



Heresies & Private Interpretation

and your heart shall rejoice, and
your joy no man taketh from
you.
23 And in that day ye shall say, Blessed be the name of the Lord forever.
me nothing. Verily, verily, I say unto you, Whosoever shall

Scripture Reading:

1 Corinthians 11:19



Heresy, n.,

1. A fundamental error in religion, or an error of opinion respecting some fundamental doctrine of religion. But in countries where there is an established church, an opinion is deemed heresy, when it differs from that of the church.

Heresy, n.,

The Scriptures being the standard of faith, any opinion that is repugnant to its doctrines, is heresy; but as men differ in the interpretation of Scripture, an opinion deemed heretical by one body of Christians, may be deemed orthodox by another. In Scripture and primitive usage, heresy meant merely sect, party, or the doctrines of a sect, as we now use denomination or persuasion, implying no reproach.

— *Noah Webster (1828)*

“αἵρεσις (*haireisis*) . . . properly a choice,”

— *James Strong*

It is used 6 times to denote a “sect” of men who hold to their own peculiar set of tenets or opinions (Acts 5:17; 15:5; 24:5, 14; 26:5; 28:22).

It is used 3 times of the tenets or opinions themselves (1Co 11:19; Gal 5:20; 2Pe 2:1).

Where do we draw the line?

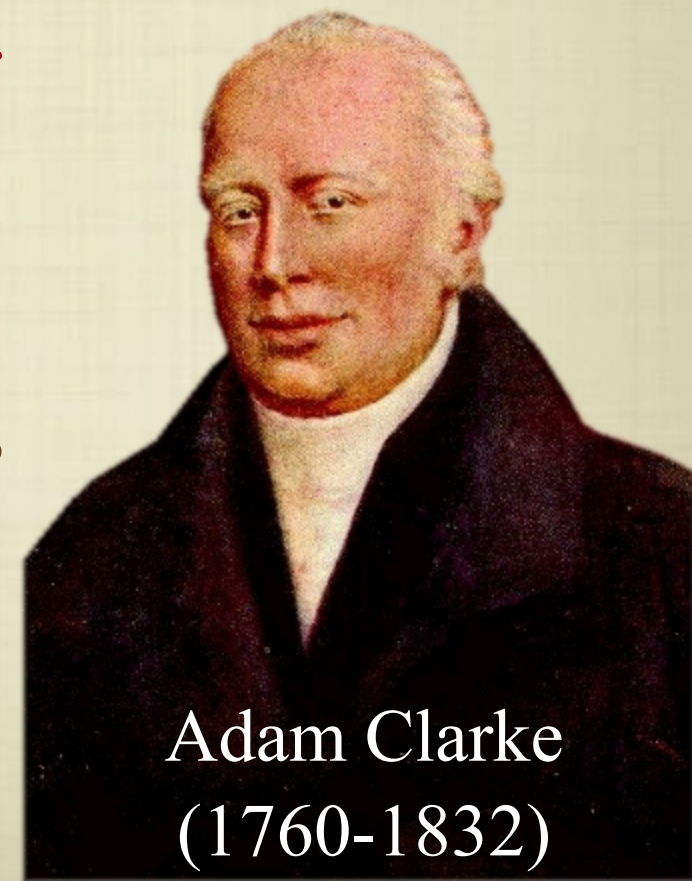


Acts 24:14
Titus 3:8-11
Galatians 5:19-21
1 Peter 3:15-16
2 Peter 1:20

Commentary on 2 Peter 1:20

Considering this as a first principle, that no prophecy of the Scripture, whether that referred to above, or any other, is of any private interpretation – **proceeds from the prophet's own knowledge or invention, or was the offspring of calculation or conjecture.** The word *ἐπιλυσις* [*epilysis*] signifies also impetus, impulse; and probably this is the best sense here; not by the mere private impulse of his own mind.

— *Adam Clarke (emphasis supplied)*



Adam Clarke
(1760-1832)

Comments on 2 Peter 1:20

. . . The more correct interpretation, as it seems to me, is that which supposes that the apostle teaches that the truths which the prophets communicated were not originated by themselves; were not of their own suggestion or invention; were not their own opinions, but were of higher origin, and were imparted by God;



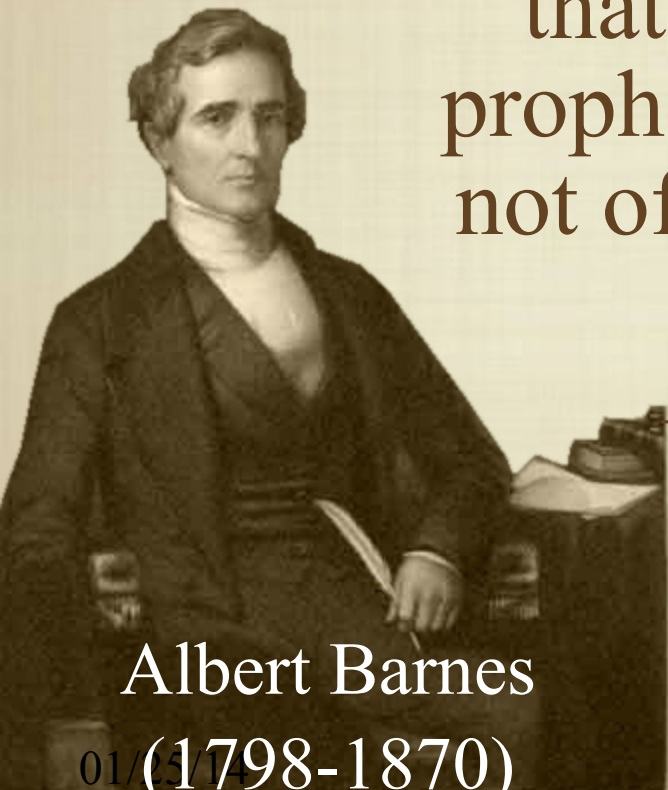
Albert Barnes

01/15/1798-1870

Comments on 2 Peter 1:20

And according to this the passage may be explained, “knowing this as a point of first importance when you approach the prophecies, or always bearing this in mind, that it is a great principle in regard to the prophets, that what they communicated “was not of their own disclosure;” that is, was not revealed or originated by them.”

— *Albert Barnes (emphasis supplied)*



Albert Barnes

01/15/17 (1798-1870)

The Real Issue

How Heresies Arise



Spirit of Prophecy, Vol. 4, p. 349.1

. . . There is danger in even once giving expression to doubt; a seed is sown which produces a harvest of its kind.

Satan will nourish the crop every moment. Those who allow themselves to talk of their doubts will find them constantly becoming more confirmed. God will never remove every occasion for doubt. He will never work a miracle to remove unbelief when he has given sufficient evidence for faith.



Open Face

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

No. 94

JANUARY 2014

When Religion Supersedes God

David Clayton



the statements presented there and in past articles I believe it will be clear to the reader that the "logical progression" of David Clayton's teachings is to lead one right out of Adventism.

.... How any Seventh Day Adventist could accept or condone for one minute these teachings is unfathomable. For too long I have been silent. Under the plea for unity, and brotherly love, we have let the flock of God be ravaged by wolves. Shall we continue to invite the men that hold these teachings to our camp meetings to speak, attend their meetings or share the pulpit with them, or condone their teachings?

Allen Stump also had comments to make in the January 2014 edition of Old Paths. I found it a little amusing that Allen prefaced his comments with the following words:

....we want to be very clear that we are not speaking about any person or personality. We will reference the quotations for the sake of documentation, without any reference to authors.

The articles did not write themselves and the Open Face newsletter is only an expression of the thinking of its author, namely, David Clayton. But, I suppose to some, it seems a more upright thing to clearly identify a person while not actually calling his name. Allen was one of my closest friends for several years and I still love him, but I grieve to see how he has closed his mind to truth. Having rejected the truth at one point he has no option but to be consistent and continue to reject

each step in its development. Here are a few of Allen's comments:

The November 2013 issue of Open Face magazine has some of the most shocking statements I have ever read from a publication that claims to be teaching the truth of the Advent movement, especially the truth about God.

As I was reading it, I began to notice statements that did not agree with inspiration and soon found that three key articles were full of confusing statements that contradict some of the plainest declarations of the Bible and of the Spirit of Prophecy.

To be truthful, it is a bit disturbing when the truth which we embrace is labeled as dangerous error, and even heresy. There is the challenging question as to how we should react to such accusations. I am not one for beating about the bush and making innuendoes and being hypocritical, I want to be straightforward. I am not interested in fighting a war, or creating further conflicts, but I would like all our readers to understand what lies at the root of the contention and to get a better idea of some of the issues which are affecting the movement.

Let me make something clear for the umpteenth time. We at Restoration Ministries do not believe the Ten Commandments are abolished. We

Also in this issue:

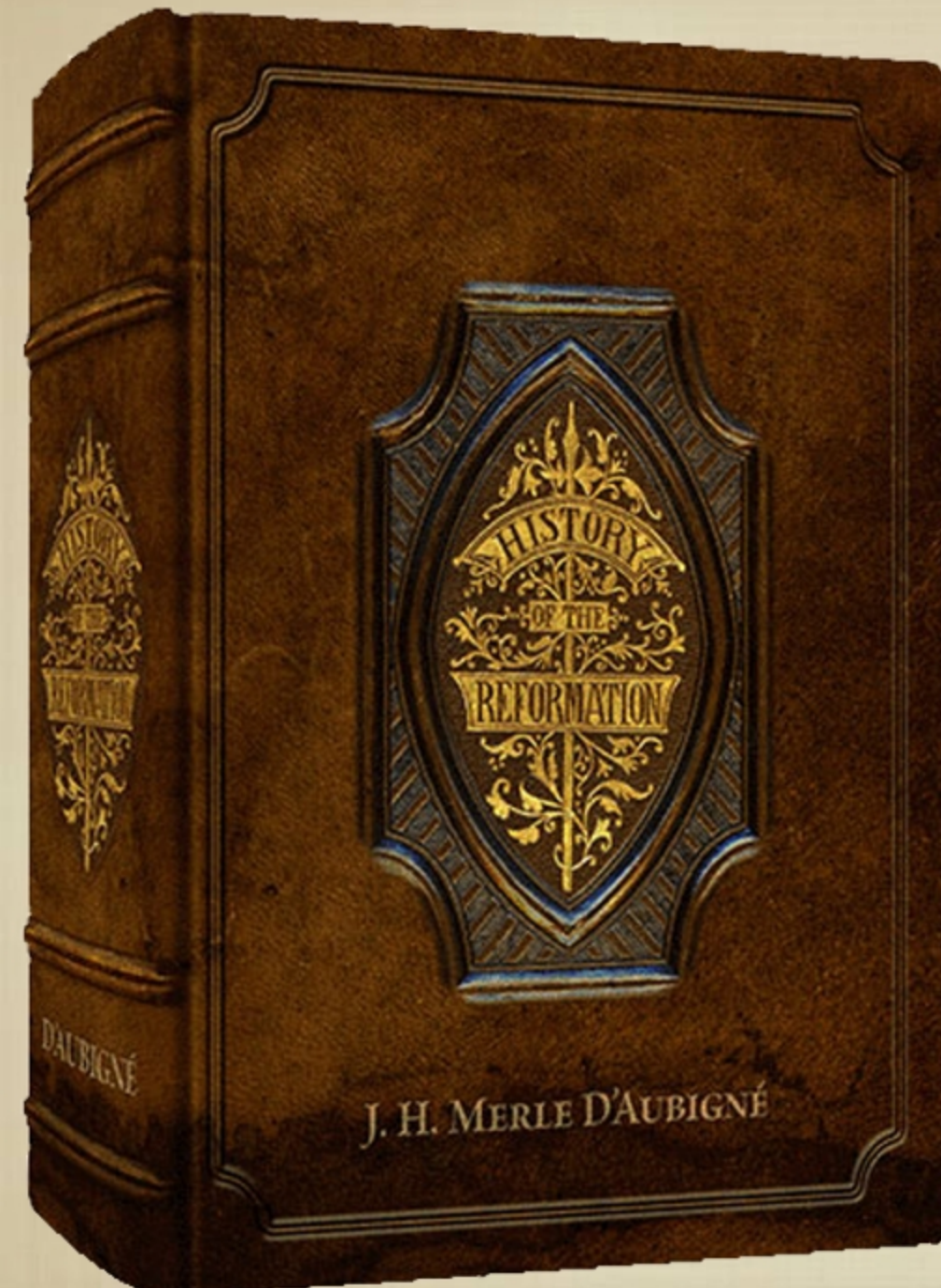
Christless Christianity.....	4
Birth or Breeding.....	6
Vitamin B12.....	10

The previous edition of Open Face (no. 93) created uneasiness in the minds of some of our readers and in some cases it caused positive alarm. In fact there was such an outcry that I think we must have hit the devil in a tender spot. Apparently some viewed the articles as attacks on the "law of God," and feel that our emphasis is an assault on the foundations of Adventism.

Among those who have openly condemned our teachings are Allen Stump and David Sims. Brother Sims (I am not sure he will accept this title of "brother" since he intimated that I am a, "wolf") wrote in his recent newsletter:

As I recently browsed through the latest issue of the newsletter, Open Face my soul was stirred with a righteous indignation with some of

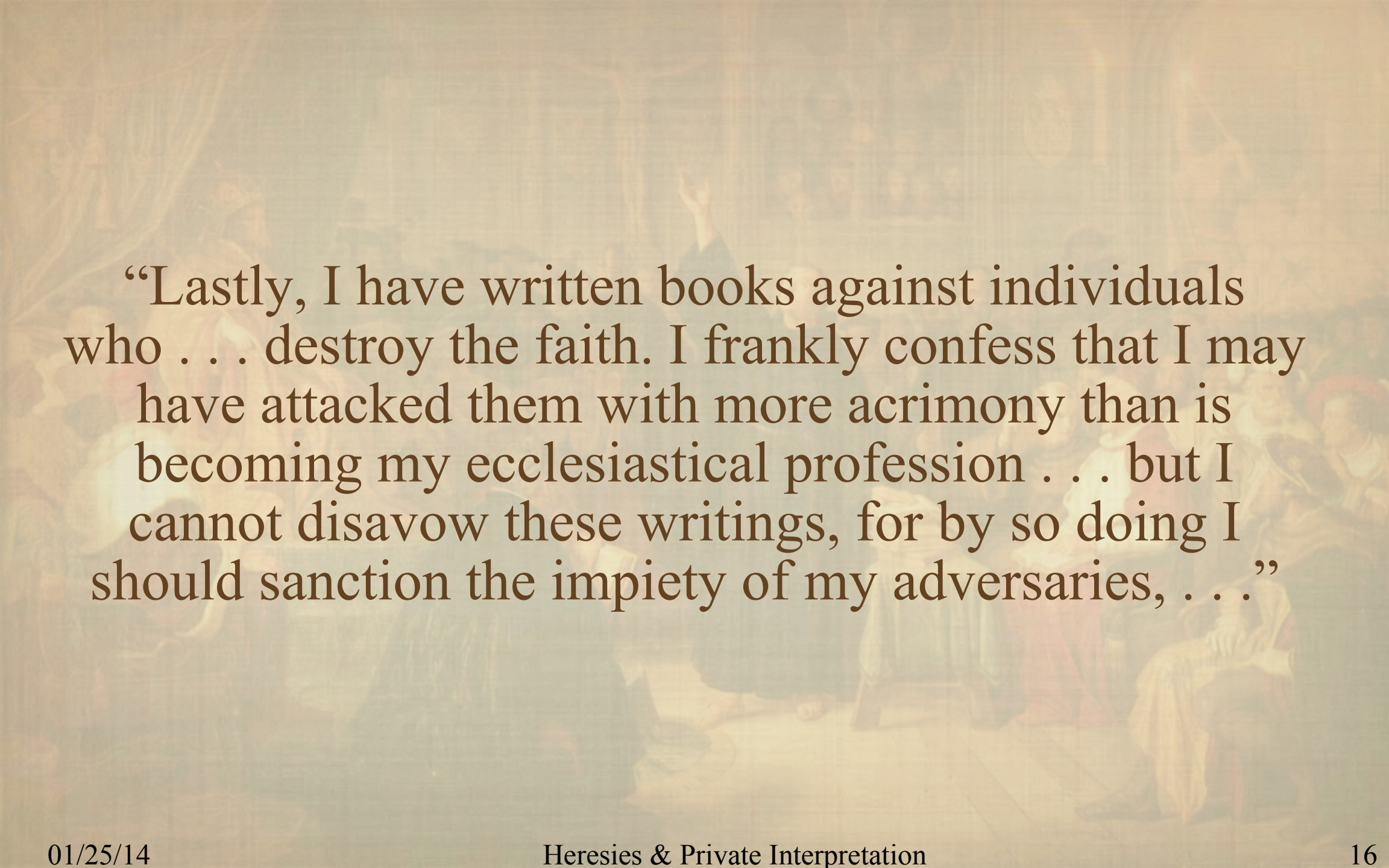
Open Face Issue # 94, Jan. 2014 "When Religion Supersedes God"



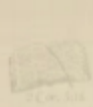
**“History of the
Reformation,”**

**Vol. 2, bk. 7, ch. 8, p.
244**

J. H. Merle D’Aubigne



“Lastly, I have written books against individuals who . . . destroy the faith. I frankly confess that I may have attacked them with more acrimony than is becoming my ecclesiastical profession . . . but I cannot disavow these writings, for by so doing I should sanction the impiety of my adversaries, . . .”



When Religion Superstition

Paul Brown

Open Face, p. 1.10

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but I prefer to let them be led astray by the same old lies that have been used for so long.

Numbers 16:1-3

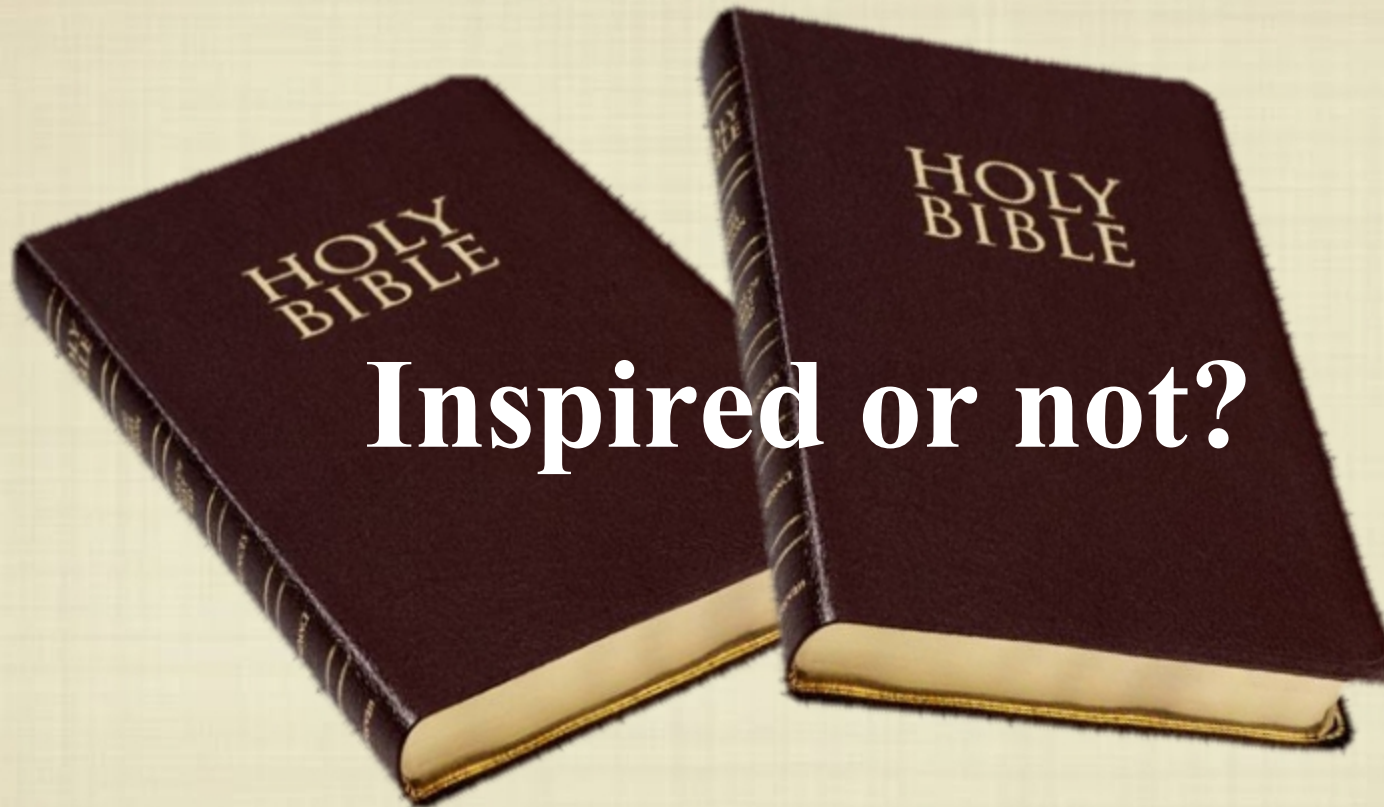


The Real Issue

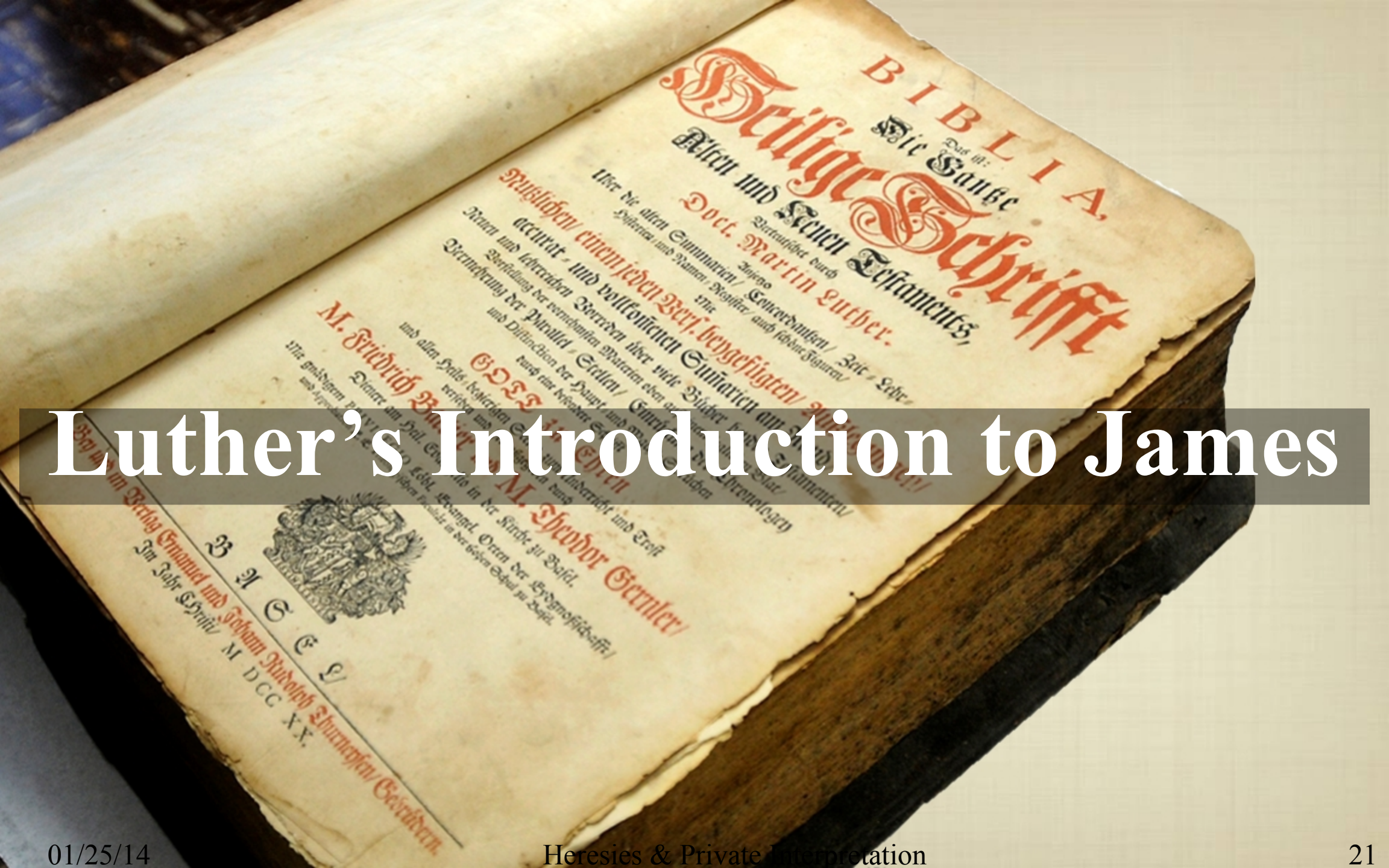
Paul
faith, gospel, spirit

or

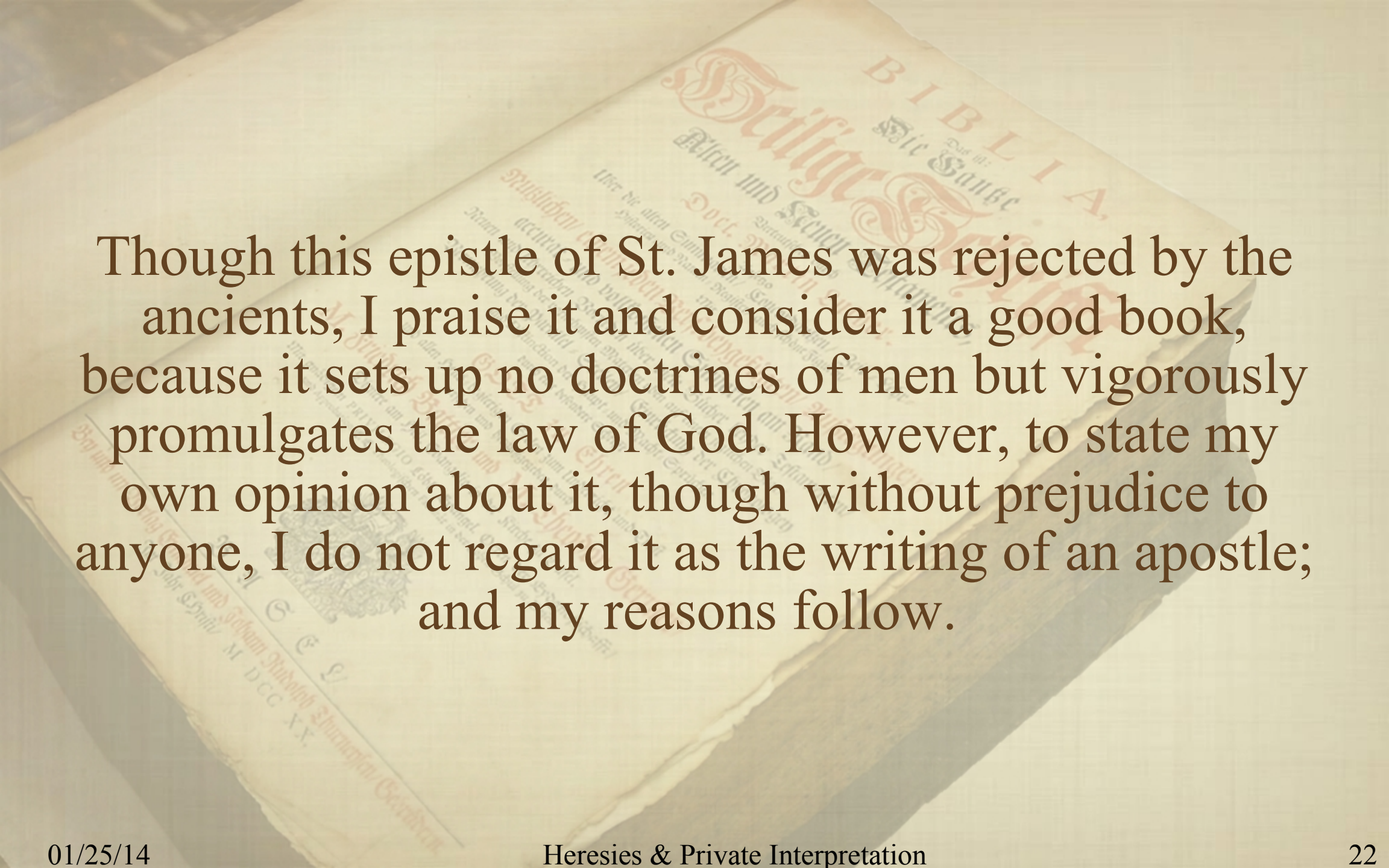
James
works, law, letter



Inspired or not?



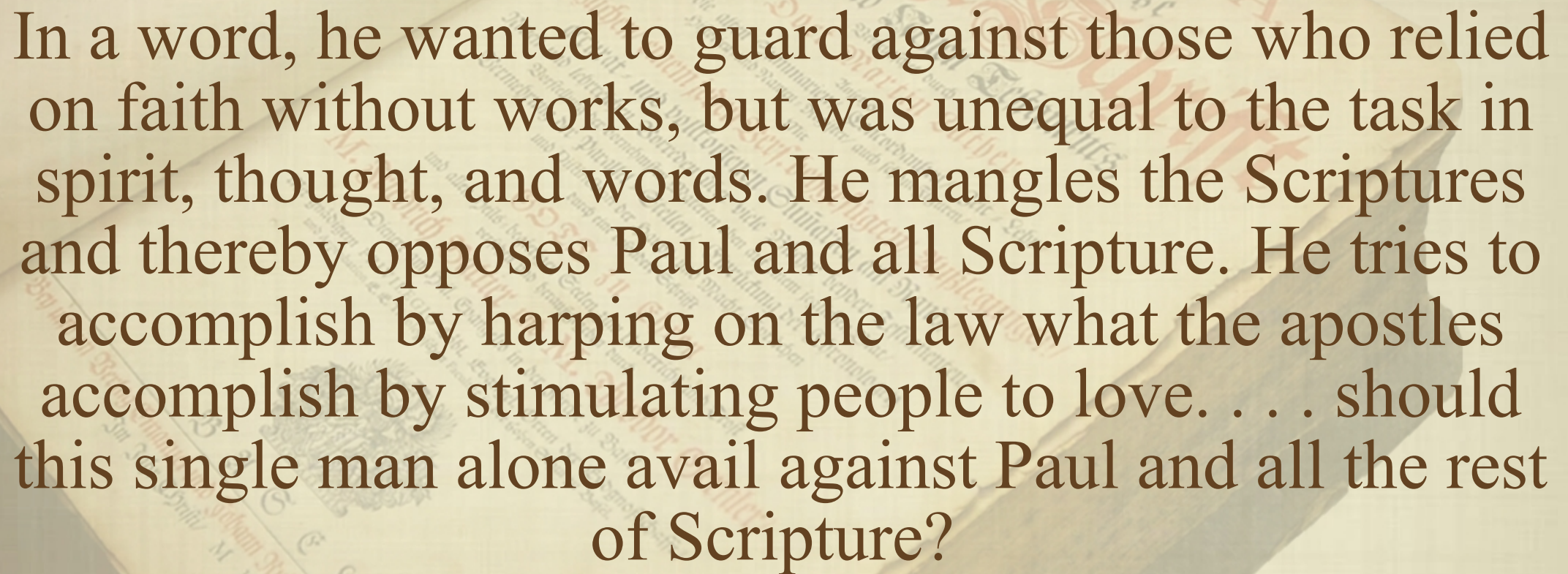
Luther's Introduction to James

The background features an open antique Bible with German text. The top of the right page reads "BIBLIA" in large red letters, followed by "Das ist die Heilige Schrift der Alten und Neuen Testamente" in smaller black text. The left page shows some text, including "DCC XX" at the bottom.

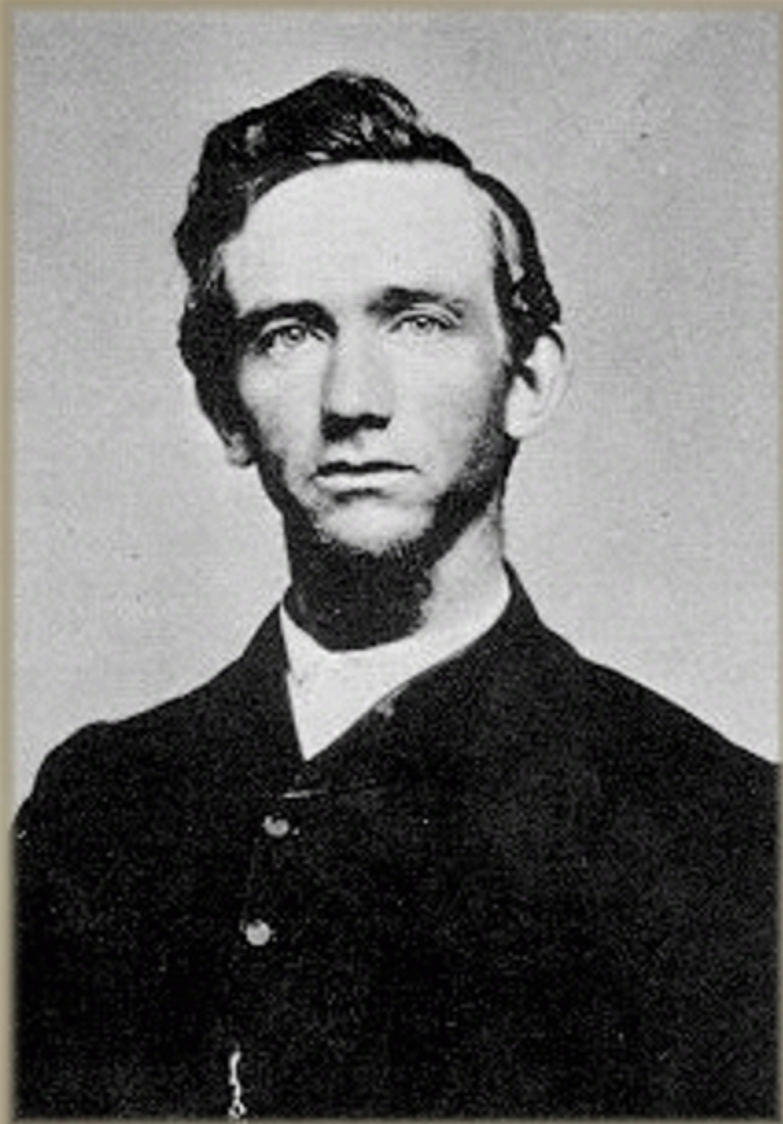
Though this epistle of St. James was rejected by the ancients, I praise it and consider it a good book, because it sets up no doctrines of men but vigorously promulgates the law of God. However, to state my own opinion about it, though without prejudice to anyone, I do not regard it as the writing of an apostle; and my reasons follow.

In the first place it is flatly against St. Paul and all the rest of Scripture in ascribing justification to works. . . . This fault, therefore, proves that this epistle is not the work of any apostle.

In the second place its purpose is to teach Christians, but in all this long teaching it does not once mention the Passion, the resurrection, or the Spirit of Christ. . . .

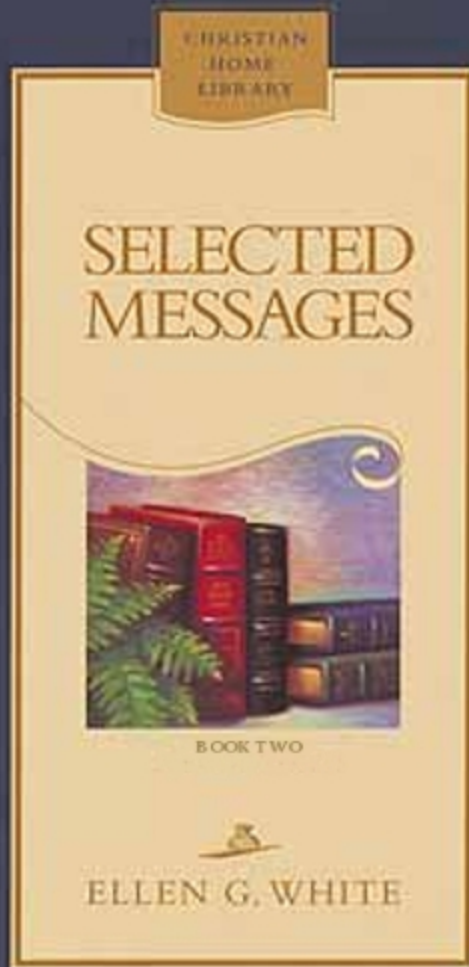


In a word, he wanted to guard against those who relied on faith without works, but was unequal to the task in spirit, thought, and words. He mangles the Scriptures and thereby opposes Paul and all Scripture. He tries to accomplish by harping on the law what the apostles accomplish by stimulating people to love. . . . should this single man alone avail against Paul and all the rest of Scripture?



Dudley M. Canright
1840-1919

Open Skepticism & Voicing doubt



**Selected Messages, bk. 2,
pp. 162-63, 166-7, 170**
Excerpt from a Letter to
Dudley M. Canright
Oct. 15, 1880

Dear Brother:

I was made sad to hear of your decision, but I have had reason to expect it. It is a time when God is testing and proving His people. Everything that can be shaken will be shaken. Only those will stand whose souls are riveted to the eternal Rock. . . .

But if you have decided to cut all connection with us as a people, I have one request to make, for your own sake as well as for Christ's sake: keep away from our people, do not visit them and talk your doubts and darkness among them.

You have ever had a desire for power, for popularity, and this is one of the reasons for your present position.

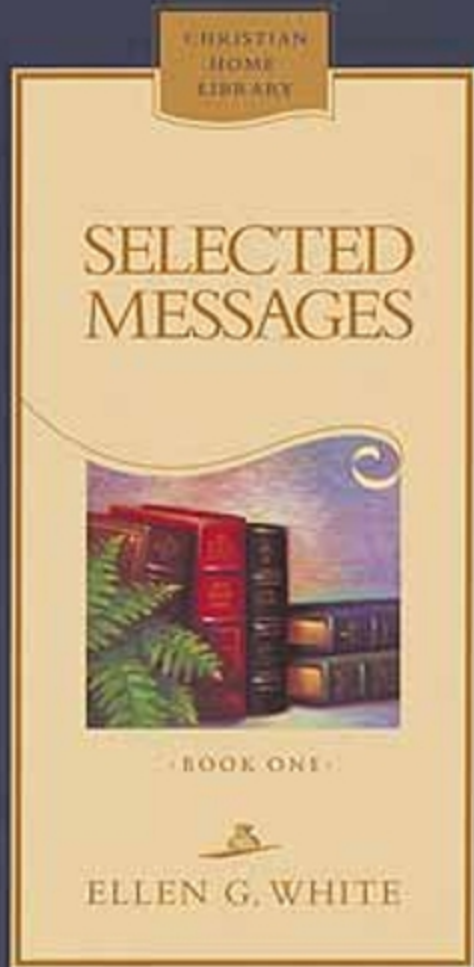
But I beg of you to keep your doubts, your questionings, your skepticism to yourself. The people have given you credit for more strength of purpose and stability of character than you possessed. They thought you were a strong man; and when you breathe out your dark thoughts and feelings, Satan stands ready to make these thoughts and feelings so intensely powerful in their deceptive character, that many souls will be deceived and lost through the influence of one soul who chose darkness rather than light, and presumptuously placed himself on Satan's side, in the ranks of the enemy.

You have wanted to be too much, and make a show
and noise in the world, and as the result your sun will
surely set in obscurity. . . .

. . . The breath of doubt, of complaint and unbelief, is contagious; if I make my mind a channel for the filthy stream, the turbid, defiling water proceeding from Satan's fountain, some suggestion may linger in my mind, polluting it. If his suggestions have had such power on you as to lead you to sell your birthright for a mess of pottage – the friendship of the Lord's enemies – I want not hear anything of your doubts, and I hope you will be guarded, lest you contaminate other minds; for the very atmosphere surrounding a man who dares to make the statements you have made is as a poisonous miasma.

I beg of you to go entirely away from those who
believe the truth; . . .

Now, Elder Canright, for your soul's sake grasp firmly
again the hand of God, I beseech you. I am too weary
to write more. God deliver you from Satan's snare is
my prayer.



**Selected Messages, bk. 1,
pp. 203-04
(1904)**

Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science.

In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers – the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform.

Then I heard a voice saying, “Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. **Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.**”

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be **accounted as error**. A new organization would be established. Books of a new order would be written.

“A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.”

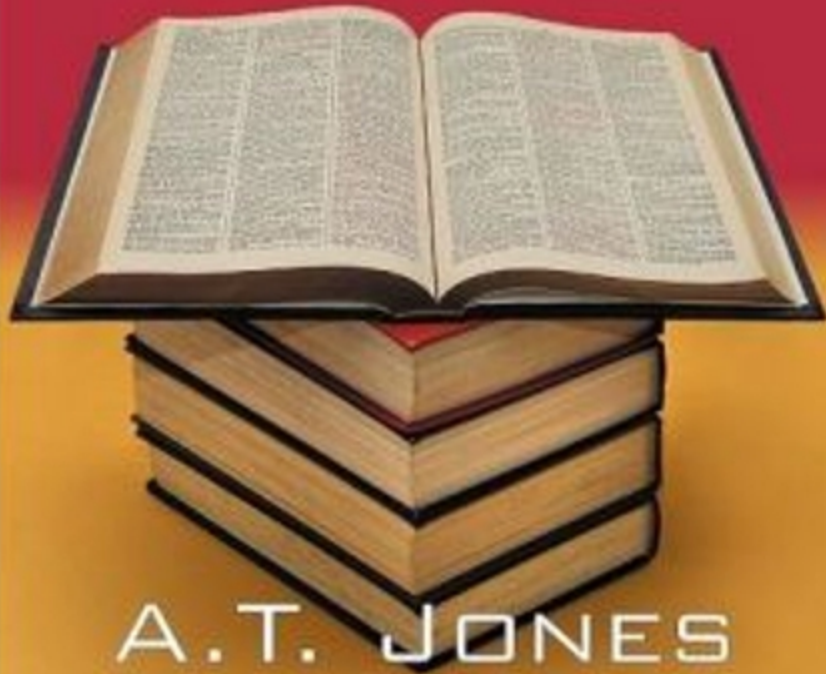


Desmond Ford
1929-Present

Open Skepticism & Voicing doubt

The Place of the
Bible
in Education

AN APPEAL TO CHRISTIANS



A. T. JONES

**The Place of the Bible in
Education, pp. 13-15
(1903)**

Socrates was the great educator of Greece; and Greece, through Plato and Aristotle, was the educator of the world. And of Socrates it is written:

“Socrates was not a ‘philosopher,’ nor yet a ‘teacher,’ but rather an ‘educator,’ having for his function ‘to rouse, persuade, and rebuke.’ – *Plato, Apology, 30 E.*

Hence, in examining his life’s work, it is proper to ask, not, “What was his philosophy?” but, “What was his theory, and what was his practice, of education?” He was brought to his theory of education by the study of previous philosophies, and his practice led to the Platonic revival.

The Place of
Bible
in Education

AN APPEAL TO THE

“Socrates’ theory of education has for its basis a
PROFOUND AND CONSISTENT SKEPTICISM.

A. T. S. F.

“Taking his departure from some apparently remote principle or proposition to which the respondent yielded a ready assent, Socrates would draw from it an unexpected but undeniable consequence which was plainly inconsistent with the opinion impugned. In this way, he brought his interlocutor to pass judgment upon himself, and reduced him to a state of ‘doubt,’ or ‘perplexity.’ ‘Before I ever met you,’ says Meno in the Dialogue which Plato called by his name, ‘I was told that you spent your time in doubting, and leading others to doubt; and it is a fact that your witcheries and spells have brought me to that condition.’” —
Encyclopedia Britannica, article “Socrates”

1 Timothy 1:3-7

2 Timothy 4:3-4

2 Thessalonians 2:10-12

1 Thessalonians 5:21

Titus 1:9



Titus 1:9

“Holding to the faithful word, according to that which hath been taught. . . .”

(my translation)



1 Timothy 1:4-7

2 Timothy 4:3-4

2 Thessalonians 2:10-12

1 Thessalonians 5:21

Titus 1:9

Proverbs 14:12

2 Chronicles 20:20



The End

John 14:1-14

1 And Jesus said unto them, I go unto my Father, and ye shall weep and mourn because I shall not be with you any longer: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.
23 And in that day ye shall see heaven, and the Son of man sitting upon the right hand of power, and coming in the clouds of heaven.
24 Verily, verily, I say unto you, Whosoever shall believe in me, he shall have everlasting life.

Christ's high intercessory prayer
1 John 2:1-2
And when he shall appear, we shall see him as he is, and we shall be like him.

1 John 3:1-2
When he shall appear, we shall see him as he is, and we shall be like him.