Mission Statement

Calling All Youth!

‘God is love; merciful, abundant in goodness and truth.’ In His majestic character God has provided us with the most solemn truth ever committed to mortals. This truth is designed to redeem all mankind from our current fallen state. This truth convicts us of Sin, Righteousness and Judgment (John 16:7-11, 13). This truth is the Third Angel’s Messages of Revelation 14.

The great object of us as youth is to proclaim this message, exalting God and calling the attention of His people to the living truths of His word. The signs of the times and the testimonies of God’s prophets are fulfilling before our eyes yet many of us are unaware. The prophetic message entrusted to us is unfolding in history day by day, and hour by hour, the Three Angel’s message is in its closing scenes, the message has long been and still remains present truth and a present reality for us as Seventh-Day Adventists with a present truth work that God has entrusted us to do. We are the final generation who are called ‘to lift up, not our own standard, not the standard of this world, but His [God’s] standard of truth’ (Testimonies, Vol. 7, p151).

About Us

This newsletter is brought to you by Seventh-Day-Adventist youth from across London. We are writing the vision and making it plain as we are told in Habakkuk 2:2 “Write the vision and make it plain...that he may run that readeth it.” The Lord wants us to run to Him that we might be saved and more than this He wants us to share the everlasting gospel, the Three Angel’s Messages as David brings to view in Psalms 71:17 “O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.” Young people this ought to be our mission to declare the wondrous works of the Lord, which He has taught us and these newsletters, month after month will demonstrate that it is the Lord through the Holy Spirit that teaches us, and it is the Lord from the book of Genesis through to the book of Revelation that is teaching us on the platform of this glorious light.

Our exhortation to you is to study to see if these things are so and to hold fast to that which is true; the present truth that is able to make you wise unto salvation (2 Timothy 3:15).
I remember when I got baptised into the Seventh-day Adventist church 5 years ago, I'd accepted the true Sabbath Day, I believed the 10 commandments were still binding, and I thought yes that’s it! I just need to work at keeping the Sabbath alongside the other commandments and I’ll be ok. How wrong I was!

As my journey progressed, I continued to study, I had a great love for the prophetic word as it truly demonstrated the wisdom of God, alongside the fact that it put me on an immovable platform, that God was real, and that without a doubt the Seventh-day Adventist church was the remnant church of Bible prophecy called to bare the most solemn message of all time, the ‘third angel’s message’. Yet despite knowing this I still felt ‘wretched, miserable, poor, blind and naked.’ I still felt under the bondage of sin and death. It was only when I began studying the righteousness by faith message on the platform of the third angel, my outlook changed and I felt a sense of hope glimmer in my soul. This may sound pretty strange to some of you out there as we always hear messages on faith, the ‘righteousness by faith’ message has been preached within the church for years some might say, even other denominations know about righteousness by faith (something I question). Nevertheless I still felt under the bondage of sin, I was still under the covenant of Hager, which is the covenant on mount Sinai which gendereth to bondage. I guess its one thing to hear

‘Faith without works is dead’ {James 2:20}, its no good just to talk about the love of Jesus, and talk about the faith of Jesus or even just speak about the prophetic word without uplifting Jesus as the centre of all hope. We must exemplify the law in our character. We must become ‘perfect as our heavenly father is perfect’ and have faith that the Lord will do this work in us so we bare fruit to His glory.
about it, but to experience it, is something totally different. Christ tells us: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matt 11:28:30

Reader do you truly have rest in your soul? Has your heavy burden truly been lifted at Calvary? Are you under the first covenant which God gave to Abraham; the covenant of faith, or are you under the bondage of works, and going about trying to establish your own righteousness? The True Witness tells us that the end time church Laodicea is under the covenant of works, for we are ‘wretched, miserable, poor, blind and naked.’ Like the Jews the church is ‘going about to establish her own righteousness rather than the righteousness of God,’ and the worst thing is that she does not recognise this. As the True witness tells us: “If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth” John 9:41. She thinks she is rich and increased with goods and in need of nothing! At this moment the Lord is knocking on our door. He is counselling us to buy of Him gold tried in the fire, that ‘thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see’. [Revelation 3:18] He wants’ to remove our filthy garments which consists of our own works of the flesh and cloth us with His robe of righteousness which can only be obtained through faith. “For without faith it is impossible to please Him” and “whatever is not of faith is sin.” [Hebrews 11:6, Romans 14:23]

In this newsletter we will be identifying the two covenants, and show how they have been illustrated throughout the Bible. One class blindly seeking after the covenant of works whilst the other is seeking the covenant of faith. And so “it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the TWO COVENANTS; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.” [Galatians 4:22-26]

The covenant at mount Sinai, the one ‘that gendereth to bondage’ is a representation of the covenant of Hagar. This covenant is generally referred to as the first covenant. But it is important to recognise that God made a covenant with Abraham himself, before ever Hagar was mentioned, and this covenant was confirmed in Christ. This covenant was the covenant of God’s promise to Abraham and to His seed – not ‘seeds, as of many: but as of one and to thy seed, which is Christ’. [Galatians 3:16]. Through this seed should “all the nations of the earth be blessed” [Genesis 22:18] And this is the blessing: “Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” Acts 3:26 Christ taking away our sins and making us right with Him. “And this is my covenant with them when
I take away their sins." Romans 11:27 This is the covenant of God’s righteousness – the righteousness of God that is by faith, for when God made a promise to Abraham, Abraham believed in the Lord; and He counted it to him for righteousness. This promise was to Abraham that in Him (that is Christ) should all families of the earth be blessed, - that to his seed would he give the land of promise, which is the world to come (Romans 4:13); and that his seed should be as the stars of the heaven”. This is therefore the everlasting covenant which answers to Jerusalem which is above; for in that covenant, because of that promise, Abraham “looked for a city which hath foundations, whose builder and maker is God” {Hebrews 11:10}

But as time passed by, and no child was seen for Sarai “Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.” Genesis. 16:1, 2. Thus Hagar the Egyptian comes upon the scene, and is brought into the story. But how was it that Hagar was brought into the story at all? Was it by trusting the promise of God?--No. It was altogether because of distrust. Was it by faith?--No. It was altogether because of unbelief. It was by their own works. This is confirmed by the fact that when this part of the program had all been carried through, it all had to be repudiated, and the promised seed had still to be expected by Sarah herself, and when the time came, it was “through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.” [Hebrews. 11:11].

In reference to Abraham’s first son he is referred to as being: “born after the flesh.” He was born of the flesh simply because the whole scheme by which he was ever born at all, was altogether of the natural mind, in distrust and unbelief of God. The covenant, therefore, for which Hagar stands,--the covenant from Mount Sinai,--is a covenant in which people, in distrust of God and unbelief of his promise, knowing only the natural man and the birth of the flesh, seek by their own inventions, and their own efforts, to attain to the righteousness of God, and to the inheritance which is attached to that righteousness. This is the working of the flesh and those who do the deeds of the flesh can never please God. Abraham’s efforts to fulfil the work of the Lord could not please God. Ishmael could not fulfil the promise of God because he was born of the flesh. Therefore it was said to Abraham: “Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, [even] with Isaac” {Genesis 21:10}.

The same words can also be spoken of the children of Israel whom the Lord called out of the bondage of the Egyptians. They too had the Abrahamic covenant, exactly as had Abram and Sarai before they entered into the scheme which brought in Hagar. They did not simply have this covenant with Abraham, as a far-distant thing, bedimmed by the lapse of time between Abraham and them: but they had it repeated to them, directly by the Lord, and made with them, as with Abraham and all this before they ever left Egypt:

“And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHovah was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimages, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have REMEMBERED MY COVENANT...Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I WILL TAKE YOU TO ME FOR A PEOPLE, and I WILL BE TO YOU A GOD, and YE SHALL KNOW that I AM THE LORD YOUR GOD, which bringeth you out from under the burdens of
Satan was determined to keep his hold on the land of Canaan, and when it was made the habitation of the children of Israel, and the law of God was made the law of the land, he hated Israel with a cruel and malignant hatred and plotted their destruction. Through the agency of evil spirits strange gods were introduced; and because of transgression, the chosen people were finally scattered from the Land of Promise. This history Satan is striving to repeat in our day.

However, Israel continued not in the faith of their Father Abraham, they murmured and complained against God in the wilderness. “the whole congregation of the children of Israel murmured” again. “And the children of Israel said unto them (Moses and Aaron), Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.” [Exodus 16:3]

Israel believed they could attach themselves to the righteousness of God and the inheritance by their own works so the Lord gave them the wildest opportunity to try. Accordingly He said: “Ye have seen what I did unto the Egyptians, and how I bore you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice INDEED, and keep my covenant, THEN ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation” “So shall ye be my people, and I will be your God.” (Jeremiah.11:4.) These are the words which thou shalt speak unto the children of Israel. “And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, all that the Lord hath said we will do. And Moses returned the words of the people unto the Lord.” [Exodus. 19:4-6.]

Note they said: “we will do”, they entered into a new covenant based on their works. They corresponded to the child of Hagar the bondwoman, who “was born after the flesh.” Coming from Egypt they knew only the birth of the flesh; and so had only the mind of the flesh, which “is enmity against God: for it is not subject to the law of God, neither indeed can be;” and they could no more obey that law “indeed” than Ishmael, the child born of the flesh in the family of Abraham, could fulfill the promise to Abraham. In that condition they could no more keep God’s covenant than the scheme of Sarai bringing in Hagar to keep the covenant. We are told: “The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God’s law; AND THEY READILY ENTERED INTO COVENANT WITH GOD. Feeling that they were able to establish THEIR OWN RIGHTEOUSNESS, they declared, ‘All that the Lord hath said will we do, and be obedient.’[Patriarchs and Prophets, pages 371, 372] Yet a few weeks after they witnessed the proclamation of the law in awful majesty they broke their
covenant with God and bowed down to worship the graven image. “They could not hope for the favor of God through a covenant which they had broken, and NOW, seeing their sinfulness and their need of pardon, they were brought to feel THEIR NEED OF THE SAVIOUR REVEALED IN THE ABRAHAMIC COVENANT, and shadowed forth in the sacrificial offerings.

NOW by faith and love they were bound to God as their deliverer from the bondage of sin. NOW they were prepared to appreciate the blessings of THE NEW COVENANT.”——[Patriarchs and Prophets 371-372]

It was only Moses who beheld the true righteousness of the law through faith in Jesus Christ. “The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lusterless only as in it Christ is represented as full of righteousness and truth. The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. He saw that only through Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. Christ became the propitiation for man’s sin. He proffered His perfection of character in the place of man’s sinfulness. He took upon Himself the curse of disobedience. The sacrifices and offerings pointed forward to the sacrifice He was to make. The slain lamb typified the Lamb that was to take away the sin of the world. [1 Selected Messages 237.3]

As ancient Israel failed to receive the righteousness of the law through faith. Like Ishmael they also where to be cast out as those of the flesh cannot please God. Even when the child of promise was born, Israel failed to recognise the One whose Glory Moses asked to see, for we are told that at the time of His dedication “The priest went through the ceremony of his official work. He took the child in his arms, and held it up before the altar. After handing it back to its mother, he inscribed the name “Jesus” on the roll of the first-born. Little did he think, as the babe lay in his arms, that it was the Majesty of heaven, the King of glory. The priest did not think that this babe was the One of whom Moses had written, “A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you.” Acts 3:22. He did not think that this babe was He whose glory Moses had asked to see. But One greater than Moses lay in the priest’s arms; and when he enrolled the child’s name, he was enrolling the name of One who was the foundation of the whole Jewish economy. That name was to be its death warrant; for the system of sacrifices and offerings was waxing old; the type had almost reached its antitype, the shadow its substance. [DA 52.2] However history bears record that they desired to remain under the covenant of Hagai which genders to bondage, which is unbelief in Christ. It is no coincidence that the scripture tells us that Christ was spiritually killed in Egypt “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.” [Galatians 4:29-30.]

As Abraham and Sarah had to cast out the Egyptian Hagar and Ishmael, so must the covenant from Sinai be cast out, and all that brought it in must be utterly repudiated by Israel and everybody else, and God’s original covenant with Abraham be depended upon and trusted in, wholly and alone, for all that it promises. For we are told: For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.” [Hebrews 8:10] “What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone” [Romans 9:30-32] And so it must also be said of Israel: “Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.” [Galatians 4:29-30.]

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.” [1 Corinthians 10:11-12]. Is Spiritual Israel in the same predicament as Ancient Israel?

“I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart
without fear of banishment or condemnation. . . . The church has turned back from following Christ her Leader and is steadily retreat-ing toward Egypt. . . . Have we not been seeking the friendship and applause of the world rather than the presence of Christ and a deeper knowledge of His will?” [STestimo-
nies 217.2]

"Many are not growing strong, because they do not take God at His Word. They are confor-ming to the world. Every day they pitch their tents nearer to Egypt, when they should encamp a day’s march nearer the heavenly Canaan.” [Signs
of The Times, March 6, 1884.]

Yes she is in the same predic-a-ment, yet she fail’s to recognise this. Spiritual Israel, the Seventh-day Adven-tist church, is also going about to establish her own righteousness so she can attach herself to the promise of the inheritance. Yet how can this be possible? How can the church that the Lord called out of spiritual Egypt and led through the Wilderness enter into another covenant outside of God’s original plan, which is of faith? Before we answer that question we need to know that ‘Satan himself is con-
verted, after the modern order of things’ [Great Controversy 588] No longer can unbelief be classified as open alliance against God, as Pharaoh the Egyptian proclaimed ‘Who [is] the LORD, that I should obey his voice ... I know not the LORD, neither will I let Israel go.’ [Exodus 5:2] but “that spiritualism is now changing its form and, veiling some of its more objectionable fea-
tures, is ASSUMING A CHRISTIAN GUISE. . . .Even in its present form, so far from being more worthy of toleration than formerly, it is really a more dangerous, because a more subtle, deception. While it FOR-
MERLY denounced Christ and the Bible, it now PROFESSES to accept both. But the Bible is interpreted in a manner that is pleasing to the unrenewed heart, while its solemn and vital truths are made of no ef-
fect. Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism, making little distinction between good and evil. God’s justice, His denuncia-
tions of sin, the requirements of His holy law, are all kept out of sight.” [Great Controversy 588]

It was by faith Noah warned the World of the judgments that were to come against those who were transgressing God's law. 'Faith with-out works is dead’ [James 2:20], its no good just to talk about the love of Jesus, and talk about the faith of Jesus or even just speak about the prophetic word without uplifting Jesus as the centre of all hope. We must exemplify the law in our char-
acter. We must become ‘perfect as our heavenly father is perfect’ and have faith that the Lord will do this work in us so we bare fruit to His glory.

After the proclamation of the three angel’s messages by the Millerites through 1840 to 1844... A message designed to bring the church fully out of spiritual Egypt, the Lord presented to the Laodicean church that the Ten Commandments is still binding. He also presented to those that embraced this law the ‘righteous-
ness by faith’ message through A.T Jones and E.J. Waggoner. It was through these messages ‘Things new and old were brought before us... Light flashed from the oracles of God in relation to the LAW AND THE GOSPEL... which seemed to souls who were hungry for truth, as light too precious to be received.’ (Review and Herald, July 23, 1889)

Yet this message was rejected by the conference and because of this, the Lord sent the church back into the wilderness.

“I saw that Jones and Waggoner had their counterparts in Joshua and Caleb as the children of Israel stoned the spies with literal stones of sarcasm and ridicule... I saw that you (the Adventist leadership present at this conference) will-fully rejected what you know to be truth, just because it was too humiliating to your dignity. I saw some of you in your tents minc-
ing and making all manner of fun of these two brethren (Jones and Waggoner). I also saw that if you
had accepted their message, we would have been in the kingdom in two years from that date (1888), but now we have to GO BACK INTO THE WILDERNESS…” (General Conference Bulletin, May 7th)

Yet rather than use this time to seek the Lord and return back to the foundations of our faith, the church has pitched itself nearer and nearer to Egypt, seeking man’s applause rather than the praise of God. The Laodecian church has entered into another covenant that consists of their own works. This is demonstrated by the church going back to the fallen churches of Babylon and bringing back their spurious doctrines and worship styles into the house of God. This is something that the Word of God councils us not to do. The line of demarcation between the Adventist church and the world is hardly distinguishable. Rather than hold on and teach those precious truths that make us a peculiar people that are different from the world. Rather than preach the three angel’s message in its fullness, which includes identifying who the beast, the dragon and the false prophet’s are and calling God’s people to ‘come out of her.’ The church has sought by its own works to bring about the gospel and that is through compromise with these fallen entities and not preaching the present truth message for the hour as depicted in the books of Daniel and the Revelation. It was “By FAITH Noah, being WARNED of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of righteousness which is by faith.” (Hebrews 11:7) And we are to the same for as the days of Noah so shall it be at the time of the end.

Those who seek their own ideas on how to present the Gospel message rather than follow the instructions laid out by the prophets can never please God, for this is works of the flesh and ‘they that are in the flesh cannot please God.’ (Romans 8:8) so the same words spoken to Ishmael and Ancient Israel will also be spoken to them “CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN.” (Galatians 4:30)

Now these are the two covenants, two groups; two classes. One that is born of the flesh – that seeks its own works, the other born of faith that has been established upon the Word of God. Now what does the scripture tells us of Isaac’s disposition? A.T. Jones sums this up nicely in his book ‘Studies in the book of Galatians’. “Abraham had died, and Isaac was the heir of the covenant, he dwelt for a time in the land where the Philistines were. “Now all the wells which his father’s servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there. “And Isaac digged again the wells of water, which they had digged in the days of Abraham his father, for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. And Isaac’s servants digged in the valley, and found there a well of springing water.” Gen. 26:15-19

These wells were doubly Isaac’s. Abraham had digged them, and they therefore belonged to Abraham. And when Isaac became heir of Abraham, these wells became his by inheritance. And now he had digged them again, which was the same as if he had digged them new. Thus they were doubly his. Yet by even more than this they were his, because the Philistines, when the wells were open, had filled them with earth, showing in the strongest possible way that they did not wish them at all.

Yet the Philistines come now to Isaac, and say of the wells which he had opened, and which, by such full right, were his: “The water is ours.” Verse 20. Isaac let them have it. But what would Ishmael have done? And what would you do? Which of the “two sons” of Abraham are you? “These are the two covenants.” Of which covenant are you?

Isaac “digged another well,” and the Philistines “strove for that also.” But Isaac, instead of striving with them for this, which was by such large right altogether his own, “removed from thence, and digged another well.” But what would Ishmael have done? And what would you do? Which of the “two sons” of
Abraham are you? “These are the two covenants.” Of which covenant are you?

When Isaac had digged this last well, for it the Philistines “strove not: and he called the name of it Rohoboth: and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.” Verse 22. But how was it that the Lord made room for him?—Simply by Isaac’s refusal to strive with the Philistines, by his yielding to them all that they claimed, even when it was his by every possible right. But could the Lord have ever “made room” for Ishmael and those Philistines? Does the Lord “make room” for you and the envious opposers? Which of the “two sons” of Abraham are you? “These are the two covenants.” Of which covenant are you?

“And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham’s sake. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there; and there Isaac’s servants digged a well.”

“Then Abimeleck went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the Lord was with thee.... Thou are now the blessed of the Lord.” Verses 28-29.

We like Isaac are to wait in patience for our inheritance. “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Galatians 3:29) and the inheritance of the children of the promise is the whole earth. (Romans 4:13). Yet as we see Satan through the King of the North seeking to take over the whole earth as depicted in Daniel 11:40-45 and obliterate the chosen seed through physical force. We must not use the same approach neither must we fear for ‘the SPIRIT of the LORD shall lift up a standard against him.’ (Isaiah 59:19) This is the same Spirit that was with Isaac who strove not with men but humbled himself when the Philistines sought to take a possession that was rightfully his. It was this Spirit that led King Abimeleck and his friends to say “We saw certainly that the Lord was with thee.... Thou are now the blessed of the Lord.” (Genesis 26: 28-29).

When we manifest the same Spirit in our own disposition it will lead the children of Edon, Moab, and Ammon spoken of in Daniel 11:41 to say: “We will go with you: for we have heard that God is with you” (Zechariah 11:8). When the enemy shall come in as a flood. “The LORD of hosts shall defend them And the LORD their God shall save them in that day as the flock of his people: for they [shall be as] the stones of a crown, lifted up as an ensign upon his land.” Zechariah 9:15-16. The ‘ensign of the Messiah’s Kingdom is the Lamb’ (Amazing Grace 15.2) as “the meek shall inherit the earth, and shall delight themselves in the abundance of peace.” (Psalm 37:11). Such who manifest this spirit are the children of the promise, and you need to ask yourself... Am I?
Abraham being the father of many nations and his seed inheriting the land of Canaan. Was this not fulfilled when Joshua led them into the land of Canaan and then at Pentecost when the gentiles joined the Christian church becoming the spiritual children of Abraham?

Yes this was partly fulfilled but it was not complete. Through the lineage of Abraham came the chosen seed which is Christ and through Him all nations to be blessed, and of course this was demonstrated at Pentecost when thousands of gentiles came into the faith and they received the power of the Holy Spirit, the Law written in their hearts. However the promise given to Abraham was not complete simply because the promise did not just involve Abraham’s seed inheriting a part of the world, i.e. the land of Canaan or Jerusalem but God promised him that the chosen seed (Christ), himself and his seed would inherit the whole earth. He was to be heir of the whole world and his seed would possess the gate of his enemies: (See Genesis 22:17, Romans 4:13, Acts 7:3; 5 and Hebrews 11:13; 39-40)

So the promise given to Abraham involved the inheritance and the ‘Rest’ of the whole earth, that rest being ‘Rest’ from all the children of Israel’s enemies. (See Deuteronomy 12:9-11 and Deuteronomy 3:18-20). Now from Jeremiah 17:19-27 we know that God designed that the Israelites should be forever established in the land of Canaan, whose capital, Jerusalem, was to be the capital of the whole world, even as the New Jerusalem will be the capital of the earth made new. But, although they were given possession of the capital of their inheritance, they entered not into the full possession thereof, because of unbelief; so then it was the same as though they had never had any of it not to mention Israel today, that is Spiritual Israel is still at war with his enemies, that is the spiritual warfare against sin. (See 1 Peter 2:11, 2 Corinthians 10:4-6, Romans 5:17)

But the Lord is not slack concerning His promises and there remains a rest and an inheritance for the children of Israel to enter. This inheritance Peter defines as “an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” 1 Peter 1:4. This inheritance is the New Jerusalem that cometh down from heaven, the earth made new when all evildoers are destroyed from this planet. However this inheritance can only be entered in by those who are at peace with God and are sealed by the Holy Spirit as Abraham was as “he received the sign of circumcision, a seal of the righteousness of the faith...” Romans 4:11 It is this seal that enabled Abraham to keep God’s commandments (Genesis 26:5) and so it will be at the end. It will be the work of the latter rain, which is the outpouring of the Holy Spirit to bring Abraham’s seed to perfection.

“Then the wicked saw what they had lost; and fire was breathed from God upon them and consumed them. This was the execution of the judgment. The wicked then received according as the saints, in unison with Jesus, had meted out to them during the one thousand years. The same fire from God that consumed the wicked purified the whole earth. The broken, ragged mountains melted with fervent heat, the atmosphere also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, “Glory; Alleluia!” (Early Writings p54)
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