

You remember the story of how he started out to deliver them although he was not yet told to do so. He killed an Egyptian, fell into a quarrel with one of the Hebrews, and then fled for his life. So it was that in Midian he obtained a job, became a shepherd, and married his employer's daughter. During those forty years of shepherd's life he forgot the Egyptian language, and with it the Egyptian learning. In its place, though, he learned to tend well to sheep. He therefore dismissed from his mind the idea of ever delivering the people of God from their Egyptian bondage. Then it was that God saw him strong and well able, and commanded him to go back to Egypt and to bring

able for the job. brethren from Egyptian bondage, he felt quite capable for the job. And having understood that he was the one to free his received the highest education the world then offered. Reared in the courts of Pharaoh, he the movement. Moses, with the human agent, the visible leader of Let us begin our examination by starting with

were left out of it. deeds of both those who entered it and of those who ter into the Promised Land, we must examine the must do or must not do to receive the seal and to en- study them. Yes, in order for us to know what we been written. How important, then, that we diligently rael had not been for ensamples, they would never have scripture implies that if the experiences of ancient Is- this is what Inspiration commands us to do. This the promised land, and why others did not go in, for We are now to find out why some of them went into

den. completely and as quickly as we would shun a lion's those who failed to enter therein, we must shun as deeds, and if we are to be sealed, then the deeds of

We have no right to judge a man
 Until he's fairly tried;
 Should we not like his company,
 We know the world is wide.
 Some may have faults—and who has not?
 The old as well as young;
 Perhaps we may, for aught we know,
 Have fifty to their one.

—Joseph Krontal

253. rect."—*Testimonies for the Church*, Vol. 3, pp. 252, and severe, cannot be a mistake, for it is the True Witness who speaks, and his testimony must be cor- ciation of their true condition of spiritual blindness, Witness breaks their security by the startling denun- dressed are flattering themselves that they are in an is deplorable in the sight of God. While those ad- in that deception. They know not that their condition finds the people of God in a sad deception, yet honest minds than a confidence that they are right, when they are all wrong! The message of the True Witness sage to the Laodiceans as in a position of carnal

be in an exalted condition of spiritual attainments. . . .

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 email: upa5453@gmail.com

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TIMELY GREETINGS

—The Only Peace of Mind—

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 V.T. Houteff

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WHAT MAKES ONE ELIGIBLE?
 LAODICEAN OR DAVIDIAN—WHICH?

—J.H. Sammis

Trust And Obey

When we walk with the Lord,
in the light of His Word,
What a glory He sheds on our way!
While we do His good will,
He abides with us still,
And with all who will trust and obey.

Not a burden we bear,
not a sorrow we share,
But our toil He doth richly repay;
Not a grief nor a loss,
not a frown nor a cross,
But is blest if we trust and obey.

But we never can prove
the delights of His love,
Until all on the altar we lay,
For the favor He shows,
and the joy He bestows,
Are for them who will trust and obey.

In whom do we find such a parallel?—In no others than those who left Egypt and started for the promised land. No, in none others. They are our only type. Says Inspiration: "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." (1 Cor. 10:11.) Their duties, therefore, are our duties, and their failures should be our stepping stones to success. Thus it is that the deeds of those who entered into the promised land must be our

for the Kingdom as are we. In whom do we find such a parallel?—In no others than those who left Egypt and started for the promised land. No, in none others. They are our only type. Says Inspiration: "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." (1 Cor. 10:11.) Their duties, therefore, are our duties, and their failures should be our stepping stones to success. Thus it is that the deeds of those who entered into the promised land must be our

A number of brethren have written to me from time to time, wanting to know what makes them eligible to receive the Seal of God. Some want to know whether they will be sealed by doing this or by doing that. Others want to know whether they will be left without the seal by not doing this or not doing the other.

TEXT OF ADDRESS BY V. T. HOUTEFF,
MINISTER OF DAVIDIAN 7TH-DAY ADVENTISTS
SABBATH, SEPTEMBER 21, 1946
MT. CARMEL CHAPEL
WACO, TEXAS

WHAT MAKES ONE ELIGIBLE?

OPENING PRAYER THOUGHT

I shall read from The Mount of Blessing, p. 155, beginning with the second paragraph.

M. B. pp. 155, 156—"The very first step in approaching God is to know and believe the love that He has to us; for it is through the drawing of His love that we are led to come to Him.

"The perception of God's love works the renunciation of selfishness. In calling God our Father, we recognize all His children as our brethren. We are all a part of the great web of humanity, all members of one family. In our petitions we are to include our neighbors as well as ourselves. No one prays aright who seeks a blessing for himself alone.

"Which art in heaven.' He to whom Christ bids us look as our Father,' is in the heavens; He hath done whatsoever He hath pleased.' In His care we may safely rest, saying, What time I am afraid, I will trust in Thee.'"

What does the reading instruct us to pray for?—For an appreciation of God's love and for better understanding of Him; for the right understanding of what it means to pray the Lord's prayer; for wisdom to know why we address God as our Father, why we are members of one family, brethren of one household; for grace to remember to pray not for ourselves only but for our neighbors, and even for our enemies.

Today as in Moses' day many are duplicating the sins of that people: Some are all on fire one day, and all on ice the next. Others praise God to the top of their voices while their ship is smoothly sailing, but when the sea becomes rough and the waves start beating against them, then they see only a man at the wheel and rather than expecting God to calm the sea they begin to hunt for a jumping off place. Still others are constantly trying to promote themselves by continual fault-finding against the ones that bear the whole burden of the load. So it is that there must be among us today—antypical doubters, complainers,

from Heaven!

After Israel crossed the sea, and after the sea closed in on their enemies, they all sang and gave God the glory, but though Pharaoh's army and the sea were no longer objects of fear but of interest, their trials, doubts, and fears were not yet at an end: Almost immediately after they saw the sea behind and the desert ahead they began to recriminate Moses for having brought them into the desert to starve there for want of water and food. It never entered their minds that if God can dry the sea, He can certainly flood the desert and make it blossom as a rose. Notwithstanding their doubts and their moanings God again performed an even greater miracle: He caused water to gush out of the rock and He brought manna

has led us.

The Hebrew host well knew that they were led to the sea by following the cloud by day and the pillar of fire by night. Yet none of these wonders seemed to have made any lasting impression on them. There is a danger that we, too, may forget the way the Lord

His work instead of wise and prudent men.

out of it His groaning people. You recall that Moses protested against the idea and argued that he had failed at his first attempt, the time he was young and well-informed and that at that late hour of his life he was not trying again, that he could no longer even speak the language. After a prolonged conversation God removed his objections by promising to give him his brother, Aaron, to be his spokesman, and Moses finally consented to return to Egypt.

There with his shepherd's rod he performed many signs and wonders before both the Egyptians and the Hebrews. And you remember what took place the night of the Passover, the night before they left Egypt: Moses had proclaimed throughout the land that in every dwelling where no blood was found on the doorpost, that very night the firstborn in each such dwelling would die.

Those who disobeyed the Divine injunction, were, on the day following busily moaning and burying their dead, while those who obeyed the command were joyously and orderly marching out of the cities. Yes, only those who were able to take orders were made free from slavery. It is, therefore, prerequisite that we learn to take orders if we are to receive the seal of God in our foreheads.

Let us not forget, though, that the children of Israel left Egypt with great zeal and high hopes. But when they saw the Red Sea ahead of them, and Pharaoh's army behind them, they were filled with consternation. They saw themselves in a death trap although they were at the brink of another marvelous deliverance. Then they turned on Moses and accused him of bringing them to the sea, of making their escape from their enemies absolutely impossible.

ariah three, it continues on.

This subject, however, does not stop with Zechariah three, it continues on.

The statement, "Call every man his neighbor under the vine and under the fig tree," appears also in Micah 4. It teaches the same thing that Zechariah teaches.

"In that day," in the day this purification takes place, the gospel work is to be quickly finished by having every member of the Lord's house call his neighbor to his own patch of land, to that which God has pre-ordained that everyone should have. Every member, therefore, is to be a missionary in one capacity or in another. This indeed is the layman's movement that shall finish the gospel work.

Verse 10—"In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree."

Here is seen genuine revival and reformation accompanied by the purification of the church. The Lord is to have a pure church and a clean people.

Those who sit before Joshua are "men wondered at." As such they are depicted by the "stone" (church, or Kingdom) that is in Joshua's sight. It has seven eye-perfect vision. When this purification of the church takes place then the sin in the land is quickly removed—"in one day."

Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."

all nations (Rev. 7:9), are to be brought to the house of the Lord (Isa. 66:19, 20).

You, yourself, can now answer the question as to whether you are a Davidian or still a Laodicean. If you are satisfied with yourself, with your spiritual attainments, with your man-made gospel program; if you think that the Lord is speaking to you by whatever happens to "click" in your mind; if you think you have all the Truth, and that you have need of nothing more; if you think that everyone who does not have your stamp of approval on his belief, is a false prophet; and if you are in constant fear that someone is everlastingly trying to deceive you because he teaches something new; if you never give it a thought that you may be slamming your door against a Truth-bearer who may be bringing to you the Lord's "eyesalve," and the "wedding garment"—if you do all these or any part of them, then you must be as good a Laodicean as you can possibly be, not a Davidian.

But if you are aware that your garments are filthy, and your iniquity not blotted out; if you realize that you are to walk in God's ways as He directs through the Joshua of today, if you are all for God and not at all for self or for the world, then, of course, you either are, or are beginning to be, a Davidian. If you have not attained to all of these, you should see that you do; and if you already have, then keep advancing in the light, and for certain you shall finally stand on Mt. Zion with the Lamb.

Now take the counsel of the Lord, and no longer be like a piece of bark drifting in the sea with every wind of doctrine.

". . . The people of God are represented in the mes-

Realizing that God has acknowledged us before men and angels as His children, let us pray that we "may do no dishonor to 'the worthy name by the which ye are called.'" Let us pray that we be His true representatives.

"In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You can not hallow His name, you can not represent Him to the world, unless in life and character you represent the very life and character of God. This you can do only through the acceptance of the grace and righteousness of Christ."

"But to hallow the name of the Lord means much more than this. . . . Of the church of Christ it is written, 'This is the name wherewith she shall be called, The Lord our Righteousness.' This name is put upon every follower of Christ. It is the heritage of the child of God. The family are called after the Father. The prophet Jeremiah, in the time of Israel's sore distress and tribulation, prayed, 'We are called by Thy name; leave us not; . . .'

M. B., p. 157—"To hallow the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence. Holy and to treat lightly the titles or appellations of the Deity.

I shall read from The Mount of Blessings, beginning with the first paragraph on page 157.

OPENING PRAYER THOUGHT

Having these ensamples before us, this picture to go by, I can confidently tell whether I am headed for the Kingdom or whether I am headed for the bowels of the earth (Rev. 12:16). And I am sure that you, too, can tell which way you are headed. The Lord does not require more or less of us than He required of our types. There is therefore no mystery as to what we must do, and what we must not do to receive the seal of God.

We need not go into a land of wonderment, need not entertain the idea that we must have a mysterious feeling, exciting emotion, need not wallow in the dust or jump to the ceiling. No, we need not make fools of ourselves. All we need to do is be ourselves. Be calm, decent, respectable, heaven-like beings, endeavoring to do God's will on earth as it is done in heaven. We need not make a display of ourselves, but we need to mind our God-given business and to keep our noses out of other people's business.

Only when we have done all we can to comply with the requirements of the message for today, not of yesterday, shall we be sealed and stand with the Lamb on Mt. Zion.

Should we not be glad that while we are being invited to the Kingdom, we are also being told how to get there? Seeing all these, we must never let our confidence in God wane. We ought to be stable, firm in everything, lacking nothing. God's eleventh-hour servants, says Inspiration, are to be "a great people and a strong; there hath not been ever the like, neither shall be any more after it." Joel 2:2. They know what they believe, and believe what they know. Most important of all, they know that they are led by God, not by man.

What is wrong with the angel of Laodicea?—He is lukewarm. He is neither cold nor hot. The Lord recommends that he be either cold or hot,—uncomfortable, in search of something better rather than

ness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

mayest be clothed, and that the shame of thy nakedness do not appear; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me 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 knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I will spue thee out of My Mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My Mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me 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 eye-salve, that thou mayest see."

This afternoon I am to answer the question: How do I know that I am not still a Laodicean, that I am now a true Davidian? In order intelligently to discuss this question, we must first have a mental picture of what Laodiceans are like, and what Davidians must be like. I shall read

TEXT OF ADDRESS BY V. T. HOUTEFF,
MINISTER OF DAVIDIAN 7TH-DAY ADVENTISTS
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MT. CARMEL CHAPEL
WACO, TEXAS

LAODICEAN OR DAVIDIAN—WHICH?

fire just as soon as they come. I never read them and I never will—no, not a line. I am satisfied [lukewarm] with my religion. I belong to the true remnant church and I expect to go with it. How dare you try to deceive me?"

Another says: "Please do not send me any more of your literature, as I am satisfied with my own views."

This kind of talk is typically Laodicean. It perfectly expresses their lukewarmness. The Lord, though, is against their attitude. Is there anything which could more completely and more quickly sever one's communication line with God forever than an attitude of having all the Truth and of having need of no more? If the language in the letters from which I have just read to you does not say, "I am rich, and in need of nothing more," then what could say it?

This group of Laodiceans will never, never have their eyes opened, will never be anything but wretched, miserable, poor, blind, and naked. They can never be reached by Heaven, not even by the Lord Himself. If they thus continue, then the only thing Christ can do is to spue them out of His mouth, never again to mention their names at the Throne of Grace. Anything new from the Bible that is brought out by anyone but themselves, even though purported to be through Inspiration, they hastily brand "deception," though they are already in a gross self deception. They read the Bible with the hope of finding proof by which to disagree with everyone but themselves.

Let me illustrate: I may be on the way to the bank with a million dollars, and I may seriously believe that I am a millionaire. But suppose the banker tells

The Sacred Page

A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none.

The Spirit breathes upon the word,
And brings the truth to sight;
Precepts and promises afford
A sanctifying light.

The hand that gave it, still supplies
The gracious light and heat;
His truths upon the nations rise,
They rise, but never set.

Let everlasting thanks be thine,
For such a bright display;
It makes a world of darkness shine
With beams of heavenly day.

—Wm. Cowper

They are not like the Pharisees who were building monuments in memory of the dead prophets (Matt. 23: 29-31) and at the same time were slaying the living ones! With this light shining on our pathway, Hebrews, chapters 3, 4, 10 and 11 become self-interpreting.

What is represented by the salve? First let us see what makes a man spiritually blind. The One Who knows even the number of hairs on our heads, points out that if the "light that is in thee be darkness,

apply the salve to his ailing eyes, he could then see. remedy. If he would but take the Lord's counsel and that for his ailment the Lord's eyesalve is the only bare skin. Moreover, he is spiritually blind. And his own—the righteousness with which he was born—his clothes, denotes that he has no righteousness save of Christ. And his being naked, not having on any the wedding garment on—he has not the righteousness of Laodicea is naked, too. He has not

spirited interpretations not tried in the fire. is not an increase of Truth, but worthless, unim- are not "pure gold," and that their so-called increase be rich, unveils the fact that the Laodiceans' riches buy of Him gold that is tried in the fire so that he may nothing more. The Lord's counsel, however, that he him right on through the Pearly Gates, that he needs ceives himself that he has the whole truth to carry nominal publications, his increase. He thus de- rich. And that in addition to these, he has other de- monies for the Church," and that these make him good understanding of the Bible and has the "Testi- goods," the angel of Laodicea is saying that he has By the words, "I am rich, and increased with

the Lord to do is to spue him out of His mouth. fails to change his mind, then the only thing left for One and asked to repent. If the Lord's own warning blind and naked, he is warned of it by the All Knowing (with Truth). Not knowing that he is spiritually poor, tainments, supposedly rich and increased with goods stay lukewarm, well contented with his spiritual at-

how great is that darkness!" Matt. 6:23. If negligence of making proper use of spiritual light makes the offender blind, then something having power to arouse in him zeal to discover his true condition, is his only remedy. Only such an eyesalve can possibly open his eyes. Let me concretely illustrate:

Individuals often write to the office saying: "I heard so much against 'The Shepherd's Rod,' and what I heard made me unmercifully prejudiced. But I happened to get hold of one of your little tracts, . . . and for courtesy's sake, I thought I'd see what it is about. But as I read a few pages of it, and as my eyes began to open, I read the whole tract. I am now anxious to read the rest of your books. Will you please send me whatever reading matter you can?"

Another such Providential incident came to our attention from far-away China: "I picked up half of your booklet (Tract No. 13) on the street, and my wife a few days later picked up the other half beside the curb of the same drive. I pieced them together, and got your address. I am deeply interested in all it contains, and am anxiously waiting to hear from you. Could you tell me everything that will help me find my joy?"

These truth-searching brethren obviously represent those who can be pried out of their Laodiceanism. Their experiences well illustrate that the "salve" represents Inspiration's timely Truth.

Now let me tell you of another class of individuals from whom I often hear. Listen to what they say: "Please keep your 'Rod' to yourself, take my name from your mailing list. I am not in the least interested in what you are doing. Your booklets go into the