

DAVID CLAYTON AND HIS ASSOCIATES: A FALSE GOSPEL

*Restoration Ministry – David Clayton
(Open Face Fellowship)*

The Heavenly Ministry – Imad Awde

Revelation 1412 – Nader Mansour & Imad Awde

Hriscanska mreza Ex-YU

Istina US, and others

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Introduction

Among the more dangerous versions of subtly falsified Christianity that was transferred from the West to the former Yugoslavia are the teachings sponsored by Watchman Nee, Witness Lee, Zac Poonen, Adventists Desmond Ford, and Frederick T. Wright, various “evangelists of unconditional love”, and more recently the great heretic of Jamaica **David Clayton** and his associates in America (Howard Williams, Aleksandar Petrovic, Vladimir Babic...), Australia (Nader Mansour, Imad Awde, Bill Pinto), Europe and elsewhere.

There are several “ministries” and groups that propagate similar teachings or combine and upgrade them to present it as their own “new light”. Through anti-Trinitarianism, justification by faith and sly self-promotion, and emphasizing God’s love, Christ’s cross, sacrifice, etc., dangerous heresies close to the beliefs of Pentecostals and charismatics could be skillfully imposed on careless, biblically unsettled and unstable believers. Generally, these are the beliefs of evangelicals who advertise cheap grace and “unconditional love”.

How does this relate to Adventists? It should be known that in the Adventist Church they make fun of the subtle charismatic religion. Those roots can be traced back to the charismatic founders of the Seventh-day Adventist Church. Hence the large number of branches or offshoots of Adventism with a conspicuous charismatic profile. In fact, charismatic cult leaders have a relatively easy job of recruiting individuals who are already spiritually damaged in the church and are themselves seeking a transition to a higher level “drug addiction”.

Clayton’s “representative offices” in the Balkans were opened by Zdravko Vucinic and Nikola Markovic (“Christian Network Ex-YU” – Clayton’s subbranch), János Sánta in Hungary, and Vlad Ardeias in Romania.

The basic misconceptions on which they develop their theology include the understanding of sin, redefining God’s Law and its role, the gospel, Christ’s nature and sacrifice, spiritual rebirth (Pentecostal type), the concept of justification by faith, the heavenly Sanctuary, and the judgment.

The theses they propagate are based on making contrast between

the Law, the righteousness of the Law and living under the Law, on the one side, and grace, life in the Spirit and the personal presence of Christ in the believer, on the other side, which allegedly excludes everything aforementioned. For this to be theoretically possible, what is called the guidance of the Spirit 24 hours a day, 7 days a week is necessary.

Based on the instructions given in 1 John 4:1, we will make a test of the spirit claimed to be their guide.

Understanding the Plan of Salvation as the key

The gospel is God's plan to save man from sin through Jesus Christ.

The biblical gospel always contains several inseparable truths:

- **Problem:** man is a sinner and separated from God.
- **Cause:** sin leads to death.
- **Solution:** Jesus Christ made salvation possible through his life, death and resurrection.
- **Man's response:** repentance, faith and acceptance of Christ.
- **Result:** forgiveness, new life and finally eternal life in God's kingdom.

If you leave out any of these points, you get an incomplete picture. For example:

- if you talk only about God's love and not about sin, it is not clear what God is saving us from;
- if you talk only about forgiveness and not about a new life, the call to transformation is lost;
- if you only talk about obedience and not about grace, the gospel turns into moralism.

Therefore, the gospel is not just the news that God loves us, nor just that he forgives us. The Gospel is the good news that God in Christ frees man from sin, reconciles him with himself and restores him to eternal life.

Movements like the *Open Face Fellowship* often emphasize very strongly:

- God's love,

- acceptance,
- absence of fear,
- freedom from guilt.

That in itself sounds very attractive.

But the Bible constantly maintains a balance between:

- love,
- sanctity,
- justice,
- court,
- repentance,
- obedience.

God is love. But God is also the fire that burns away sin. Christ forgives. But Christ calls: “Go and sin no more.”

How did Jesus preach the gospel?

- “Repent...” (Matthew 4:17)
- narrow door
- taking up the cross (sacrifice)
- denying oneself
- “If you love me, keep my commandments”
- the last judgment (Matthew 25)

Starting points for packing heresies

The characteristic of these teachers is individual recruitment in order to gain control over individuals. They impose their teachings slowly and systematically, using the method of a cooked frog.¹ They are kind and ready for help and aids. Only in case you oppose them, they will show intolerance and make sudden decisions.

As for their teaching, according to one of the versions that can be heard, with His coming and death Christ fulfilled all that is connected with the Law which was only in type or shadow completely, and which is not reality, in fact never even existed before Sinai, as if there was

¹ The premise is simple: if a frog is suddenly put into a pot of boiling water, it will jump out and save itself from impending death. But, if the **frog is put in lukewarm water, with the temperature rising slowly**, it will not perceive any danger to itself and will be cooked to death.

no Law in Heaven or before the fall into sin. According to this teaching, the Law was only a type (including the Decalogue) until Christ.

Anyone who is for the Law or who looks at the Law, at least only 1%, is a legalist in the negative sense of the term. The law is not needed because it does not save, it cannot give life, it cannot give justice, because it condemned and had no mercy, and a person had been looking at the Law under a curse or condemnation and guilt (as a slave who serves to death).

Sin, they argue, is not properly understood, because sin is actually a STATE and not just a transgression of the Law. Although they will deny that it is a Catholic teaching about “original sin”, the Catechism debunks them: “That is why original sin is called ‘sin’ in an analogous way, it is a sin ‘inherited’ and not ‘committed’, it is a **state and not an act**.” (Catholic Catechism, 404) They further claim that man is a slave to sin through Adam and that he has no free will, but can only make free choice. Man is a “100% sinner.”

What is actually behind these attitudes? In a Protestant context, **monergism** (Greek *mon*: one, and *érg[on]* “work”) is a soteriological paradigm in which God alone is responsible for the salvation of mankind. Any form of human input, including free will, is excluded. Humanity plays no role in the salvation process and individuals have no way to influence or change this divine decision. Freedom of will in spiritual matters is denied. Obviously, this view has serious implications for the Protestant belief in justification by faith. According to this view, the Fall so damaged Adam and his offspring that they are unable to respond to God’s offer of salvation. Therefore, salvation becomes exclusively God’s work – through choice – without human influence. It goes without saying that the main purpose of monergism is to provide complete assurance of salvation by removing the “human element” – including choice – from the process of salvation. If a person has faith – a gift from God – it means that he is saved. Their lives will certainly not be subject to scrutiny. For this reason, monergistic rhetoric can be appealing to Christians who feel burdened by legalism.

In contrast to monergism, **synergism** (Greek *syn*: with, and *érg[on]* “work”) is a soteriological paradigm in which God and humans cooperate in the process of salvation. This view accepts the

existence of true free will.

The next part of the puzzle is the distortion of the gospel, because people have reportedly not understood Christ's cross and sacrifice until now. The theory then emphasizes the reception of the Spirit from Pentecost, with the conviction that it is a unique experience, unknown to anyone before in the past. And since man is a "helpless sinner", the only thing he/she can do is open himself/herself up and surrender to the guidance of the spirit. In this way, a kind of self-hypnosis is performed and the brain switches to alpha mode. Leadership is further exercised by "spirit" (automation), as with other Pentecostals and charismatics, with the difference that "spiritual gifts" cannot be so easily manifested due to less involvement in occultism and occult beliefs than mainstream charismatics. Here the whole thing revolves more around emphasizing "original and new truths" that God's servants "did not understand" in the past because they were "burdened with the Law and legalism."

Some comments from Clayton's followers can be found on the Internet, claiming that only with the permission of the "spirit" (which they possess) can (their) truth be understood. In other words, the truth is not revealed by an appeal to reason and conscience.

According to them, neither "legalists" nor "liberals" have peace, or they have a false peace, legalists look at themselves and others and transfer their unrest to others, liberals are under euphoria, legalists and liberals wrongly glorify God and Christ because they also look at the Law, the church and other people, and neither has security in truth and salvation.

Legalism is considered the greatest opponent of truth, and the Law is tried to be kept alive either because of the flock to which they must adapt or because the "I" does not want to obey the truth. Since their target group is mostly "non-traditional" Adventists, Ellen White is an obstacle to them because she promoted the Law so they say about her that she had never understood justification by faith and was a legalist all her life so that her writings were "outdated", much like the Old Testament Law and the experiences of the people at that time.

The Sabbath from the Law is a burden and a set of rules, a form to be fulfilled, a time for form and rules, legalism, and very little is

mentioned in the New Covenant. On the other hand, Sabbath “from Eden” is an essential part of the New Covenant because the kingdom of God has come again as it was in Eden. So, these groups claim that they are now celebrating the “Sabbath of Eden” (remember that they believe that there was **no law** in Eden or before).

Biblical figures before Moses are said to have used the term “law” only in the context of the eternal principles of love for God and for neighbor. “Law in the heart” does not mean looking at the Law and living according to the Law, but God is in the heart, and therefore God’s children do not need the Law.

With the coming of the Messiah, God lives in man again and the old Law is completely irrelevant because the kingdom of God has come. In this sense, the beginning of the New Covenant is projected on Pentecost, the first one after Christ’s resurrection.

Believers under the Old Covenant allegedly did not have the Spirit, no one received a new nature, as they have it under the New Covenant, because, they say, Christ cannot give new life in believers before the age of 31 AD and afterwards. Thanks to Christ, all people died to the old life. According to this belief, the Comforter and the Holy Spirit are not the same. As to them, the Comforter is the spirit of Jesus and God, and the Holy Spirit who acted in the Old Testament is something else, or in any case not at the level of the Comforter. That is why they say that no one could be born before Pentecost.

In addition, they identify receiving the spirit with God’s seal from Revelation chapter 7, and since it was already done, they consider themselves irrevocably sealed for salvation. If someone does something wrong, he only “grieves” God and the spirit, but does not endanger his/her salvation. The beast of Revelation chapter 13 is interpreted as atheism (EU), and the mark of the beast is homosexuality, thus avoiding any connotation with the Law.

According to these theses, God does not account human for sins, sin is the absence of God, separation from God, and so on. In other words, it implies that **sin is no longer relevant to the Christian**, that it is “removed” and the conscience is cleansed, so that sin has no effect. In that way, in fact, there is no repentance, because we cannot repent for the situation, but God gives it all at once.

Christians who have freed themselves from slavery to the Law and legalism are the last generation to have a greater truth than all other generations of Christians (except the apostles), and they would have the mission of pointing out alleged delusions from which others do not want to be freed – the written Law. Moreover, they consider themselves a kind of guarantee of salvation for believers who lived under the Old Testament, referring to Hebrews 11:39,40, “...since God had planned something better for us so that only together with us would they be made perfect.” While this text clearly states that believers in the past have not received the final promise, i.e. salvation and that we will all receive it together, they interpret it as if without their own “perfection” the heroes of the faith of the past would be lost. Enoch and Elijah are said to have been punished in some way for being in Heaven now (???!!!).

It should be noted that there is almost no biblical text from a limited fund that suits them, whose meaning and message have not been distorted in some extent. They commit the greatest abuses with texts from the epistles of the apostle Paul, especially the Romans and Galatians. In this way, literally fulfil Peter admonition: “Bear in mind that our Lord’s patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters **contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.**” (2 Peter 3:15-17).

In order to attract Adventists to their side, in addition to anti-Trinitarianism (which the devil compromises through them) as a front for undermining heresies, they persistently allude to E.J. Wagoner and A.T. Jones, prominent Adventist preachers on justification by faith from the period around 1888, attributing to them that they had the same understandings, although this is by no means even close to the truth.

Common indicators of deception and heresies

- 1) God presents himself as an **inconsistent Person**, with different

standards and attitudes towards people under the two Covenants, which is a kind of dispensationalism, viewed in the domain of the importance of the Law and the Gospel.

The Bible defines truth in three ways: i) The word of God is truth (John 17:17); ii) The law of God is truth (Psalm 119:142); iii) Jesus is the truth (John 14:6). Without some of these key premises, truth becomes crippled and partial (see Isaiah 8:20; Revelation 14:12).

2) Biblical truths are segmented and spiritualized. The meaning of the texts is distorted, especially from Paul's epistles, and the Bible is subordinated to the teachings of the sect.

3) The realities of salvation that belong to the future are tried to be shown as the present that has already been realized. Their greatest heresy in that sense refers to the presentation of Christ's sacrifice on the cross as the completion of salvation, while the second phase of Christ's service in the heavenly Sanctuary, i.e., God's Investigative Judgment, is not taken into account. This is a typical fallacy of apostate Christianity.

4) Life under the New Testament is given a "miraculous" dimension, and a drastic difference is made in relation to life under the Old Testament, which we know is not the case in reality. Human nature and the needs of fallen human to connect with God are the same under both covenants. Faith and obedience are equal conditions under both alliances, reform of internal motives, i.e., the new birth by the Spirit is the same: "The Spirit of the Lord will come powerfully upon you... and you will be changed into a different person." (1 Samuel 10:6).

5) They subtly and cunningly separate God's love and God's grace from God's righteousness and truth. That this is not possible is precisely proved by Christ's mission and sacrifice.

6) The whole mosaic of truth is undermined and demolished, by selectively and tendentiously taking a certain group of biblical texts out of context and their further abuse, and by neglecting and rejecting the clear truths of God's Word.

7) The subjective experience of supposed life by the Spirit is set as the standard for truth, instead of the Scriptures which are implicitly presented as the "letter of the Law", because the Bible is actually a set of God's instructions and revelations, God's teaching or in a narrower

sense the Law and the prophets (see Isaiah 8:20). Thus, you can suddenly “discover” that all the pillars of truth are on glass legs and subject to the whims of the “spirit”. In time, the “spirit” can lead you to believe whatever you want.

“Living by the Spirit 24 hours a day” is also a great excuse to avoid and deny one’s own responsibilities. If the “spirit” does not move you, you do not have, for instance, the obligation to worship on the Sabbath or to study the Scriptures. So, their “spirit” is a true master of diluting obligations.

8) The Old Testament and its writings are presented as “outdated” and “unnecessary” (segmentation of the Bible), which opens gates for huge manipulations with all the basic teachings.

9) The spiritual condition of the believers under the Old Covenant is misrepresented and depreciated. They claim that the complete system through the Law and the sacrifices was intended for “immature people”, who didn’t have better understanding!

10) Christ is given a special role which He fulfills by His personal presence in the faithful, and which privilege the believers under the Old Covenant allegedly did not have. If this were true, then we can accuse God of unequal treatment of mankind under different covenants: some had to practice the “letter of the law” or lived constantly in “shadows and types,” under threat, while others were relieved of all obligations, guided by the Spirit, and enjoy the security of salvation.

11) Sin is reduced to the fiction of “separation from God”, while sins, as the Bible shows them, and as they are treated according to the Law, are declared irrelevant in life, because they “do not separate from God”. Man is portrayed as a being who is unable to respond to a moral commitment from God.

12) They do not consider the guilt for sin a reality, they claim that it was an “old concept” under the Old Covenant, or just a type!!!

13) Different blasphemous teachings are noticeable in almost every statement, which through sophistry they try to present as “new and original truths”, which creates a feeling of exclusivity and “higher level experience” among sects’ members.

14) All these teachings are accompanied by attacks on common sense and the exclusion of reason at the expense of automation “under

the guidance of the spirit”.

Why is sin not a “condition”?

The doctrine of “original sin” is not biblical. The Bible defines sin as “transgression of the law” (1 John 3:4), not a “state of iniquity”. It’s not the same. Further, all unrighteousness is sin (1 John 5:17), and unrighteousness is equal to disobedience or transgression of the Law (Hebrews 8:12; Romans 6:16; 1 John 3:7,8). By the lawlessness itself, Jesus meant concrete deeds done of his own choosing in disobedience to God, not a state (see Matthew 7:21-23)!

Lucifer in Heaven as a “guardian cherub” and originator of sin had a special insight into God’s Law, which he **willingly** chose to break (Adam and Eve did the same). This proves that sin has always been a matter of choice, decision, not nature, condition, or other human ideas and opinions. The complete Bible testifies to PERSONAL RESPONSIBILITY for specific sins, not for “condition”. In Ezekiel 28:15 the verse says that wickedness or lawlessness was found on Lucifer. “Therefore, to him who knows to do good and does not do it, to him it is sin.” (James 4:17). That’s why our sins are what separate us from God, not nature (Isaiah 59:2). Inevitably “born sinner” in the “state of sin” is a cunning excuse to relativize sin. Shifting the blame for our personal sins onto Adam, and implicitly on God, is simply a story that cannot pass.

So, **sin is personal because it has its bearers**. Therefore, sin has its beginning in the abuse of what was previously good. Sin also has no permanence in the future, but will perish when its bearers perish.

Moreover, Christ came in the same “flesh” as the “seed of David” or the “seed of Abraham”, born as human, and He took on all the weaknesses of our fallen nature to “condemn sin in the flesh” (Romans 1:3; 8:3; Hebrews 2:16). Did the “state” of human nature make Jesus a sinner? Certainly not, that could have been the case only if He had willingly chosen to sin in something. Temptations of (fallen) nature under weakness is not a sin until the decision of realization, at least in the mind if there is a lack of opportunity for concrete action. Jesus shared the weaknesses of our nature and was tempted IN EVERYTHING

(Hebrews 4:15). Jesus' faith IN OBEDIENCE to the Father is the best example ever given and the strongest testimony in support of the truth of **individual responsibility**. These groups "solve" the obvious problem they have with Christ's human nature and sin as a condition by attributing to Christ the possession of a divine (unfallen) mind, which is a sort of dualism. Therefore, you may hear them saying that Jesus did not really have temptations until the cross.

Further implications

Love moves, truth corrects, justice confirms and grace renews. It is a synthesis of biblical religion that we must never tear to pieces.

Entering into one delusion triggers the second one by which the former must be justified, and further entails a whole avalanche of deception and manipulation.

These heresies reveal an immature attitude towards good and evil, towards one's own responsibility, and the character of the motives that move the proponents of these and similar teachings. Human tends to fight for liberation not from sin itself, but only from its symptoms at the level of behavior and feelings, and hence the "need" to define sin as a state that is inherently bad (sin as separation from God is one of these ideas), so that he/she can "solve" his/her problem instantly. That is why God's Word speaks of a moral law that defines sin as a violation, and true love as the fulfillment of that law.

Moral concepts – love and sin – are defined by moral law. Compliance with the law is love, and breaking the law is a sin:

"Therefore love is the fulfillment of the law." (Romans 13:10).

"Sin is lawlessness." (1 John 3:4).

If man is not a free being, the complete revelation of the Bible with God's morally binding instructions becomes meaningless and reduces to mere information about the sin which, according to the proponents of the false theory, Christ solved on the cross "turning us 180 degrees" (which is presented as a magical act, "secret of the cross"); evil is proclaimed more powerful and dominant over good, and man is reduced to an automaton in the hands of "higher powers". It should be noted that this is close to the behaviorist (pedagogical) concept according

to which modern science puts man and animal on the same level. However, the Bible teaches that the power of good in this world is temporarily influenced by the limited, subordinate or restrained force of evil, as well as that opting for evil requires *intelligence and free will, decision*. “He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love [a]mercy, and to walk humbly with your God?” (Micah 6:8). This quote, like entire biblical teachings, clearly reveals the need for divine and human cooperation, where human accepts the covenant with God by free will and with personal responsibility.

It is true that man alone cannot solve the problem of sin, but it is not true that we do not have free will, because that would mean that we are not morally responsible. It is through the great struggle of good and evil that we practically live in our experience that builds character for eternal life or degrades it for eternal ruin.

As for the New Covenant and the Kingdom of God, it is true that it *begins* or begets in us, which is the case from our conversion, i.e., spiritual rebirth (receiving salvation and Christ by faith; see Ephesians 3:14-17), but it is a process that involves the cooperation of the divine and the human, and lasts until final salvation. Jesus announced the kingdom of God and explained to people its principles, where and how it begins, but that is not the reality on Earth under the New Covenant, as it was not under the Old one. Otherwise, Jesus would not teach people to pray for God’s kingdom on earth (Matthew 6:9,10). God’s kingdom is a matter of the future, both for the earth as a place and for us, as is clear from the multitude of biblical texts and objective reality in which we live. But by faith and obedience to God we now conform to His principles.

Guided by spirit 24 hours a day?

Projecting an alleged life by the spirit 24 hours a day (spiritual automation) is a double heresy according to which Christ’s constant presence in the believer is fixed, regardless of his/her condition. In contrast, the Bible says that obedience to God is a **precondition for receiving the Spirit** (see Acts 5:32; John 14:15-17), and testing

whether or not we are obedient is possible only in the light of the written Word. However, with charismatics, the believer himself becomes a deity for himself (because supposedly Jesus as Comforter abides in him/her constantly). They see themselves irrevocably saved, and if they sporadically commit sin or are deluded, it supposedly makes no change. This in itself is contradictory and mutually exclusive, as it is contradictory with the real state of human nature. If the Comforter / Spirit truly lives in the believer and guides him/her 24 hours a day, then the Spirit (Christ Himself or God Himself) is responsible for the sins and omissions of the believer. Needless to say, how blasphemous it is. Alleged life by the Spirit 24 hours a day, without the need for the “letter of the Law”, is an open field for the influence and work of evil spirits (because the Definition and the Fence, i.e., the Law has been removed) that will work to further distancing from the truth and imposing even greater delusions. For them, the truth is not really important and it does not matter to them if they differ in certain points of belief. With that the Spirit of God has nothing to do, as opposed to: “However, when the Spirit of truth has come, it **will guide you into all truth**; for it will not speak on its own authority, but whatever hears it will speak; and it will tell you things to come.” (John 16:13).

None of the apostles claimed to be guided by the Spirit 24 hours a day. Note that the apostle Paul modestly says about himself, “I think that I too have the Spirit of God” (1 Corinthians 7:40).

Thus, the mentioned groups claim that they are led by a spirit that convinces them that sin is not what the Bible says but a “state” or “separation” from God, which is resolved by receiving that same spirit; and that God’s Law is not valid, that it actually had only a typos role from Moses to Christ. These are the basic starting points that have further implications for all their other teachings. Thus the spirit and subjective experience of the recipient become the standard of truth. Since they even do not agree with each other, which proves the existence of several different “ministries”, we must conclude that there are more spirits present. It is also noticeable that some preachers of these heresies change their own story and attitudes from time to time, probably because they themselves realize that they have been debunked in certain false claims, or for the

purpose of easier recruitment.

The delusion of rejecting the Law at the expense of receiving the spirit

The essence of these misconceptions is that supposedly by receiving Jesus we automatically receive the law into our hearts, so we no longer need the law. However, without the law we have no protection from relying on ourselves and our own sinful nature, so we may always follow the sinful impulses of our nature and serve the false Christ – antichrist – and misleads, and be convinced that we are serving the true Christ. As they are in conflict with the Law by their unrepentance, they do not recognize in the Law, with joy and admiration, the revelation of God’s character, but they see only the shadow of condemnation, which really awaits them on the day of judgment. Their idea of God is devoid of the requirements of the Law, and therefore when they pray to Jesus, they come to Jesus out of selfish motives and seek the satisfaction of their desires. If they had a correct idea of God’s character according to the Law, then they would come to Jesus with their desires as a burden that torments them, and they would cry out to Jesus for deliverance from sinful desires, not for their satisfaction. So, whether we pray to God or Satan, it does not depend on the name we call God, but on whether our idea of God, His character, is correct. Without the Law, we do not know to whom we are praying. We constantly need the law to keep us with Christ. Without the Law we lose the awareness that we are poor in spirit, and thus the need for Jesus. Through the Law we retain an awareness of sinfulness, but since we do not rely on ourselves, we will not sin as long as we rely on Jesus.

Guaranteed salvation is also a great heresy, a judgment before the Judgment of God. It is God who, on the basis of the standards given to human and man’s response to the Plan of Salvation, makes a decision as to who will be saved and who will not. (Neither declarative acceptance of salvation, nor any religious zeal and self-conviction, or acts allegedly done in the name of God, are not guarantee for salvation). Faith in love, obedience, and humility are what man needs now and throughout all ages, without projecting a reward or punishment by

ourselves. The problem with apostate Christianity is that they reject any event in the context of the Plan of Redemption after the Cross (they all deny the Investigative Judgement).

Elimination of the Law means at the same time the elimination of the judging by acts, as the whole Bible clearly states. “Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is man’s all.” (Ecclesiastes 12:13,14; see also Jeremiah 17:10; Matthew 16:27; Romans 2:6; 2 Corinthians 5:10; 1 Peter 1:17; Revelation 2:23).

Without the Law, no judgement is feasible. The basic preconditions for holding a judgment are the existence of a Judge (God), a jury (heavenly beings), a law by which to judge (God’s Law), a Lawyer (Christ), an object or value of a court (Gospel), and subjects to be judged (people).

Misunderstanding of the Law, i.e. its rejection destroys the proper identification of God and man which is in the function of protecting the relations and interests of both parties. It also demolishes the complete typology and put it to the level of fiction. If we say that the eternal moral Law is only a type, we could say that God himself is a type that does not exist in reality. Such a view is as insane as an attempt to remove the Ark of the Law from the Sanctuary and leave only the lid of mercy. In Revelation 11:19 the Law is portrayed as a reality in the heavenly Sanctuary, where the real antitypical work of reconciliation is performed. The mentioned groups therefore try to interpret Revelation without connotations with the Law.

Life under the New Covenant is portrayed literally as a fairy tale in which the Law does not apply. This is reminiscent of the understandings and teachings of the traditional church, whose “clergy” also place their subjective opinion and experience above Scripture, and who also place nebulous claims that various regulations and laws are abolished under the New Covenant, and were valid only under Old Testament or “for Jews”. Some of these groups also place the Law only in the time of the Jews, from Sinai to Christ. Thus, for example, traditionalists claim that the laws of clean and unclean animals no longer apply, because Jesus “declared all foods clean”, which is the pattern used by new “spirit bearers” for the purposes of their “gospel”. To

justify their unholiness and the fanaticism that drives them, they also try to challenge the requirements of the moral law, but this time by giving it the attributes of ritual laws. As the ritual law was abolished on the cross due to its prophetic character by fulfilling the typology of the Plan of Salvation, they believe that this is also applicable to the moral law, and that the Decalogue was abolished on the cross.

In order to prove that the whole Law has been abolished, they use Galatians 3:24,25 which says: “Therefore the law was our [a]tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor.” While it is true that Paul is referring here to the Law as a whole — the Decalogue, ceremonial and other laws — but his thought is NOT that the moral Law has been repealed, nor is it possible. From the context and elsewhere in Paul’s epistles, the following is clear: (i) he speaks against the Jewish legalist understanding of the Law as a means of salvation; (ii) salvation is received by faith, not by works that are the result of true faith and that God does through us; (iii) receiving salvation in Christ means dying to sin and old nature – it is not the Law that dies, but we need to die in Christ (see Romans 7); iv) the phrase “we are not under the Law but under grace” means that by accepting salvation and justification by faith in Christ, we are no longer under the jurisdiction of the Law that has the power to condemn and deliver us to death, because we are now under the cover of grace. The curse of the Law was mediated to Christ, and it is a reality since His suffering and death on the cross. Before the cross, God’s people had a shelter of grace through a typical sacrificial system and faith in the future Redeemer.

God’s Word denies any misconception about the alleged abolition of the Law after the cross (see 1 Corinthians 7:19; James 2:10-20; 1 John 3:6,9,24; Revelation 22:14). Changing the Law would mean changing God’s character, and that is not possible. The nature of sin is always the same, whether we call it by its real name or as we like. Changing the definition or abolishing it cannot change the nature of sin and its fatal consequences. It only reveals our attempt to justify before our conscience the fanatical fruits of our human righteousness, and to present them as motives of Christ’s righteousness (blasphemy).

Without the revelation of God’s Word and His Law, which is

directed to our reason, we ourselves are not able to realize either the greatness of God's love or the weight of our own sinfulness. If the voice of the human heart were authoritative, apostle Paul would not have to emphasize the necessity of the law as a mirror of our condition and our spiritual needs:

“What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, You shall not covet.” (Romans 7:7).

Without reason we are not able to understand the requirements of God's law and to act properly in temptation to distinguish good from evil: “To depart from evil is understanding.” (Job 28:28)

By taking our feelings and the voice of our heart as the criterion of truth, we reveal our foolishness: “He who trusts in his own heart is a fool, but whoever walks wisely will be delivered.” “A fool has no delight in understanding, but in expressing his own heart.” (Proverbs 28:26; 18:2)

If we do not respect these biblical principles about the role of reasonable knowledge of objective truth and objective faith, problems and apostasy are inevitable.

Presentation on the relationship of the Law and the Gospel will conclude with the statements of Jesus: “*Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old.*” (Matthew 13:52) “*If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that it may abide with you forever – the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows it; but you know it, for it dwells with you and will be in you.*” (John 14:15-17) The basic precondition for receiving the Spirit of truth is to keep God's and Jesus' instructions. These are the two key characteristics of God's end-time people, just as Revelation 12:17 and 14:12 state!

The Law vs. Pentecost?

Let's see now why the alleged beginning of the New Covenant

from Pentecost is fixed, and the analogy with the adoption of the Law at Sinai at Pentecost (which did not even exist as a holiday at that time) as a parallel between the two Covenants where the Law is received under the former and the Spirit under the later. This is incorrect in every way. It is historically incorrect that the Law was received on a date corresponding to the later feast of Pentecost, because the Law was passed for a longer period of time (about two months the Israelites stayed at Sinai). Comparing the adoption of the Law with Pentecost is an argument that is very abused in apostate Protestantism (evangelicals and charismatics) for only one reason: to deny the importance of the Law under the New Covenant.

The second deception related to Pentecost itself consists in identifying the reception of the Spirit and special spiritual gifts. As can be seen from the Acts of the Apostles, the disciples received special spiritual gifts for the purpose of the mission – bringing the gospel to the world – which is not the same as receiving the Spirit. Of those gifts, the dominant ones were speaking foreign languages (the languages of people from the diaspora who had come to Jerusalem for the holidays), the gift of healing, prophecy etc. In addition, and more importantly regarding the covenant, the covenant is confirmed by BLOOD AND SACRIFICE, which is certainly true in the case of Christ (see Matthew 26:28; 27: 50,51; Hebrews 9:14-17).

A new spirit under the New Covenant?

The thesis that the Comforter and the Holy Spirit from the Old Testament are not the same also serves as support for the theology of the new birth exclusively after Pentecost and the denial of the importance of the Old Testament scriptures (especially the Law). This blasphemous teaching implicitly suggests that God's Spirit was previously imperfect and that God gives different conditions of salvation under the Old and New Covenants. This heresy was refuted by the Holy Scriptures. The "Comforter" is the Spirit of truth (John 14:17) and the Holy Spirit (John 14:26) which testifies and teaches and testifies of Christ (John 15:26,27; 16:13-15). The apostles in many places identify the Holy Spirit and the Spirit of the Lord under both covenants

(Acts 1:5,8,16; 2:17,18,33; 4:8,25; 7:51; 28:25; Romans 2:29; 8:9-11; 1 Corinthians 2:10,14, etc.). Notice what Peter says: “Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, *the Spirit of Christ who was in them* was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.” (1 Peter 1:10,11; compare with 1 Peter 3:18-20) As we see from this statement of Peter, the Spirit of Christ also dwelt in the Old Testament prophets and pious men of all ages.

Bewitched by the so-called “Greater light”

Before we go into the details of greater light, we must know that true greater light NEVER CANCELS or DENIES PREVIOUS LIGHT.

As for the thesis promoted by David Clayton and various similar groups about the supposedly hidden and “greater light” of the cross, it is noticeable that Christ’s sacrifice is portrayed by them with great emphasis on Jesus’ feelings and agony, with the intention of falsifying reality – in order to show that Jesus entered death without hope as if He is eternally lost for our sake. This false proof, in addition to having the effect of a direct impact to common sense, also serves for the thesis that “everything is finished” on the cross and a radical turn of 180 degrees was made in the sense of reuniting man with God.

That this is not factually true, we see from the Gospels which testify that Christ on the cross won the last and greatest battle **by faith**. Feelings do not change the purpose of the Plan of Salvation that was well known to Jesus, including the need for sacrifice (Luke 18:31-33; John 10:17,18), even when it comes to the Son of God, even though He as Man relented just before the terrible anguish about to befall on Him. Just by the example of Christ seeking the fulfillment of His Father’s will, and not His own will (Matthew 26:39,42), it is clear that faith and obedience are never a matter of “automation under the spirit”, but always the fruit of human and divine cooperation, whereby God always respects our free will and choice.

In addition, the New Testament gospel is not a completed thing as

popular evangelists present it, but the antitype must be fulfilled according to the type of service in the earthly sanctuary, which **MUST** include two aspects of reconciliation: sacrifice and mediation in the heavenly Sanctuary (of which the most important part is the Investigative judgement).

It is noticeable in what extent these theories place Christians in a kind of parallel dimension that has almost no contact with reality. This must certainly be reflected in their contact with other people who are offended by their fiction. For example, if someone is confronted with their idea that Christ agreed to be lost forever for their salvation, it causes shock and blockage in the listener's mind, where the first reaction is resistance to the rape of reason. In contrast, God's initiative is characterized by appealing to sound reason and pointing to the proper use of our free will so that God can begin the work of reforming our motives and changing our hearts.

Neither the example of Jesus himself, nor the examples and teachings of the apostles or the experiences of early Christians, in any way support any sectarian fantasies, unrealities and irrationality of such and similar teachings which are classical heresies and severe manipulation which not only undermines and destroys the truth and integrity of God's Word, but directly attacks common sense. But such deceptions are receptive to believers who want to escape from a reality that requires a relationship of fidelity in obedience, constant struggle, renunciation, and self-sacrifice. They make fiction out of faith, and what is worse, they attribute their fiction to Christ as a miracle worker who lives in them and instantly removes all their problems.

What gives them an appearance of credibility are the biblical truths and realities of future salvation, but which are unfortunately subtly perverted and misapplied, set up as conflicting and exclusive, where the Catholic spurious "gospel of love" dominates.

In the main, the background is the old countless times repackaged story of the first rebel who saw the Law in a similar way, intellectually adapted to modern Christians disposed to charismatic mindset. We could call this kind of religiosity religious hedonism. We may therefore catch them in cunning efforts to: i) deny the importance of God's Law; ii) turn into fiction Christ's intercessory service in the heavenly

Sanctuary and attribute it to spiritual intercession in the faithful; ii) relativize and distort all relevant teachings and end-time prophecies. (They deny the interpretations of the Advent movement pioneers and other reformers, offering some meaningless and untenable alternative explanations, such as the depiction of the mark of the beast as homosexuality and the EU (Clayton), and they believe that the “spirit” will one day reveal to them the true meaning of the prophecies from Revelation and Daniel. Interestingly enough, **Papal Rome completely disappeared from their interpretations.** According to their “interpretation”, the EU is the first beast of the 13th chapter, and the US is the second. So the second beast would actually be older than the first one, which is unprecedented stupidity. And when did the EU “was given authority to continue for forty-two months” (Rev. 13:5)? When did she receive the “mortal wound” and how did she recover? By doing so, they break down all pillars of the present truth and lose the course and guidelines of the end of time, spouting nonsenses which are an insult to common sense.

Emphasis on subjective experience and attacks on common sense

Charismatics are generally demon possessed people in huge percentage. But there are more cunning forms of charisma of the spirit intended to allure people such as disgruntled or confused Adventists. They do not engage in practices that directly summon demons, which makes them more dangerous in recruiting because of the illusion of credibility. Pseudo-spiritual gifts (they mostly point out supernatural healings) are performed within the sect only and propagated to others as great experiences. In addition to baptism, they also “lay hands” upon the newly baptized allegedly to receive the “spirit,” and they immediately become “religious teachers” to others.

Among all of these groups, the emphasis is on the subjective understanding of truth, and subjective experience, while they are not interested in objective truth, because, as they claim, they do not need “theology”. This is the first sign of perverted religiosity. The second sign is heretical teachings, and the third is attacks on common sense.

Symptoms and behavior are often in the domain of pathology. No kind of arguments can dissuade them from being wrong, and when confronted by truth, they use circular reasoning and sophistry like Jehovah's Witnesses, convinced of their elitism. It can also be seen that those who receive treatment in these sects have a marked distrust in other Christians, bearers of the truth. The error is self-reinforcing, rather than self-correcting. Hence, this way of thinking can never be corrected because that would require rational thought. Yet God will not abandon anyone who is truly honest and seeks the truth but is skillfully manipulated into a sect.

Historically, all of this has its roots in hedonistically oriented Western Christianity, which prefers an easy faith without obligations and instant solutions, heavily influenced by Catholic propaganda and infiltration among Protestants, where the striking fronts are the “gospel of love” and charisma. The beginnings of such teachings can be traced through the distortion of the message of justification by faith carried by prominent Adventists Jones and Waggoner, to which some false teachers and evangelists later added their heresies corresponding to the teachings of apostate Protestantism. When analyzing the beliefs and practices of evangelicals and various charismatic churches and sects, one clearly notices the coincidence of teachings in a large percentage with those propagated by David Clayton, the Christian Network Ex-YU and similar groups. Likewise, it can be observed that after being successfully debunked, they change strategy and reshape again their theories in a somewhat different manner (with more carefully hidden blasphemies) to make heresies as unobtrusive as possible for Adventists who are their main target group. They mostly recruit people who have partially or completely separated from the Adventist Church, those not established in the fundamental doctrines and present truth, prone to reject the Advent movement pillars and carelessly accept the various heresies of apostate Christianity. In short, it is repacked Pentecostalism for heedless Adventists.

Basically, they catch people on a couple of cheap tricks: that sin is a condition we inherit from Adam and it doesn't matter how we live and what we do; that through the “second Adam” – Christ, they receive salvation by faith, which is irrevocable (unconditional love), and that

Christ personally lives in them being in that way guided by the Spirit.

Basically, they are snaring people using some of cheap tricks: **they have declared God's Law invalid and thus opened up the space to redefine sin and reduce it to "separation from God", which is only a consequence of sin. This is the basis on which they introduce a false gospel according to which Christ ended everything by reconnecting us to God, and believers who accept it are irrevocably saved and justified by faith (unconditional love), so that both God and Christ personally live in them being led by the Spirit.** Once you convince the followers that both God and Christ personally live in you or that you are guided by the "spirit" 24 hours a day, then there is no nonsense that they would not swallow.

After baptizing their "converts" (spiritual addicts), the leaders perform the ritual of manual transmission of the "spirit".

Why do so many people accept this message?

Not because they want evil. But because:

- they are tired of legalism,
- they have had bad experiences in the churches,
- they want the assurance of salvation,
- they want a God who is only accepting.

It can be said that the movement responds to some real problems, but it provides the wrong solution.

Here is why they are wrong. Satan does not always try to lead people into open rebellion against God. Sometimes he leads them by presenting only one part of God's character, while he silences others. Love separated from truth becomes sentimentality, and truth separated from love becomes legalism. The biblical gospel unites both in Christ.

A "gospel without God's judgment" appeals to man's fallen nature and his tendency to mold God to his own desires. This is why the concept of unconditional acceptance without repentance is acceptable to many. It is not the gospel of Christ but "another gospel."

How subjective experience replaces objective faith

How can a spiritual experience that is initially a consequence of belief eventually become a source of belief? When this happens,

subjective experience begins to shape objective doctrine. We can picture it this way:

OBJECTIVE FAITH: Scripture → understanding → belief → experience vs:

SUBJECTIVE FAITH: experience → conviction → reinterpretation of Scripture → doctrine

In the first model, **Scripture has the final say over experience.** In the second model, **experience gets the final say over Scripture.** And that's where the problem arises.

How can subjective experience change doctrine anyway? The process is usually much more subtle than it appears. Let's say that a person experiences something that he considers to be a direct action of God: "God showed me X." Experience alone is still not doctrine.

An epistemological leap occurs. From "**I experienced something**" it goes to "**God revealed something to me.**" And then "**this must be true.**" And finally, "**now we have to interpret the Bible that way.**"

That's where the experience is no longer just an experience. It becomes **an authority.**

When the experience gets the status of publication, we could call it the "sacralization of subjective experience". The normal experience of "**I feel God leading me**" becomes "**God is leading me.**" Then "**God has shown me the truth,**" and then "**to dispute this is to oppose God.**" This is where a dramatic change occurs. Because now it is no longer possible to normally critically examine the claim.

The more subjective experience approaches the status of direct revelation from God, the more difficult it is to carry out its rational and biblical verification.

And then a paradox arises: experience first produced authority, and authority later confirms experience. This can create a closed epistemological circle.

An even greater problem arises when doctrine begins to "feed" experience. This is the second stage and perhaps even more dangerous. At the beginning we have: **experience → doctrine.** But once doctrine is established, a feedback loop occurs: **doctrine → expectation of experience → experience → confirmation of doctrine.**

For example:

1. The community believes that God gives them special spiritual gifts.
2. A member expects a supernatural experience.
3. Gets a strong emotional or visionary experience.
4. Interpret it through existing doctrine.
5. Experience is considered a confirmation of doctrine.
6. It increases faith in the doctrine.
7. The next member now enters the community with an even greater expectation of such an experience.

A self-reinforcing system emerges. And here subjective experiences are no longer just a consequence of theology. They become **a mechanism for the reproduction of theology.**

What happens when experience conflicts with Scripture? That's the real test. There are only two basic outputs.

A. The letter takes precedence. "My experience was real, but my interpretation of the experience was wrong." That is epistemologically sound. A man may confess, **"I know not what I have experienced, but I know what the Scriptures say."**

B. Experience preferred. "The scripture seems to say X, but God has shown me Y." Then one begins to search for a new interpretation of Scripture that will allow **Y to still be true.** This is precisely the change in order that we are warning against in this study.

But one very important fence should be made here. This **does not automatically mean** that if one has had a subjective experience, one's doctrine is false. That would be the other extreme. It is necessary to distinguish between **the genesis of an idea** and **the truth of an idea.** The fact that an idea arose in a psychologically problematic environment does not in itself prove that the idea is false. **A wrong path is not necessarily a wrong conclusion.** But likewise, **subjective experience is not proof that the conclusion is true.**

Phase	What's happening?	Danger
1. Experience	"I experienced something."	small
2. Interpretation	"That was from God."	larger
3. Authority	"God revealed the truth to me with that."	big

Phase	What's happening?	Danger
4. Doctrine	"This is therefore a mandatory belief."	very large
5. Hermeneutics	"We must understand the letter so that it confirms experience."	critical
6. Institutionalization	"Whoever rejects this rejects God's guidance."	extreme
7. Self-affirmation	New experiences confirm existing doctrine	closed system

This last phase is particularly problematic, because then there is no longer a normal mechanism for assessing the falsification of beliefs.

The biblical model allows us to make a clear distinction as to where this spiritual counterfeit deviates and what the greatest danger is.

We will mention three very important text filters:

"Test all things; hold fast what is good." – 1 Thessalonians 5:20-21

"And let others judge." – 1 Corinthians 14:29

"Do not believe every spirit, but test the spirits, whether they are of God." – 1 John 4:1.

This means that in the biblical model, **the existence of a supernatural experience is not enough in itself to give it authority.** Even if someone claims to prophesy or to be "spirit-led," the community should **question them.**

Therefore, **the priest speaks → the community examines.** And no, **the priest speaks → the community believes because it is "led by the spirit".** This is the central epistemological lesson of this study.

The shortest formula of the whole problem it would look like this:

	SUBJECTIVE EXPERIENCE	BIBLICAL MODEL
1.	Experience	Letter
2.	Interpretation of experience	Doctrine
3.	Attribution of divine origin	Faith
4.	Authority	Experience

5.	Doctrine	Examining experience in writing
6.	Interpretation of Scripture in accordance with doctrine	Accepting or rejecting the experience
7.	New experiences confirm the doctrine	
8.	Doctrine becomes a self-validating system	

And it is precisely **the last item** that protects objective faith from subjectivism. In other words, **the problem is not that the believer has a spiritual experience. The problem begins when experience gets the right to determine what Scripture means.** And it becomes even more serious when **the interpretation of that experience is declared to be a direct revelation from God**, because then any criticism of the experience can be presented as a criticism of God. This is probably the most important danger that we would emphasize in this study.

Finally, here are some biblical admonitions and tips:

“Because, the time will come when they will not endure sound doctrine, but according to their own desires, they will heap up for themselves teachers, having itching ears, and they will turn their ears away from the truth, and will be turned aside to fables.” (2 Timothy 4:3-4)

“...we ask you, not to be soon shaken in mind or troubled, either by spirit...” (2 Thessalonians 2:1-2) This is exactly what charismatics do: lead astray by false spiritual inspiration.

“Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.” (1 John 4:1)

For any honest person, after establishing that said “spirit” is not of God, the case is closed and the advice below is applicable:

“Reject a heretical man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned.” (Titus 3:10-11)