

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Patros, and from Cush, and from Blam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. . . . And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11:10-12, 16.

Obviously, the "Jew" whose skirt the people will take hold of must be the one through whom the Lord is working to reveal Himself and His Truth to the people. Having discovered this fact, naturally they will say, "We will go with you: for we have heard that God is with you." This particular Jew, of course, is not of the present-day identified Jews, but most likely a descendant of the Christian Jews,—perhaps of those who in the apostolic age lost their identity by naming themselves Christians (Acts 11:26). Again, he may be a descendant of any of the Jews who were driven from their homeland, scattered throughout the nations, and assimilated by them, then converted to Christianity.

time), just as the ten virgins (Matt. 25:1) are figurative of the church while the tares are still commingled with wheat. The ten servants (Luke 19:13), and the ten horns (Rev. 12:3; 17:3) are numbers of universality. These ten men will speak all the languages as did the Apostles on the Pentecost.

The Jews, according to their own way of reasoning, were honest, though blind, in concluding that they had no need of prophets, because as they saw it, Moses' writings were complete, there was nothing lacking in them: They contained both the civil and religious laws. They, therefore, saw no need for greater light and no need of another prophet. Through their unbelief in the prophets, they failed to see that their kingdom was only a type of a greater one to come, they failed to see that God's Truth is progressive and ever unfolding, that each generation has to have added Truth especially adapted to meet their particular needs. Their blindness to this was their basic sin that led them on to ruin.

Ironically, though the prophets that followed after Moses were rejected by the Jewish nation as a whole. Those who survived in the Babylonian captivity did accept the prophets Haggai and Zechariah only because they were the founders of the movement then on foot as was Moses in his day.

The remnant finally crossed the Jordan only because they whole-heartedly believed that Moses was God's mouth piece, and because they ceased murmuring, took and obeyed orders. The Hebrews ever after deeply cherished his writings, and this reverent regard for the Pentateuch continued among the Jews even to the days of Christ. As a man of God and as the nation's emancipator and founder of its sacred ceremonies, Moses was highly esteemed by all.

years he led the Hebrew host with Divine signs and wonders all the way from the brickyards of Egypt to the borders of the promised land.

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TIMELY GREETINGS

—The Only Peace of Mind—

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 V.T. Houteff

Nos. 15, 16



THE JEWS AND THE CHRISTIANS' FAITH
 IN THE PROPHETS.

THE EXODUS OF TODAY

Let us beforehand refresh our minds with the Jews' attitude toward the prophets: Rather than going with the purpose of learning and reasoning, the Jews went to the prophets with prejudiced minds, with malice, with hatred in their hearts, and with instruments of cruelty. (We must not.) This evil spirit was prevalent among the Jews throughout their history. It was manifested even against Moses although for forty

of those who have gone before us. and unbiasedly consider the successes and the failures and unbiassedly consider the successes and the failures recommendation. Our first step shall be to honestly neglect to comply with Inspiration's sound and fair present-day application of his prophecies, we dare not introduce his book. And now that we are living in the fessed people, the gospel prophet was instructed to With this Divine recommendation for God's pro-

Isa. 1:18, 19—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."

Let us turn to the writings of the gospel prophet whom the Jews so maliciously sawed asunder.

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THE JEWS AND THE CHRISTIANS' FAITH IN THE PROPHETS

A THOUGHT FOR PRAYER

I shall read from The Mount of Blessing, page 168, beginning where we left off last Sabbath.

"The one thing essential for us in order that we may receive and impart the forgiving love of God is to know and believe the love that He has to us. Satan is working by every deception he can command, in order that we may not discern that love. He will lead us to think that our mistakes and transgressions have been so grievous that the Lord will not have respect unto our prayers, and will not bless and save us. In ourselves we can see nothing but weakness, nothing to recommend us to God, and Satan tells us that it is of no use; we can not remedy our defects of character. When we try to come to God, the enemy will whisper It is of no use for you to pray; did not you do that evil thing? Have you not sinned against God, and violated your own conscience? But we may tell the enemy that 'the blood of Jesus Christ His Son cleanseth us from all sin.' When we feel that we have sinned and can not pray, it is then the time to pray. Ashamed we may be, and deeply humbled; but we must pray and believe. . . ."

Here is seen that it is Satan's studied purpose to discourage us, to make us think that God does not love us, and that He cannot save us from our sins. We are therefore to resist the whisperings of the Enemy. When we see ourselves as sinners, then is the very time for us to come to God, and to accept His love and to fully believe in Him.

We should now pray for an absolute realization that God is in business to save sinners, of whom we are chief. That it matters not how deep in sin we may be, if we but depart from evil and choose to do good He will gladly grant us forgiveness.

I agree with you that these promises do seem incredible and even fantastic. But the more they so appear, the brighter the prospect, for God does not do what seems possible to man, but He does the things that seem altogether impossible to them. Think of God's marvelous work in the Exodus Movement: He led them out of Egypt, while they marched through the Red Sea, through the desert, and through the Jordan. He brought down manna from heaven, and continued to do so for forty long years. Visualize, if you can,

to invite another nation to join the Lord. speaking the Truth to another; then one city community to expand rapidly: at first one individual Truth is to expand and peace in their homes; that God's concerns; that they are to manage their own, and execute judgment and peace in their homes; that God's never will they busy themselves with other people's their breath or time talking of the sins of others; that to speak well of everyone, no longer will they waste people are to enjoy peace and prosperity; that they are joy—no fear, no accidents, no sorrow there; that God's that Jerusalem is to be called a city of Truth and of gather His elect from the four corners of the earth; Lord had to forsake Jerusalem and scatter His people throughout the world, but now He is to return and wonderful things are to happen; that at one time the are to be fulfilled in our day, and that very shortly First and most important of all, we have learned

This ends the eighth chapter of Zechariah, and now we shall in a brief summary consider some of the things which we have learned in this study:

Thus shall the gathering of the people be in the final exodus of today.

Pharaoh's brick slaves becoming prophets, priests, and kings! The three Hebrews comfortably standing in the midst of the fiery furnace; and of Daniel in the lion's den; of Mordecai's victory over Haman; of David's victory over the giant; of Joseph feeding the world; of Moses surviving the Nile; of Samson pulling down the temple by bare hands. Countless are the wonders of God's mighty power all through the ages. All these deliverances, and many others were absolutely impossible with men, but very much possible with God. These mighty miracles bring us face to face with the fact that God is in the business of making "possibles" out of discordant "impossibles." Therefore, "let your hands be strong, ye that hear in these days these words" of the Lord.

Verses 14, 15—"For thus saith the Lord of hosts; As I hands, should be strong to hasten that glad day. Our curse among the heathen, yet even far greater will Though we have been great sinners and a great blessing: fear not, but let your hands be strong."

Verse 13—"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong."

How thankful and glad we ought to be that the days of our affliction are almost at the end, that now if we hear His prophets, and brace ourselves for the work, the Lord assures us of peace and prosperity. This may soon be ours if we but steadfastly cling to the Truth, and thus to the Lord.

Verses 10-12—"For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things."

We, too, should hear the words of the prophets and though we be not building the temple which they were building, yet that is the only way that our work can prosper. We cannot afford to close our ears to what the prophets say, or to sit down in an unconcerned attitude.

thought to punish you, when your fathers provoked Me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not."

Again and again we are assured that as great as has been His people's punishment, just that great shall be their joy and comfort now in the gathering time.

Verse 16—"These are the things that ye shall do; Speak ye every man the Truth to his neighbour; execute the judgment of Truth and peace in your gates."

Everyone one of us is admonished to teach the Truth to his neighbour, to do whatever he finds close to his hand. We are to execute judgment of Truth rather than waste breath and time talking about the sins of others lest we fail to see the knotty "beam" in our own eye. Let us, as this scripture instructs, speak the Truth, execute judgment and peace in our homes and in our midst. Never should we busy ourselves with other people's concerns. We should do well if we manage our own.

Verse 17—"And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord."

Of all the things Christians need to learn, this one thing is most urgent: That they be honest with themselves and with others, that they always speak the truth, that they cease imagining evil against one another. Remember, when you repeat hear-say you most likely are speaking falsehood, either wholly or in part. This you cannot afford to do, for "there shall in no wise enter [the city] anything that . . . maketh a lie" Rev. 21:27. Evil speaking and evil surmis-

Verses 7, 8—"For thus saith the Lord; Sing with glad-ness of Judah. So shall the gathering of the people be. four corners of the earth and gladly join in the kingdom among the nations, shall some day emerge from the scripture, the kingdom of Israel, which is still lost ancient ten-tribe kingdom, Israel. According to this "Mount Ephraim," you know, is the location of the

Jer. 31:6—"For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God."

Jeremiah being the next prophet to Isaiah, we shall read

Not to Takoma Park, not to Mt. Carmel Center, Jerusalem shall the final converts from all nations flow. Isaiah you plainly see absolutely confirms that the gathering of the people shall be unto Judah. Do you?

Isa. 2:1, 2—"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

To examine our standing with the rest of the prophets, we need not depart from the subject which Moses has introduced in the scripture just quoted. Mark that between the writings of Moses and of Isaiah, the Bible contains the records of history, the judges and the kings. Isaiah, then, is the next prophet after Moses that we shall go to.

They felt rich and increased with goods, in need of nothing more. Thus it was that their perversions of the Scriptures by their uninspired interpretations of them caused them to lose the way, and finally to reject and even to crucify their own long-expected Redeemer.

Of Moses's writings the Jews made a mighty weapon against Christ and the prophets of that day. They were, however, at one time or another forced to acknowledge that their dead fathers were guilty of the blood of the prophets. The same is true today. Many admit that sectarianism is thriving on uninspired interpretations of the Scriptures, yet they expect no inspired interpreters for this day. They thus reject the antitypical prophet Elijah even before his appearance though the Scriptures definitely predict his coming before the great and dreadful day of the Lord, before the Judgment of the Living commences.

If we accept Inspiration's counsel and come and reason together while we are examining our own standing with the prophets, then an excellent place to begin is

Gen. 49:10—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Here Moses wrote that the gathering of the people shall be unto Judah, and that when Shiloh comes, Judah shall have a king and a lawgiver of her own. Do we as Seventh-day Adventists believe in this particular part of Moses' writings? If not, then we have no better standing with Moses than did the Jews.

To be sure, the present state of affairs does appear gloomy. Yet seeing that this dark and cloudy day holds forth a future of unsurpassing glory, let us with the prophet Habakkuk say: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18. Thus, just as the apostles defeated the enemy of the church in their day, likewise shall we defeat him in our day.

Moreover, it is now seen that our study of this afternoon is a summary of the message to the Laodiceans, who think that they are rich and increased with goods, and have need of nothing more, though they have need of everything. They had better awake to their poverty.

Say anything you wish against the Jews, but my study tells me that we as Seventh-day Adventists are outdoing them in mischief.

Isa. 34:16. " . . . hath gathered. . . . " which manuscripts His "Spirit. . . . hath gathered, and of the Lord" which His mouth hath commanded, and sectarian translations? Let us hold to "the book of simple passages by the use of unknown manuscripts of explaining away the Scriptures, of making mysteries

Verses 1-3—"Again the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of Truth; and the mountain of the Lord of hosts the holy mountain."

Yes, wonderful things are spoken of Zion and Jerusalem. At one time the Lord forsook the city and scattered the people. But at the time these scriptures are being revealed, He is to return, to gather His elect, and to bring them to Zion and Jerusalem. When this great work shall have been accomplished Jerusalem will then be called "a city of Truth, . . . the holy mountain"—a people well versed in God's whole Truth and without a sinner in their midst. This great wonder evidently takes place during the Judgment of the Living, the righteous are taken there while the wicked are being bound in bundles as it were for to be destroyed. And while the Lord dwells in Zion, His Truth shall then emanate from Zion and Jerusalem. Then it is that "many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Now is our greatest chance to work and pray "Thy Kingdom come, Thy will be done in earth as it is in heaven."

Verses 4, 5—"Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."

Jerusalem shall be a city of joy, too. There shall

When God frees the antitypical children of Judah and of Jerusalem, the church of today, and takes them back to their own land, then it is, you note, that He gathers all nations into the valley of Jehoshaphat. There He is to judge them—to separate the good from the bad, (Matt. 13:47, 48), the sheep from the goats (Matt. 25:32). And this work you must know is the work of the Judgment for all the living. Are we to

Joel 3:1, 2—"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land."

We are now at Joel's prophecies.

Can one believe Hosea on the subject of the kingdom if he does not believe in the former prophets who taught exactly as he?—Of course not.

Hosea 1:11; 3:5—"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel. . . . Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days."

We better not. We now come to the prophet Hosea. Inspiration, but even misconstrue the Word of God! interpretation of it, then we do not only reject Daniel's interpretation of the stone contradicts Daniel's interpretation, shall break the great image. If our

Israel, but for Mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

What more could Inspiration say to make the subject clearer? God plainly and solemnly promised to recreate and to rebuild the ancient kingdom, to set it up in its own land. This He is to do after Judah and Israel are scattered among the Gentile nations, and assimilated by them—after they have lost their racial identity—then as Christians, not as Jews, He is to gather them from the four corners of the earth and to bring them to their own land. (And moreover, the Scriptures teach that they are as the sand of the sea for multitude.) This He is to do, you note, not because they are worthy, not because they had been good before or during their dispersion among the Gentiles, but because He is anxious to sanctify His Own name among the heathen.

Still further, after He gathers them from all countries and brings them into their own land, then it is that He promises to cleanse them eternally from

Verse 13—"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and

fulfilment sometime in the future. Let us read—
thereafter, it stands to reason that it must meet its fulfilment in Zechariah's day, nor at any time Now, since the promise in these verses did not meet or by some other, but in Truth and righteousness. are to be His people, not by virtue of their ancestry, from the west, and to bring them to Jerusalem. They were Zechariah then was, but from the east and save His people not from the land of ancient Babylon, In these verses we see that God is promising to

scattered verses. We shall begin with
people, and I will be their God, in Truth and in righteousness." well in the midst of Jerusalem: and they shall be My the west country; and I will bring them, and they shall will save My people from the east country, and from Zech. 8:7, 8—"Thus saith the Lord of hosts; Behold, I

This afternoon we shall study Zechariah 8. The first thing we need to know in the study of this chapter is whether its promises are made to the people of Zechariah's time or to the people of our time. To find this out, it is necessary for us to read a few scattered verses. We shall begin with

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house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong."

Besides promising to save His people from the east and from the west, the Lord promises to save also the house of Judah and the house of Israel, both of the scattered ancient kingdoms. You are well acquainted with the fact that the ten-tribe kingdom constituted the house of Israel. And since these two kingdoms have never yet been united and brought back to Jerusalem, there is but one logical conclusion to be reached: The promises of this chapter are to be fulfilled in the time of the "gathering of the people" from the four corners of the earth. In view of this great and grand work the Lord expects our hands to be "strong." Next we shall read—

Verses 20-22—"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

Since we know that no nation aside from the Jewish nation in Zechariah's day went to seek the Lord and to pray before Him in Jerusalem, there is no alternative but again to admit that the promises of Zechariah 8 belong to the people in the time of the final harvests, in the gathering time.

Having completed our analysis of the time this chapter meets its fulfilment, we can, I am sure, now study the prophecy itself with much greater interest than we could have otherwise. Let us begin with

On Daniel's own word, the stone is symbolical, not of something else, but of the kingdom, the which in the parable of the wheat and tares Jesus calls "barn," after it is separated from the tares (Matt. 13:30) the place into which He is to put the wheat (saints) Now mark carefully that according to Daniel's interpretation the stone depicts the kingdom, the which God shall set up not after the days of these kings, but in their days, and that the stone kingdom itself, not

Dan. 2:44, 45—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Let us see.
Do we fully believe in the prophet Daniel's writings? filled. The great question before us, however, is, God's servant only as they saw his prophecies fulfilled. The Jews accepted him as the Medes and Persians. The Jews accepted him as not prophesy to the Jews, but to the Chaldeans and to let us remind ourselves that to begin with, Daniel did

Next to Ezekiel is the prophet Daniel. Incidentally, let us remind ourselves that to begin with, Daniel did not prophesy to the Jews, but to the Chaldeans and to the Medes and Persians. The Jews accepted him as God's servant only as they saw his prophecies fulfilled. The great question before us, however, is, Do we fully believe in the prophet Daniel's writings? Or do you rather still believe in fables devised by men?

To be more specific, if the denomination fails to recognize and accept these promises, then where are the laity to be led from here on? Certainly not to the Kingdom if their leaders do not believe in it. Do you now believe in Moses, in Isaiah, and Ezekiel? Or do

their filthiness and from their idolatry—to remove all the defects that sin has wrought upon them. Then it is that He gives them a new heart, puts His Spirit upon them and enables them to unavoidably keep His judgments. Mark carefully that regardless of our ideas and opinions all these things take place after God's people return to their father's land.

The 144,000 descendants of Jacob, whose fathers were assimilated by the Gentile nations and who thus down through the centuries lost their racial identity, are the first fruits, the first to be gathered unto Judah. They are those who stand on "Mount Zion with the Lamb." Rev. 14:1. The faithful descendants of the Jews who composed the early Christian church, and who also lost their national identity by naming themselves Christians (Acts 11:26), are also to be gathered from everywhere and brought unto Judah.

Finally, if these prophecies are not to be fulfilled, as the angel of the Laodicean church supposes, and if God's people are not to return to their homeland, then how will they ever be cleansed from their filthiness since the cleansing is to be done there only? How will they ever have their hearts changed? And what is to make them keep His statutes and judgments unless, as promised, beforehand receive His Spirit in the Promised Land? Indeed, if these prophecies fail, then how will God's people ever be able to stand before a pure and holy God? And how will they ever obtain immortality and be on schedule for translation if they do not comply with the prophecies, with His expressed will and plan for His people? And if they ignore these prophecies, the fulfilment of which is during the Judgment for the Living, the harvest, the gathering time, what chance do they then stand to survive that great and dreadful day of the Lord?

The prophet Habakkuk was told to "write the vision, and make it plain upon tables, that he may run who reject Nahum, you automatically reject Jonah, too. prophecy is a counterpart of Nahum's, then if you 2, 3. Do you accept Nahum? And since Jonah's unto the Lord an offering in righteousness." Mal. 3: and purge them as gold and silver, that they may offer and he shall purify the sons of Levi [the ministry], and he shall sit as a refiner and purifier of silver: he is like a refiner's fire, and like fullers' soap: coming? and who shall stand when he appeareth? for asks the Spirit, "But who may abide the day of his ducted from Zion and Jerusalem. And through Malachi! The purification (Judgment), here you see, is con-

"Turn ye unto Him from Whom the children of Israel have deeply revolted. For in that day [in the day Assyria falls] every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem." Isa. 31:6-9.

"Turn ye unto Him from Whom the children of Israel have deeply revolted. For in that day [in the day Assyria falls] every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem." Isa. 31:6-9.

day He sends His messenger to bear good tidings to His people, tidings of peace while the world is upset with wars. Through His messenger He is urging His people to perform their vows, for He is to take away the wicked from among them. Assyria is to vacate and give room to Judah. "For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod." Isa. 30:31. Now He pleads:

reject Joel along with the prophets before him, and consequently the message of the Judgment for the Living after having for over a century preached the Judgment for the Dead? Ponder over what the Scriptures say and thus make up your mind to forsake all other voices. And what about your belief in the prophet Amos? Let us read

Amos 9:9-15—"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by My name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Since Amos with even greater emphasis bears the same testimony as all the prophets before him, and since the language on the subject is crystal clear as is the language of all the prophets before him, so much so that it needs no comments, what shall we do with him? We are now to read

Zeph. 2:5-7—"Woe unto the inhabitants of the sea coast, the nation of the Cherehites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity."

Let us see what Zephaniah has to say concerning the latter day house of Judah—the mountain of the Lord.

Can we in faith pray for the same thing Habakkuk prayed?—That the Lord go forth for the salvation of His people, that the vision be fulfilled without delay, and that we run to proclaim the good tidings? If not, then truly we spurn Habakkuk also.

Hab. 3:12, 13—"Thou didst march through the land in indignation, Thou didst thresh the heathen in anger. Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed; Thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck. Selah."

Then Habakkuk prayed, saying,

Hab. 2:3—"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it will not tarry." Then Habakkuk prayed, saying,

ish enough to close his eyes and ears to the testimony of the prophets, and at last in consternation cry out, "The harvest is passed, the summer is ended, and we are not saved." Jer. 8:20.

Now, if we as a church do not even so much as expect an additional message, besides rejecting the former prophets, then how much better is our attitude toward God and His prophets of today as well as of yesterday?

The Jews wanted a kingdom of their own, a kingdom of this world (saint and sinner in it). Yes, they wanted a kingdom on earth, but none in Heaven. What is more, they wanted it two thousand years ahead of schedule. Now, ironically, in the time of the restoration of the Kingdom, the Denomination takes an opposite attitude: It wants a kingdom in Heaven, but none on earth. Indeed, it wants to board the "chariot" from Takoma Park. And besides while the Lord says He is to save nations, the Denomination says "He is to save only 144,000 living sons of Jacob," and consequently none of the sons of other nations!

The Jews wanted nothing but what they wanted, and nothing is just what they got. So it will be with the Denomination if this clear cut and extra Biblical Truth, and the example of the Jews does not help her see that she has drifted "to sea without chart or compass."—Christ Our Righteousness, p. 37 (1941 edition). If she continues to want nothing but what she wants, it is certain that nothing is what she can expect.

Pray tell, what more should one expect to get from partial belief in the prophets, from private human interpretation of the Scriptures, from a system

Mal. 3:1-3—"Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

ment prophets.

we shall read from Malachi, the last of the Old Testamentes of the restoration of the kingdom of Judah. Now Zechariah, as do all the prophets before him, prophesy they are as carpenters to build for Judah. Thus long last cast the Gentiles out from the promised land, become "carpenters," so that while they as horns at "horns" in the restoration of "all things," are seen to people throughout the Gentile nations, but those Once God raised "horns," nations, to scatter His

land of Judah to scatter it." But these are come to fray them, to cast out the horns scattered Judah, so that no man did lift up his head: He spake, saying, These are the horns which have peters. Then said I, What come these to do? And Zech. 1:20, 21—"And the Lord shewed me four car-

Since Zephaniah's prophecy is also definite that the Lord is to re-establish the kingdom of Judah, and since it, too, needs no comment, we shall quickly pass to Zechariah's prophecy.

If, in the face of the plain and unquestionable teachings of all the prophets, we as Seventh-day Adventists fail to give heed to the truth of the Purification of the church (the Kingdom here dealt with), the message of the Judgment for the Living and of the restoration of the kingdom of Judah—the sanctuary for the purified ones,—then certainly others will have to take our places in proclaiming it. Then along with the Jews we will have to bear the guilt of rejecting all the prophets since the world began. Why?—Because unless we actually believe all that they have written, our merely pretending to believe in them means as much to Heaven as the faith of the Jews in the writings of Moses meant to the Lord. What! Preaching the gospel of the Kingdom but denying the Kingdom Itself!

In closing I shall read from Early Writings, in the chapter entitled "The Loud Cry."

"This message [that is the message that makes the Loud Cry] seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844."—E. W., p. 277. And on page 118 we read:—"I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'"

The author of these statements makes clear that the Loud Cry is not made by a lot of noise, but by an additional message, and that the third angel's message in the end of the world, not the end itself, selects the wheat from the tares. Who among you would be fool-

Nahum's burden is concerning the restoration, and the fall of Assyria, the powers which rule in the day He restores the latter-day kingdom of Judah; in that day He breaks the Assyrian yoke, in the day He bursts asunder the bands that bind His people. In that

Nah. 1:12, 13, 15—" . . . Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."

As emphatically as all the prophets before him, Micah declares that after the destruction of the Lord's ancient "mountain," (the kingdom), comes the re-establishment of it in the last days, and that peoples and nations shall flow unto it because the Law and the Word of the Lord shall go forth from Zion and from Jerusalem. Shall you now close your ears and eyes against this promise? or do you as servants of God intend to get there with the first fruits? I hope it is the latter. We now come to the prophecy of Nahum:

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Obad. 1:15-18—"For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."

In harmony with all the prophets before him, and in perfect clarity, Obadiah, too, relates that in the day the Lord destroys the heathen, in the day of harvest, or judgment, otherwise called the cleansing of the Sanctuary (Dan. 8:14) and the purification of the church (Mal. 3:1-3), and also the great and dreadful day of the Lord, there shall be deliverance upon Mount Zion, and the house of Jacob shall possess the wealth of the heathen. Do you now believe in the testimony of Jesus through His prophets? If not, then how can you say that you speak according to the "law and to the testimony" (Isa. 8:20)? Ever remember that the law and the testimony always go hand in hand.

The prophet Jonah is next in line, but we shall consider his prophecies when we come to the prophet Nahum.

We shall now see what is to be done with the prophet Micah.

Micah 3:12; 4:1, 2—"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become