

"But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech Thee, we are all Thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our

summed us, because of our iniquities. For Thou hast hid Thy face from us, and hast concealed us away. And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee: as a leaf; and our iniquities, like the wind, have taken righteousnesses are as filthy rags; and we all do fade away. But we are all as an unclean thing, and all our

shall be saved. For we have sinned: in those is continuance, and we member Thee in Thy ways: behold, Thou art wroth; rejoice and worketh righteousness, those that re- him that waiteth for Him. Thou meetest him that seen, O God, beside Thee, what He hath prepared for heard, nor perceived by the ear, neither hath the eye

down, the mountains flowed down at Thy presence. may tremble at Thy presence! When Thou didst ter- Thy name known to Thine adversaries, that the nations burneth, the fire causeth the waters to boil, to make flow down at Thy presence, as when the melting fire Thou wouldst come down, that the mountains might

throughout chapter sixty-four, and gives a good ex- ample as to what our prayers should be about at this very time. Let us read it through.

As you know, there are now hundreds of church names in the world,—as many names as there are nations, all of which are named by the mouth of men, although God recognizes but one church. Many of the names even suggest Divine competition. For instance, do not the names, "Church of Christ," and "Church

present church name will not then be befitting her. kings by her glory. It is for this very reason that the that the Gentiles shall be attracted by it, and all their The righteousness of Zion shall be so pronounced

Verse 2—"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name."

a church, says the Lord: theless, to awaken and embrace the call. To them, as sure to bring his doom. God's true people are, never- unconcerned attitude in this urgent call for service is the church will never reach her goal, and any one's conclusion then is that without this additional message of Christ is to shine forth as bright as the sun. The less to bring forth a great change: The righteousness of which is gone out. His mighty effort is neverthe- not now as a lamp that burneth, but as a lamp the light all, going forth, and that "the salvation thereof" is at the proclamation of this chapter is but dimly, if at

Here we are told that the Lord will continue thus to speak, not for the sake of the world, but for the sake of the church so that she may eventually stand on Mount Zion with the Lamb; that He will thus continue "until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

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# TIMELY GREETINGS

## —The Only Peace of Mind—

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ZION'S REWARD AND GOD'S MIGHTY EFFORT.  
 THE YEAR OF HIS REDEEMED—THE  
 SIGN OF THE DAY OF VENGEANCE.

Verse 1—"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

"Behold," says the Lord, "I have proclaimed unto the end of the world," not unto some other time. This Divine proclamation, therefore, is for those who are living in the time of end. To them the chapter is now unsealed, and their commission is to take it to the daughter of Zion, to the church. You cannot therefore, afford to excuse yourself from this call for service.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him." Isa. 62:11.

This afternoon we shall study the sixty-second chapter of Isaiah. The very first things we need to know about this chapter is whether it was written especially for the people of today or especially for the people of yesterday, and whether its message is to be given to the church or to the world. To find out we shall read the eleventh verse:

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## ZION'S REWARD AND GOD'S MIGHTY EFFORT

### TEXT FOR PRAYER Our Only Hope of Overcoming

I shall read from "The Mount of Blessing," beginning on page 205, the last paragraph:

"The only hope for us if we would overcome is to unite our will to God's will, and work in cooperation with Him, hour by hour, and day by day. We can not retain self, and yet enter the kingdom of God. If we ever attain unto holiness, it will be through the renunciation of self, and the reception of the mind of Christ. Pride and self-sufficiency must be crucified. Are we willing to pay the price required of us? Are we willing to have our will brought into perfect conformity to the will of God? Until we are willing, the transforming grace of God can not be manifest upon us."

We shall now kneel and pray for understanding that our hope of having a home in God's Kingdom depends upon uniting our will with His will, and upon laboring in cooperation with Him; that holiness depends upon renouncing self and accepting Christ; that pride has no place in the Christian's heart; that the transformation of the grace of God is obtained by our conforming to His Word.

Me, and saw My works forty years. Wherefore I was in the provocation, in the day of temptation in the if ye will hear His voice, harden not your hearts, as Truth: "Wherefore (as the Holy Ghost saith, To day cannot afford to procrastinate for says the Spirit of all is the opportune moment to make your decision. You Truth. Now that the year of His redemption is come, Heaven, therefore, expects you without delay to ritual, that they shall be added unto you (Matt. 6:25-34). things of life should not predominate over the spir- righteousness, and assuredly know that the material- understandingly seek the kingdom of Heaven and its be among the firstfruits. Now you can happily and urged to make ready, to sigh and cry against the against unrepented sinners fast approaching, you are our redemption and of the day of God's vengeance

Now that you plainly see the signs and the time of foundation thereof." Psa. 137:4-7.

Remember, O Lord, the children of Edom in the day mouth; if I prefer not Jerusalem above My chief joy. member thee, let My tongue cleave to the roof of My let My right hand forget her cunning. If I do not re- song in a strange land? If I forget thee, O Jerusalem, heartedly exclaim: "How shall we sing the Lord's done in earth as it is in Heaven. Now we can whole- intelligently say, Thy kingdom come. Thy will be make this prayer personally our own. Now we can

Now is our opportunity; now is our privilege to hold Thy peace, and afflict us very sore?"

our pleasant things are laid waste. With Thou re- fathers praised Thee, is burned up with fire: and all

grieved with that generation, and said, They do always err in their heart; and they have not known My ways. So I swear in My wrath, They shall not enter into My rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day [not yesterday, not the day of Miller or of White]; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To day if ye will hear His voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swear He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. 3:7-19.

The testimony of this person reveals that a complete transformation has taken place in him, that he has caught a vision of the Lord's goodness, of His long-suffering and of His tender mercy—he is con-

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blindness, and nakedness. We know that this is the work of God in our hearts, that we are truly being "born again," born through the Holy Spirit—that we are now better Seventh-day Adventists than we were before. We can, therefore, with confidence say: Doubtless Thou art our Father, our Redeemer, Thy name is everlasting, though we are constantly and sarcastically told by our brethren, "No, you are not Seventh-day Adventists."

Verses 18, 19—"The people of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary. We are thine: Thou never barest rule over them; they were not called by Thy name."

True, our ancestors were in the land and enjoyed the sanctuary service for a number of years, yet considering that they were to possess it forever, then the statement, "The people of Thy holiness have possessed it but a little while," is altogether true. Arabs and unconverted Jews who now possess the land are not Christians; they are not called by Christ's name, and never have been.

Verse 17—"O Lord, why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance."

Here is one who recognizes that the people of God are in error—not following God's ways and that they do not fear Him. The messenger's plea is, therefore, for God to return to them, not to forsake them forever.

The prayer of chapter sixty-three continues

the prophet: of gathering the second fruits. As set forth by Isaiah shall carry on the work that is "before Him," the work are soon to stand on Mount Zion with the Lamb shall the first fruits, the 144,000, the servants of God who could it be but life forevermore? So it shall be that still before Him. What is His reward?—What else and that while His reward is with Him, His work is take notice and be able to see that our salvation cometh

The word "behold" suggests that we should now institutions are forever to pass away. to the time of the end, the time in which man-made to the church, and definitely shows that we have come brought to our attention, we are sent with a message chapter is now for the first time being unsealed and of the world; second, that since it proves that this definitely contains a message to the church at the end study, clears two things: First, that this chapter This verse, as we learned at the beginning of our

Verse 11—"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him."

for it is our God-given duty to prepare the way for the people. We must build a highway, a way for them to come over to the light of God and thus to His Kingdom. We must gather out every obstacle that stands in the way, and must lift up a standard for the people, ahead. What could the standard be?—The very standard which the people are to see and to follow is Jesus in His Truth.

of God," make Christ and God competitors?

Whatever the "new name" be, it will entirely befit the church in her righteousness as here projected.

We are now living in a confused world. Some are of Paul and some of Apollos, of Cephas, Peter, John, and James, some of God and some of Christ. Christians are thus bickering and quarreling among themselves, one speaking against the faith of another, and at the same time all are trying to convert to Christ the non-Christian world! What darkness! To the church, which God is now creating, He says:

Verse 3—"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

The church here projected is to be made up only of a righteous spirit-led people, her new name is doubtless to express this fact. Wonderful, indeed, to be the Lord's "crown of glory," and His "royal diadem." You certainly cannot afford to let this glory get away from you. Act today.

Verse 4—"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

Because the Lord is to delight in her, and also because her land is to be married to her, she is also to be called Hephzibah, and her land Beulah. The church, in times past, has been forsaken a number of times—once in Egypt, then in Babylon, in Rome, and so on—but she is never again to be forsaken, and





The words of the person speaking in behalf of the people who are brought face to face with the revelation of this chapter, reveal that he and his people are unknown to Abraham. Since Abraham well knew of the rise of ancient Israel, but understood practically nothing of the rise of the Christians, then the Christians must be the people of whom he is ignorant. The truth, then, stands out clearly that the chapter finds its fulfillment in the Christian era. Now to find whether it is concerning the early or latter day Christians we

We are to study the sixty-third chapter of Isaiah. In this chapter we find recorded a prophetic conversation among three persons: the prophet, the Lord, and a person living at the time the prophecy of this chapter is fulfilled. The subjects of the conversation are Edom, ancient Israel, their deliverance from Egypt, and the people's redemption in the day this scripture is fulfilled. The part that should concern us most is to know the time. To gain this information, I shall read verse 16. "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting." Isa. 63:16.

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## THE YEAR OF HIS REDEEMED—THE SIGN OF THE DAY OF VENGEANCE Isaiah 63

Beulah, meaning God will delight in His people and their land; that God is to rejoice over His church as a bridegroom rejoices over His bride; that He has now set watchmen upon the walls of Jerusalem, who shall never neglect their duty; that they shall not keep silence, but they shall praise the Lord, and be zealous to do whatever they can in the furtherance of His Kingdom; that He has sworn by His right hand, and by the arm of His strength, that He will no longer give His children's meat to the enemy, that strangers will no more rob them of that which they worked for, that what they produce will indeed be their own; that His people have again and again been robbed of their spiritual light; that when the light of God came to them, the enemies barred the light away from them at least for a time; that we are now admonished to "hear the Word of the Lord," for which cause the brethren (fellow church members) hate us so that they cast us out from among them. This they do in the name of the Lord, but they shall be "ashamed" when He appears to our joy and to their shame; that we are commanded to go through the gates of Laodicea and to prepare the way for the people; to cast up the highway, to remove the barriers, to raise a standard for the people, to show to them that the Lord has "proclaimed unto the end of the world," to tell the "daughter of Zion" that her salvation is coming, that His reward is with Him, and His work before Him; that those who escape the slaying of the Lord will be sent to all nations and to the isles of the sea, to the people who have not heard of the Saviour; that they shall bring all their brethren to the house of the Lord.

You certainly now see Zion's reward and God's mighty effort to inform you of this Truth. You surely will do all you can to escape God's vengeance and to join this laymen's movement for the gathering of the people.

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon. The Lord's brief explanation of the situation is amplified by the prophet Ezekiel. Says He:

Verse 6—"And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth."

as He tramples them in His fury. They cause Him to stain His garments with their blood. His people from the hands of unfaithful shepherds. displeasure, and necessarily He girds Himself to free His way of reaching the people. Thus they incur His (General Conference), are seen to be hindering, standing in leaders, the antitypical Sanhedrin of today (the Gen- the work of redemption, the ministers and religious proaches, those who are supposed to uphold and help in that history repeats! As the day of vengeance ap- as at His first coming, but even much worse. How true the present church's condition not only equally as bad and My fury, it upheld Me" (all in future tense)—show therefore Mine own brought salvation unto Me; to help; and I wondered that there was none to uphold: deemed is come"; and "I looked, and there was none vengeance is in Mine heart, and the year of My re- fury; and their blood shall be sprinkled upon My gar- I will tread them in Mine anger, and trample them in My of helping Him in His work. But the statements, "for I ence of His day (the Sanhedrin) were against Him instead the priests and religious leaders—the General Confer- though there was no one with Him to help; that is, all tion to save His misled people at His first advent, past tense) show the Saviour's zeal and determina- wondered that there was none to uphold" (all in the

in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house." Ezek. 9:1-6.

Ezekiel's prophecy plainly reveals that this cleansing work takes place in the church (in Jerusalem), in the time to separate the unfaithful from among the faithful, the time to destroy the "tares" (Matt. 13:30), to cast out the bad fish (verses 47-49), to purify the church ("Testimonies," Vol. 5, p. 80), to purify the ministry (Mal. 3:1-3); to cleanse the sanctuary (Dan. 8:14)—the Judgment work for the Living. The Spirit of Prophecy in our day has this to say:

". . . But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel.