

Only the Heaven-sent message for today can save the people of today. This is just as real and as true and as logical as it is to say that the living cannot be judged with the message of . . . faithful and wise servant, whom His Lord hath made ruler over His household, to give them

Here you see that one needs a daily supply of spiritual butter and honey if he is to sustain his spiritual life. That is, yesterday's meal could not take the place of the meal today—no, no more than Noah's inspired message for his day, can take the place of the inspired message of the Kingdom today.

No one would deny, as mentioned in our last week's study, that this is a prophecy of Christ's first advent. And as we have the record that His diet was not of dairy butter and of bee honey, not restricted as was John the Baptist's, also by the fact that no literal butter and honey has the efficacy of compelling anyone to choose the good and to refuse the evil, it all proves that the "butter and honey" are symbolic of the Word of God, that Christ Himself learned from the Scriptures to choose the good and to refuse the evil.

that Christ Himself learned the difference between right and wrong by studying the Scriptures: *Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.*

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Please Note: You are looking at the first actual print page of this TG, as you will notice the top panels are upside down. After printing, this page will be folded twice and trimmed to an actual tract size page.

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4. of the earth are burned, and few men left." Isa. 15. *Therefore the inhabitants of the land, "Therefore the inhabitants of the land, honey shall be taken out of the way, shall not those who do not eat this spiritual butter and that is left in the land." Isa. 7:22. Obviously, warns that "butter and honey shall everyone eat has set the example, and inspiration plainly to choose the good and to refuse the evil? He Word of God, the source from which Jesus learned the logic, and what can they symbolize but the The butter and honey, then, must be symbolic, and what can they symbolize but the*

is justified of her children." Matt. 11:18, 19. *is justified of her children, and a winebibber, say, Behold a man glutinous, and a winebibber, Son of man came eating and drinking, and they drinking, and they say, He hath a devil. The before Him: "John came neither eating nor that Christ ate of whatever lawful food was set advent of Christ, but the Scriptures also say These verses certainly forecast the first*

15. *Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.* Isa. 7:14.

the difference between right and wrong: *Inspiration, moreover, points out that by studying the Scriptures Jesus Himself learned that which I please, and it shall prosper in the return unto Me void, but it shall accomplish that goeth forth out of My mouth: it shall not er, and bread to the eater: so shall My word be forth and bud, that it may give seed to the sow-*

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TIMELY GREETINGS

—The Only Peace of Mind—

Vol. 2 Copyright, 1948 All Rights Reserved V.T. Houteff Nos. 19, 20



BAPTISM AND THE LORD OUR RIGHTEOUSNESS—
THE GATE TO THE CHURCH.
THE LAODICEANS PERISH WITHOUT THE
"MESSAGE TO THE LAODICEANS."

From the following we see that the message to the Laodiceans is to bear fruit, that many will learn to choose the good and to refuse the evil:

When the day approaches for this scripture to be fulfilled, then its truth must be the "meat in due season" for the people at that time. Nothing else can take its place. And so we see that as Nineveh was spared by the message to it, so the Laodiceans can only be saved by the "Message to the Laodiceans."

Ezek. 9:4-6—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 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.

"This sealing of the servants of God [the 144,000] is the same that was shown to Ezekiel in vision. John also had been a witness of this most startling revelation."

To further realize that we need to study in order to recognize the abominations that surround us, and to know how to avoid them, I shall read from *Testimonies to Ministers*, p. 445:

meat in due season." Matt. 24:45, 46.

"In the time when his wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul-anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls, will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church."—*Testimonies*, Vol. 5, p. 210.

Since we now clearly see that the Laodiceans perish without the message to the Laodiceans, we should hold fast to the Truth for this time, and win our crown of life, and in addition to it we shall be credited with a good harvest of souls and with the commendation "Well done, thou good and faithful servant." Matt. 25:23.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring

ourselves do not know, declares Inspiration: but how shall we know what sin is? We of would be, Repent from sinning. This is true, shall one repent?—Broadly speaking, the answer Now therefore arises the question, Of what

follows the gift of the Holy Ghost. Then Baptism is therefore the gate to the Church. The ticket to baptism, we see, is repentance.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38.

Text of Address by V. T. Houteff,
Minister of D. Seventh-day Adventists
Sabbath, December 20, 1947
Mt. Carmel Chapel
Waco, Texas

BAPTISM AND THE LORD OUR
RIGHTeousNESS—
THE GATE TO THE CHURCH

TEXT FOR PRAYER

Amusements Bring A Flood Of Temptations

Our reading today begins on page 54 of *Christ's Object Lessons*.

"Even the church, which should be the pillar and ground of the truth, is found encouraging the selfish love of pleasure. When money is to be raised for religious purposes, to what means do many churches resort?—To bazaars, suppers, fancy fairs, even to lotteries, and like devices. Often the place set apart for God's worship is desecrated by feasting and drinking, buying, selling, and merry-making. . . . The pursuit of pleasure and amusement centers in the cities. Many parents who choose a city home for their children, thinking to give them greater advantages, meet with disappointment, and too late repent their terrible mistake. The cities of to-day are fast becoming like Sodom and Gomorrah. . . . The youth are swept away by the popular current. Those who learn to love amusement for its own sake, open the door to a flood of temptations. . . . They are led on from one form of dissipation to another, until they lose both the desire and the capacity for a life of usefulness."

Let us now pray for both the parents and the children, for the Church herself at her low-ebb is encouraging worldliness by her unholy methods of raising money; God's house is desecrated, and the cities are become like Sodom and Gomorrah. Let us pray that we as parents and guardians will keep close to the Master and seek Divine aid in bringing up the children in God's own order, for their very salvation is at stake.

Verse 9— . . . *Hear ye the rod, and Who hath*

es—
For further information Inspiration advises—
sacrificing their first-born.
are willing to do almost anything, even to
need for revival and reformation, God's people
Once having caught the vision of the great

humbly with thy God?
but to do justly, and to love mercy, and to walk
good; and what doth the Lord require of thee,
O man, what is

et Micah:
same answer comes to us today through the proph-
never replace judgment, mercy, and faith. This
their credit, said the Lord, but tithing should
faith." Matt. 23:23. Honest tithing was to
her matters of the law, judgment, mercy, and
anise, and cunning, but they omitted "the weight-
the minutest item of income, on such as mint,
were very particular about paying tithes even on
in the days of Christ's first advent: The Jews
out our churches. This same condition obtained
own eyes actually see this very thing through-
for the remission of their sins. We with our
haps the most acceptable gift they can offer
a gift of some kind from material things is per-
ing of this scripture reveals what they think
This inquiry by the people in the unfold-

calves of a year old? Will the Lord be pleased
with thousands of rams, or with ten thousands
of rivers of oil? Shall I give my firstborn
for my transgression, the fruit of my body for
the sin of my soul?

appointed it.

These are God's answers to the question,
"Wherewith shall I come before the Lord, and
bow myself before the high God?"

Since we are asked to do "justly, and to love
mercy, and to walk humbly with [our] God," it
must be that we as a people are not practicing
these things, that there is dishonesty, in-
considerateness, and pride. We are glad, though,
that we are not hopelessly condemned for our
iniquities, but that we are invited to give them
up, to forsake them, if we expect to stand on
Mount Zion with the Lamb.

Through the prophet Ezekiel we are shown
wherein we abuse the gift of mercy and justice:

Ezek. 34:21, 22, 31—*Because ye have thrust with*
side and with shoulder, and pushed all the dis-
eased with your horns, till ye have scattered
them abroad; therefore will I save My flock, and
they shall no more be a prey; and I will judge
between cattle and cattle. . . . And ye My flock, the
flock of My pasture, are men, and I am your God,
saith the Lord God.

The diseased, the weak, are of course those
who are less influential, and for one reason or
another are unable to hold their own. These are
pushed and horned out by the stronger, the un-
just and unmerciful class, the class who con-
trol the work. This class is nevertheless
eventually to be judged.

There is but one safe course to pursue if
we would find favor with the Lord, and that
course is out lined by the prophet Isaiah:

7.

Until the Lord takes us back to our own
land, though, there to change our hearts and to
write on them His law (Ezek. 36:24-28), until
then the struggle in which the apostle Paul
found himself—a struggle to obey the law of the
Spirit while the law of the flesh is against it
—is to be our lot. But we thank God Who gives
us power to overcome day by day in the Lord our
Saviour.

All who repent of breaking the law, and accept
Him as their Saviour, arise to walk in newness of
life. A life that is in harmony with the law
is indeed the righteousness of Christ. They,
moreover, no longer sin, their salvation is se-
cured because, says the apostle John, "My little
children, these things write I unto you, that ye
sin not. And if any man sin, we have an advocate
with the Father, Jesus Christ the righteous."
1 John 2:1. He therefore cannot sin, or stay in
sin. He is righteous in the Lord.

From these verses of Scripture you see that
the law of the ten commandments, the eternal law
which defines sin, and which judges a man either
right or wrong. Now, since all mankind has
broken this law, they are all condemned to
eternal death, but we thank God that Jesus died
in our stead and arose again, making us free from
the condemnation of the law. Yes, His death and
resurrection make us all free from the death
which transgression of the law imposes.

Rom. 7:19-25.
ami Who shall deliver me from the body of this
death? I thank God through Jesus Christ our
Lord. So then with the mind I myself serve the
law of God, but with the flesh the law of sin.

Him. He that saith He abideth in him ought
himself also so to walk, even as he walked.
1 John 2:3-6.

Think not that I am come to destroy the
law, or the prophets: I am not come to destroy,
but to fulfill. For verily I say unto you, Till
heaven and earth pass, one jot or one tittle
shall in no wise pass from the law, till all be
fulfilled. Whosoever therefore shall break one
of these least commandments, and shall teach men
so, he shall be called the least in the kingdom
of heaven: but whosoever shall do and teach
them, the same shall be called great in the
kingdom of heaven. For I say unto you, that
except your righteousness shall exceed the
righteousness of the scribes and Pharisees, ye
shall in no case enter into the kingdom of
heaven. Ye have heard that it was said by them
of old time, Thou shalt not kill; and whosoever
shall kill shall be in danger of the Judgment.
Matt. 5:17-21.

For to be carnally minded is death; but to be
spiritually minded is life and peace. Because
the carnal mind is enmity against God: for it
is not subject to the law of God, neither in-
deed can be. Romans 8:6, 7.

For the good that I would I do not: but
the evil which I would not, that I do. Now if
I do that I would not, it is no more I that do
it, but sin that dwelleth in me. I find then a
law, that, when I would do good, evil is present
with me. For I delight in the law of God after
the inward man: but I see another law in my mem-
bers, warring against the law of my mind, and
bringing me into captivity to the law of sin
which is in my members. O wretched man that I
6.

that we have been baptized to the Father, the Son and the Holy Ghost.

If this be not true of us, then it is certain that we shall never advance any further in the knowledge of God, Christ, or His Truth,—no, not any further than we were the day we were baptized. Those who do this become dwarfs instead of grown-up Christians, never reaching the fullness of the stature of Christ, for they are satisfied to be what they are; they feel in need of nothing more than what they got at baptism; they are as unmovable as were the priests, scribes, and Pharisees in Jesus' day. God forbid that any of us should thus lose out.

left without hope.

Rev. 3:18—*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 eyesalve, that thou mayest see.*

The gold tried in the fire obviously represents inspired Truth for this time, the only truth that saves, the only kind God would sell. And what can be the white raiment which the True Witness urges them to buy, if not the righteousness of Christ?

And what must one do to obtain these?—We shall find the answer in—

Mic. 6:5—*O My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord.*

Here we are admonished to remember Balak's question and Balaam's answer if we would know the righteousness of the Lord. Let us turn to—

Num. 24:17-24—*I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and*

among God's people."—*Early Writings*, p. 270.

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

"A revival and a reformation must take place under the ministry of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."—*Christ Our Righteousness*, p. 121.

With such a guileless company of servants brought to light, the subject becomes unquestionably clear. They can with power proclaim the "everlasting Gospel," the gospel of the kingdom in all the world, for a witness unto all nations. Of those that escape the slaying (Isa. 66:16), the guileless ones, the Lord says:

I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the Isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord.

in Matthew, chapters 5, 6 and 7, the sermon on the mount. Even after baptism we should do well to read these chapters often, lest we forget.

After we have received worthily the baptism of water we are patiently and confidently to wait for the baptism of the Holy Ghost and of fire. This promise, we shall now see, the disciples received on the day of Pentecost.

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Acts 1:4, 5.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren. Acts 1:12-14.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:3, 4.

Never since that day have men been thus baptized with the Holy Ghost and fire. Indeed,

Rebaptizing, though, is not required when one makes an advance step into Truth. For example, suppose the Apostle Paul had lived on from the day he was baptized until today. He consequently would have become a member of the churches in the Reformation,—first the Lutheran, then the Presbyterian, the Methodist, the Baptist, the Adventist, etc., as the unfolding of Truth would have led him from one denomination to another. He nevertheless would not have had to be rebaptized for moving upward from one denomination to another with the ever unfolding Truth.

In whom are we to be baptized?—

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19.

This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is Truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are One. 1 John 5:6, 7.

When we are baptized in the name (singular, not "names") of the Father, Son, and Holy Ghost, we are baptized in our Maker, the blood, and the Truth, and these three are One. Thus we are baptized in the "name," not names, because these three are one—The Trinity—Creation, Redemption, Truth.

Most people, though, act as if they were baptized to the church, to a society, to Paul or to Apollos, so to speak, but we as reformers and Present Truth believers, must go on with the Truth wherever it leads us, always remembering

Having gotten the victory over His temptation, Jesus was never again troubled by the Devil. And Job and all God's great men by experience found the same relief from Satan.

Not knowing that after a storm of rain God giving them glorious victory, they shrink would make them strong in the faith as they see baptism fall out of the way? The very thing that tortious? Is it any wonder that many after can we face our temptations and come out victorious? Jesus, you see, met the Devil with a lot of temptations and victories are to be our lot. Here is our example. After water baptism,

4:1-11.
Thou shalt not tempt the Lord thy God. Again, the Devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the Devil leaveth Him, and behold, angels came and ministered unto Him. Matt.

as the children of Israel bring an offering in a clean vessel into the house of the Lord. Isa. 66:19, 20.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Rev. 7:9.

Let us now hear how Jesus was baptized, and what we may expect after the baptism of water and before the baptism of the Spirit:

And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased. Matt. 3:16, 17.

Having been baptized by immersion, and coming straightway out of the water, Jesus was immediately led to be tempted of the Devil.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil. And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the Devil taketh Him up into the holy city, and sitteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast