition, no other measure of success.



Foot-washing and the New Covenant



It was my understanding of the new covenant which made me first began to question the place of foot washing during the communion service. One of the major differences between both covenants is that the old covenant is full of ceremonies and rituals, types and illustrations, while the new covenant is the exact opposite. The New Testament consists of real things, not symbols and representations and it is essentially a non-ceremonial religion. The only exception to the rule appears to be baptism and the communion service, but note I said, "appears to be," because in fact, I don't think either baptism or the communion service are intended to be types, illustrations, or simply ceremonies.

All the Old Testament rituals and ceremonies pointed towards some **future** reality. As far as I can see, there was not a single ceremony practiced under the law which focused on some present blessing available to the Israelites. Everything pointed to some future reality. The system of the law was wholly focused on future good things (Heb 10:1; Col 2:17). But is this true of the communion service and baptism? No, there is a significant difference. Both baptism and the communion service focus on something which is presently available. Baptism focuses on the experience of receiving the life of Christ, while the communion service focuses on the experience of feeding on the life of Christ. In other words these two services, serve as portals or doorways into the experience of receiving the life of Christ. They are not simply symbols, representations or types, they are intended to be points

of contact during which our faith may take hold of the reality. They are not symbols pointing to the future, but doorways to a present blessing.

So it is important to consider that the two ceremonies established in the Christian faith have entirely to do with the one single element which is necessary in Christianity, that is, the life of Christ in the believer. In addition to this they are not merely symbolic or typical ceremonies, but actually doorways into the experience itself!

So then, with this background understanding, we ask ourselves the question, where does foot washing fit into this picture? Immediately it seems out of place. The great center, in fact the entirety of the Christian faith is the life of Christ in the believer, but the foot washing ceremony is not focused on either Christ or his life and this makes it stand out as being out of place. In fact, in the Adventist church it is referred to as, '*the ordinance of humility*,' and is understood to focus on the virtue of humility. The question comes to mind, why is humility considered so important as to merit a place in this most important service? Why not love? Why not joy? Why not gentleness? This would suggest that humility is on an equal footing with the life of Christ in the believer, and yet, as we know, humility is only one of the blessings which come as a part of the package of the life of Christ. It does not make sense to single it out as being more important than the other virtues.

It is typical of the strong emphasis which the Catholic church has, on ceremonial religion. The present Pope, for example, has made headlines by washing the feet of beggars and prison inmates. This is an outward act which has the effect of impressing people, but as we all know, true religion does not consist of outward ceremonies and rituals. This act is no indication that the Pope is either a Christian, or that he is

a humble person, it is just a ritual.

According to the Mennonite Encyclopedia "St. Benedict's Rule (A.D. 529) for the Benedictine Order prescribed hospitality footwashing in addition to a communal footwashing for humility"; a statement confirmed by the Catholic Encyclopedia. It apparently was established in the Roman church, though not in connection with baptism, .

However, there is an attempt to establish a biblical basis for including foot washing in the communion service. The reason given is that Jesus washed his disciples' feet at the last supper and stated that they ought to wash one another's feet.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. (John 13:14)

The question is, was this intended to be a command, establishing a ritual to be practiced by believers in all ages? The washing of the disciples' feet is mentioned only by John, yet the communion service is recorded by all four gospel writers. None of the other three mention foot washing. Similarly when Paul speaks about the communion in 1 Corinthians 11, there is no mention of foot washing. It seems a bit odd that if the foot washing were intended to be such a significant part of the service, neither Matthew, Mark, Luke nor Paul, even mention it.

However, Luke mentions something which neither Matthew nor Mark mention, he tells us:

And there was also a strife among them, which of them should be accounted the greatest. (Luke 22:24)

In light of this, the washing of the disciples' feet by Jesus now makes perfect sense and in fact, this is how Jesus explained his actions to the disciples:

Ye call me Master and Lord: and ye say well; for so I am. If I then,

your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. (John 13:13-17)

It seems evident then, that the foot washing was not a part of the service which Jesus intended to be immortalized, but was something focused on a particular problem which existed among the disciples. Jesus was focusing on the strife which existed among them as to who should be greatest. He gave them a graphic lesson which they would never forget and which would help them to see true greatness from a different perspective. This is a valuable lesson and one which all Christians should take to heart, but it is not qualified to be immortalized on the same level as something which is a doorway to the receiving of the life of Christ, and it is clear to me that Christ did not intend it to be so immortalized.

Foot washing as a ceremony does not promote humility, it is nothing more than a ritual, even though some people find that it encourages good feelings among brethren. Sometimes it does the opposite. I remember once feeling acute embarrassment for a man who was apparently either too scornful or proud to wash my feet and who simply sprinkled the water over my feet and dabbed at them with the towel, refusing to let his hands touch my feet. It was especially odd since I had thoroughly washed his feet.

Ritualism should be avoided like the plague under the New Covenant. It encourages a bond with the Old Covenant and obscures the great principle that the New Covenant is a religion of real things and not symbols. This is ultimately the greatest reason why the communion and baptism should be divorced from the idea that they are mere rituals, and why foot washing should be eliminated from the communion service.



No Salvation Before Christ came

CHRIST IS THE NEW COVENANT

I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and **give thee for a covenant of the people**, for a light of the Gentiles; (Isa 42:6)

Behold, the days come, saith the LORD, that **I will make a new covenant with the house of Israel, and with the house of Judah . . .** I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. . . for I will forgive their iniquity, and I will remember their sin no more. (Jer 31:31-34)

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)

CHRIST BROUGHT SALVATION

Though he were a Son, yet learned he obedience by the things which he suffered; And **being made perfect, he became the author of eternal salvation** unto all them that obey him; (Heb 5:8-9)

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

Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place, having obtained eternal redemption for us.** (Heb 9:12)

For by one offering he hath perfected for ever them that are sanctified. (Heb 10:14)

NOT A PRIEST BEFORE CALVARY

But **now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant**, which was established upon better promises. (Heb 8:6)

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. For in that he himself hath suffered being tempted, **he is able to succour them that are tempted.** (Heb 2:17-18)

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that **another priest should rise** after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. (Heb 7:11-12)

For every high priest is ordained to offer gifts and sacrifices: wherefore **it is of necessity that this man have somewhat also to offer.** (Heb 8:3)

The Holy Ghost this signifying, that **the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:** (Heb 9:8)

For where a testament is, there must also of necessity be the death of the testator. For **a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.** (Heb 9:16-17)

NOT QUALIFIED TILL CHRIST CAME

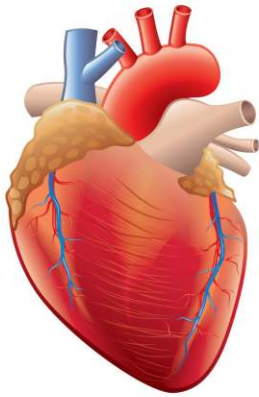
And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that **they without us should not be made perfect.** (Heb 11:39-40)

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance. (Heb 9:15)



Food Your Heart Loves

Lenworth Frankson



The number one cause of death in the world is cardiovascular diseases. These diseases include high blood pressure, coronary heart disease, stroke and heart failure among others. We can minimize the chance of becoming a part of the statistics by exercising, losing weight, avoiding smoking, minimizing stress and staying away from alcohol. But food is also very important and by choosing foods that will help reduce cholesterol, lower blood pressure and reduce inflammation we are choosing to support a healthy heart. With this in mind let us look at some of the foods that we can eat that are good for our heart.

OATS AND BARLEY

Oats and barley are among the healthiest grains on earth and are incredibly nutritious. The fiber in oats and the unique composition of oats gives this grain its nutritional advantage against other cereals. Oats are known to reduce the risk of heart disease. Whole grain oats are high in antioxidants and vitamins, including vitamin E, which is known for its heart-protecting benefits. Oats also contain magnesium and potassium, two essential minerals that are important for a healthy heart. Oatmeal made with whole oats and without added sugar, reduces the bad cholesterol and promotes a healthy gut bacteria

environment. The macronutrient composition of oats provides almost four times more healthy fat, one-third more protein, and less starch than other cereals. Oats also contain compounds that produce antioxidant properties in the body that have an anti-allergic, anti-inflammatory, anti-microbial, anti-cancer and anti-diarrhea effect. With all of these benefits, oats are a great grain to eat in any form.

Barley is another grain that makes similar health claims. In fact, barley contains about three times as much fiber per serving as oats. It is particularly rich in a type of soluble fiber known as beta glucan, which is recognized for its cholesterol-lowering abilities and is also an excellent source of several vitamins and minerals. You can buy barley in two forms: hulled and pearled. Hulled barley is minimally processed to remove only the tough outer coating (hull). Pearled barley technically doesn't count as a whole grain, because both the hull and the seed kernel's outer coating (bran) are removed during processing. However, the beta glucans are found in the main part of the kernel (endosperm), so pearled barley is still a healthy choice.

Beta-glucan found in the cell walls of both oats and barley contain a host of benefits for human health. Studies show that it blunts the body's insulin response and boosts immunity, and it may be protective during radiation and chemotherapy. Beta-glucan's role in cholesterol reduction is what counts for heart health. Beta-glucans bind to bile acids and cholesterol in the intestines and prevent their absorption into the body. Eating 3 grams of beta-glucans a day will reduce cholesterol by up to 10%. It would be a good idea if you have high cholesterol, to incorporate oats or oatmeal for breakfast on a regular basis.

SALMON AND OTHER FATTY FISH

Fish oils that have omega-3 fatty acids are great for maintaining a healthy heart. Fatty fish such as salmon, albacore tuna, mackerel, herring, lake trout and sardines are protein staples for a heart healthy diet. Other foods high in omega-3 are vegetable oils, nuts (especially walnuts), flax seeds, flaxseed oil, chia seeds and leafy vegetables. They all contain health-protective omega-3s, specifically the long-chain variety known as LC omega-3. Long-chain omega-3s have been shown in human clinical trials to prevent heart attacks by helping the heart maintain its rhythm. Studies show that they also make blood less likely to clot, lower blood pressure, keep blood vessels healthy and less likely to narrow, reduce triglycerides and lower inflammation. The strongest evidence for a beneficial effect of omega-3 fats has to do with heart disease. These fats appear to help the heart to beat steadily and not veer into a dangerous or potentially fatal erratic rhythm. Omega-3 fats also lower blood pressure and heart rate, improve blood vessel function, and, at higher doses, lower triglycerides and may ease inflammation, which plays a role in the development of arteriosclerosis. Fatty fish like salmon have the most long-chain omega-3s, and the American Heart Association recommends adding a 3½-ounce serving to your diet at least twice a week.

DARK LEAFY GREENS

Salad greens, callaloo, spinach, kale, swiss chard, collard and mustard greens are rich in vitamins A, C, E and K and contain antioxidants that help rid toxins from the body. But it's their abundance of calcium, magnesium and potassium that puts them on the top 10 list for heart health.

Potassium, magnesium and calcium are known to play a role in blood pressure regulation. Potassium is known to help

with limiting the effects of sodium on blood pressure. Along with magnesium and calcium, it helps the walls of the blood vessels relax, which increases blood flow and reduces blood pressure.

Greens have minimal calories: One cup of spinach or Swiss chard is only 7 calories, and kale has 33. For a Serving Size of 3.52 oz callaloo has 25 grams. Nutritionists say it's usually best to get your calcium, magnesium and potassium from foods instead of supplements, so pile that plate high. Most vegetables are full of fiber, which helps lower cholesterol levels, prevents constipation, helps you feel full which in turn helps with weight control.

NUTS AND SEEDS

Nuts contain unsaturated fatty acids and other nutrients and choosing nuts instead of a less healthy snack may help you stick to a heart-healthy diet. Research suggests that eating nuts could lower your low-density lipoprotein (LDL or "bad") cholesterol and triglyceride levels, which play a major role in the buildup of deposits called plaques in your arteries. It could improve the health of the lining of your arteries, lower levels of inflammation linked to heart disease and reduce the risk of developing blood clots, which can lead to heart attack and death. The "good fats" in nuts, tend to lower bad cholesterol levels. Nuts also contain fiber, which helps lower cholesterol. In addition, fiber is thought to play a role in preventing type 2 diabetes. Many nuts also are rich in omega-3 fatty acids. These seem to help the heart by preventing irregular heart rhythms that can lead to heart attacks. Some nuts also contain plant sterols, a substance that can help lower cholesterol. Plant sterols are often added to products such as margarine and orange juice for additional health benefits, but sterols occur naturally in nuts.

Unsalted seeds are also high in potassium, magnesium and other minerals known to reduce blood pressure. Studies on pistachios, for example, find that the nut can reduce blood vessel tightening, heart rate, blood pressure and

cholesterol. According to one study, a single helping a day was better at lowering blood pressure than two helpings. Walnuts, pecans, almonds, flaxseed, macadamia nuts and hazelnuts are also good choices.

BEETS

When we talk about beets and heart health we have to look at nitric oxide, which studies show can help open blood vessels and therefore lower blood pressure. Nitric oxide is a compound that's made by the body. It's the end result of a conversion process that takes dietary nitrates and turns them into a useful chemical. While you can find nitric oxide as a supplement, it is better to get the nitric oxide needed by consuming the building blocks as a part of your normal diet. Research suggests that getting nitrates from vegetables, like beet, is a particularly effective method of improving your heart health. One small study of Australian men and women found that drinking 500 grams (about 2½ cups) of beet juice significantly lowered systolic blood pressure (the top number in a blood pressure reading) within six hours. Beets and their juice are one of the only sources of betalain, a powerful antioxidant with high anti-inflammatory qualities. A daily serving of beet juice may improve quality of life for heart failure patients, based on recent findings linking beetroot juice to blood pressure reductions and improved exercise endurance.

AVOCADOS

Avocados are a rich source of mono-unsaturated fatty acids, which can lower both your total cholesterol and your "bad" cholesterol (LDL) while maintaining your "good" cholesterol (HDL) levels. They can also benefit insulin control, which can be very helpful to those with pre diabetes or Type 2 diabetes. If you are already eating a healthy diet be sure to add avocados to it. A study published in the Journal of the American Heart Association found that replacing saturated fat with one nutrient-packed avocado a day could lead to up to a 13.5 milligrams-per-decimeter reduction in blood pressure. That could

be enough to keep some people off blood pressure meds. A lot of research points to oxidation being the basis for conditions like cancer and heart disease. Research shows that when LDL particles become oxidized, that starts a chain reaction that can promote arteriosclerosis, which is the build-up of plaque in the artery wall. Oxidation is not good, so if we can help protect the body through the foods that you eat, that could be very beneficial.

OLIVE OIL

The use of olive oil for low temperature cooking and for dressing salads and vegetables in place of more saturated fats, such as butter is encouraged for heart health. Olive oil is rich in mono-unsaturated fatty acids and has been shown to reduce blood pressure, bad cholesterol and triglycerides while increasing good cholesterol. Having too much LDL cholesterol can increase your risk of heart disease and other serious conditions, including artery plaque buildup that can lead to a heart attack. On the flip side, HDL cholesterol helps lower your LDL cholesterol. So having the right levels of HDL and LDL cholesterol is very important to health and that is why having high levels of HDL is considered good for the heart. A recent study of 300 Spanish men and women at high risk for cardiovascular events sheds some light on how the higher HDL from olive oil might work. Researchers compared people who ate a Mediterranean diet based on nuts and a group based on olive oil. The group who ate more olive oil had better-functioning HDL; in other words, their HDL was more efficient at finding and removing LDL and sending it to the liver as waste. Olive oil is high in calories, containing 120 calories per tablespoon (15 ml) therefore it should be used in moderation and as a replacement for more unhealthy fats in the diet.

LEGUMES

Legumes include all kinds of beans, lentils, chickpeas and black-eyed peas.

Legumes help the heart because of their high levels of soluble fiber, which is known to lower both cholesterol and

triglyceride levels in the bloodstream. Scientific studies have definitively linked a diet high in legumes with a lower risk of developing obesity, diabetes, high blood pressure, high cholesterol, heart disease, or strokes. As a matter of fact, eating legumes every day can effectively treat these diseases in people who already have them. In one randomized controlled clinical study of over 100 people with type 2 diabetes, consuming at least one cup of legumes (beans, chickpeas, or lentils) every day for three months was associated with significant decreases in body weight, waist circumference, blood sugar, cholesterol and blood pressure. Legumes contain no cholesterol and are only about 3% fat (unless they are prepared with lard or other unhealthy fats). They are full of iron, manganese, copper, B vitamins, magnesium, zinc and phosphorus. They are very low on the glycemic index, which means they

have less effect on your blood sugar. They are also extremely high in protein but when eating the canned versions be aware of the high salt content which is used as a preservative. Salt can, and most likely will raise blood pressure.

ANTI-INFLAMMATORY FOODS

Remember that "fresh is best" when making your choices. Include foods such as salmon, sardines, chia seeds, nuts and hemp seeds if you can. Dietary fiber is great for your gut but your heart is a big fan of it, too! Try to add more beans, oats and flaxseed to help lower total blood cholesterol and LDL cholesterol levels. Calcium is a mineral which is essential for a well-functioning cardiac muscle and regulated blood pressure so include this in your plan. Calcium-rich foods include dark leafy greens, tahini and nuts. Foods rich in magnesium are important. Magnesium helps to maintain a regular heart rhythm and a healthy cardiovascular system.

Avocados should never be left out, they are loaded with good fat.

Finally we need food that nourishes and satisfies our "mind, body and spirit" the nourishment that comes from feeding on God's words! Let's remember that Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God " That's real food for our hearts!



Open Face

*Open Face Fellowship
P.O. Box 23, Knockpatrick
Manchester,
Jamaica, West Indies
ph. (304) 932-4543
Jamaica: (876) 361-8555*