

its manifestation in 1915 and was not remanifested until 1930; and that this cessation and this remanifestation are paralleled by the cessation of the prophetic gift in the Old Testament and the remanifestation of it in the New.

2. That the present manifestation was timed to the 430-year prophecy of Ezekiel 4, and that it is the "addition" anticipated in *Early Writings*, pg. 277.

3. That it was manifested anew in the closing work for the church to effect the sealing of the 144,000 servants of God (*Testimonies*, Vol. 3, p. 266), and to give power and force (*Early Writings*, p. 277) to the Third Angel's Message (Rev. 14:6-11) so that the 144,000 might be empowered to accomplish the closing work for the world, and to gather all their brethren out of all nations (Isa. 66:19, 20; Rev. 18:4).

4. That the destruction of the tares from among the first fruits of the living (Matt. 13: 30, 48, 49; Ezek. 9:6, 7) results in the purification of the church.

5. That immediately thereafter, the angels let loose the four winds (Rev. 7:1-3), whereupon ensues the time of trouble and Michael's standing up to deliver from it, all whose names are written in the Lamb's Book of Life (Dan. 12:1).

6. That the angels' letting loose the four winds to blow over the four corners of the earth (Rev. 7:1), does not anticipate a world war but rather a world-wide decree enforced throughout Babylon by the image-beast, and that then no one may buy or sell save he who worships Vol. 2, No. 10

4.

"When the Spirit of God, with its marvelous awakening power, touches the soul, it abases human pride. Worldly pleasure and position and power are seen to be worthless. 'Imaginations, made right, for in God's domain equality and justice must prevail.

The burden of the message to be proclaimed is to prepare the people to meet the Lord: to level the high places, to raise the low, to remove all the impediments, so that the highway of the Lord, the way for His coming, be cleared. These terms, of course, figuratively say: The exalted ones are to be humbled; the humbled ones and those who have been cast out are to be exalted; wrongs are to be made right, for in God's domain equality and justice must prevail.

Verse 3—*The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.*

This is the verse in which John the Baptist found his text as the messenger to prepare the way for Christ's first advent. But since we have already seen that the chapter begins with a message for the people of God who live in the time of the end, the time they have paid for all their sins, and since the time of their redemption has at last arrived, obviously the chapter has a primary as well as final application: It applies both to Christ's first and to His second advent. The last of these is figurative—a voice crying in the wilderness, not in the vineyard, not in the land of Judah (Isa. 5:7), but in the desert, in the lands of the Gentiles.

Verse 4—*Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.*

**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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# TIMELY GREETINGS

## —The Only Peace of Mind—

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BE A NEW THRESHING INSTRUMENT  
IN THE HAND OF GOD  
UPSHOOT, NOT OFFSHOOTS

3. Vol. 2, No. 9  
our time.  
after the dispersion. This chapter, therefore,  
ple have paid double for their sins before and  
yoke of the Gentiles, during which time the peo-  
Church only after she has been delivered from the  
These comforting tidings can be said to the  
Baptist's time,—no, not even in the Middle Ages.  
accomplished in Isaiah's time, nor in John the  
This warfare, of course, could not have been

has already received double for all her sins.  
that their warfare is accomplished; that their  
iniquity is pardoned; that Jerusalem, the Church,  
to comfort God's people. They are to be told,  
Inspiration, we see, is here urging someone

*all her sins.*  
*she hath received of the Lord's hand double for*  
*accomplished, that her iniquity is pardoned: for*  
*lem, and cry unto her, that her warfare is*  
*saith your God. Speak ye comfortably to Jerusa-*  
Isa. 40:1, 2—*Comfort ye, comfort ye My people,*

first verse of the fortieth chapter:  
Our subject this afternoon is found in Isaiah,  
chapters 40 and 41. We shall begin with the

*Text of Address by V. T. Houteff,*  
*Minister of D. Seventh-day Adventists*  
*Sabbath, October 4, 1947*  
*Mt. Carmel Chapel*  
*Waco, Texas*

IN THE HAND OF GOD

BE A NEW THRESHING INSTRUMENT

#### TEXT FOR PRAYER

#### "The Soil—By The Wayside"

We shall read from *Christ's Object Lessons*,  
beginning on page 43, the last paragraph:

"That with which the parable of the sower  
chiefly deals is the effect produced on the  
growth of the seed by the soil into which it is  
cast. By this parable Christ was virtually say-  
ing to His hearers, It is not safe for you to  
stand as critics of My work, or to indulge dis-  
appointment because it does not meet your ideas.  
The question of greatest importance to you is, How  
do you treat My message? Upon your reception or  
rejection of it your eternal destiny depends. . . .

"The seed sown by the wayside represents the  
word of God as it falls upon the heart of an  
inattentive hearer. . . . Absorbed in selfish aims  
and sinful indulgences, the soul is 'hardened  
through the deceitfulness of sin.' The spiritual  
faculties are paralyzed. Men hear the word, but  
understand it not. They do not discern that it  
applies to themselves. They do not realize their  
need or their danger. They do not perceive the  
love of Christ, and they pass by the message of  
His grace as something that does not concern  
them."

We should pray that we not fall after the  
manner of those who are always ready to find  
fault and to criticize, but that we give un-  
divided attention, laying aside all prejudice  
and preconceived ideas, be they private or  
Denominational; that we open our hearts to truth,  
not because it is popular, but because the Bible  
teaches it, realizing that anything short of this  
is sure to lead us where it led the ancient Jews.

2.

30. 12. That the Voice will cease to cry when  
all the saints shall have been gathered out of  
from Jerusalem." Mic. 4:2.  
shall go forth of Zion, and the word of the Lord  
ways, and we will walk in His paths: for the law  
the God of Jacob; and He will teach us of His  
the mountain of the Lord, and to the house of  
nations will say: "Come, and let us go up to  
11. That in response to this call, many

we receive not of her plagues." Rev. 18:4.  
that ye be not partakers of her sins, and that  
other Voice cries, "Come out of her, My people,  
the earth with his glory (Rev. 18:1), as that  
ensue the Loud Cry of the angel that lightens  
10. That with this sequence of events will

the Gentiles." Isa. 60:5, 11.  
(Rev. 14:1), and there "receive the forces of  
(Rev. 14:4), shall stand with Him on Mt. Zion  
who follow the Lamb "whithersoever He goeth"  
Mic. 4: Ezek. 37), wherein the 144,000, those  
setting up of the Kingdom (Dan. 2:44; Isa. 2:1-4;  
9. That these events shall ultimate in the

Lord shall name (Isa. 62:2).  
body receive a new name which the mouth of the  
did their father, Jacob (Gen. 32:28), and as a  
cause the 144,000 to have their names changed as  
8. That the foregoing epochal event shall

36:28; 37:21, 25).  
32:1, 24) to the land of their fathers (Ezek.  
Jacob, logically develops on their way home (Gen.  
trouble (Jer. 30:7) for the 144,000, the sons of  
7. That subsequently, the time of Jacob's  
"the image." Rev. 13:15-17.

all nations. Then shall "the days come, saith  
the Lord God, that I will send a famine in the  
land, not a famine of bread, nor a thirst for  
water, but of hearing the words of the Lord:  
and they shall wander from sea to sea, and from  
the north even to the east, they shall run to  
and fro to seek the word of the Lord, and shall  
not find it." Amos 8:11, 12.

13. That then will follow the dissolution  
of the world-wide organization of the image of  
the beast (Rev. 19:1-3), the close of the in-  
vestigative judgment of the living (Rev. 15:5-8),  
the end of probationary time (Rev. 22:11), and  
the pouring out of the seven last plagues upon  
the wicked. (Rev. 16).

14. That under the seventh plague, the hosts  
arrayed for the battle of Armageddon will fight  
with, and will be decimated by, the armies of  
Heaven (*Testimonies*, Vol. 6, p. 406), and that  
Christ shall appear in all His glory, destroy the  
remaining wicked, resurrect the righteous dead  
(1 Thess. 4:15-16), and usher in the millennium  
(Rev. 20:5).

15. That for a little season (Rev. 20:3),  
a hundred years (Isa. 65:20), after the mil-  
lennium, the wicked shall live again and then  
finally be destroyed by fire (Rev. 20:9),  
whereupon all things shall be renewed, and  
God's original plan shall proceed to perfect  
fulfilment in an uninterrupted eternity of  
heavenly joy (Rev. 21:4).

"16. That the time of the cleansing of the sanctuary, synchronizing with the period of the people to meet Him at His coming. brings to view a work of reform to prepare a Revelation 14; and that their three-fold message of this work is symbolized by the three angels of approach of the second advent of Christ; that Amos 3:6, 7), sends forth a proclamation of the events vitally affecting their destiny (Amos and in accordance with His uniform dealing with the human family in warning them of coming judgment and in accord with His uniform dealing with close human probation.

"15. That God, in the time of the judgment sanctuary began in 1844. Its completion will be on the day of atonement. This work of judgment in the heavenly sanctuary forshadowed in the earthly service of Christ as the high priest upon the judgment phase of His ministry in the heavenly type, a work of judgment, beginning with the days of Dan. 8:14; its cleansing being, as in the one to be cleansed at the end of the 2300 days of Dan. 8:14; its cleansing being, as in the priestly work of our Lord is the antitype of the work of the Jewish priest of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Dan. 8:14; its cleansing being, as in our great high priest, is minister; and that God in Heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as tabernacle on earth was a type, is the temple of God in Heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as tabernacle on earth was a type, is the temple of God in Heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as

"14. That the true sanctuary, of which the prophetic time-setting of the exact date of Christ's coming is given in the Bible to reach to the second advent, but that the longest one, and brought us to an event called the cleansing of the sanctuary.

compass the camp of the saints, when fire will come down from God out of Heaven and devour them. In the conflagration which destroys Satan and his host, the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin. Rev. 20; Zech. 14:1-4; 2 Peter 3:7-10.

"22. That God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27. Christ, the Lord, will reign supreme and every creature which is in heaven and on the earth and under the earth, and such as are in the sea will ascribe 'blessing, and honor, and glory, and power,' unto 'Him that sitteth upon the throne and unto the Lamb forever and ever.' Gen. 13:14-17; Rom. 4:13; Heb. 11:6-16; Matt. 5:5; Isaiah 35; Rev. 21:1-7; 5:13; Dan. 7:27."—*Year Book of the Seventh-day Adventist Denomination*, 1947 Edition, pp. 4-6.

IN ADDITION to these fundamental tenets of faith held in common with the Seventh-day Adventists, the Davidian Association holds:

1. That the prophetic gift in the Seventh-day Adventist church (through the medium of which the church was brought forth in 1844 and nurtured and preserved for seven decades) ceased

In these verses is shown how foolish men are: They do not stop to consider that though a piece of wood may be good for fuel, yet when man tries to make of it a likeness of God, it is but fool- ishness and that to bow down to it, is degrading and blasphemous.

Verses 19, 20—The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

This is now a question for each one to answer in his own mind.

Verse 18—To whom then will ye liken God? Or what likeness will ye compare unto Him?

When we realize that the nations on earth in comparison with God's power are as nothing, that neither the timber nor the beasts of Lebanon are sufficient for even burnt offering, just that soon we will see all men, including ourselves, as insignificant, and as worthless as the dust. Then we shall see our dependence upon Him as im- portant and as complete as is the dependence of an infant upon its parents.

When we realize that the nations on earth in comparison with God's power are as nothing, that neither the timber nor the beasts of Lebanon are sufficient for even burnt offering, just that soon we will see all men, including ourselves, as insignificant, and as worthless as the dust. Then we shall see our dependence upon Him as im- portant and as complete as is the dependence of an infant upon its parents.

Verse 5—And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Here we are told that when this "revival and reformation" takes place, the glory of the Lord shall be revealed, and all flesh shall see it together. Let us therefore realize that if we do these things we all would be the forerunners of these glorious promises, and the servants of God for this time.

Verses 6-8—The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand for ever."

—*The Desire of Ages*, p. 135.

The message of the hour is to point out that all men are mortal, no more enduring than the grass; that even their virtues are no more last- ing than the flowers of the field; but that the Word of God is everlasting; that those who de- sire to obtain eternal life, to become as eternal as the Word Itself, should not put confidence in any man, but in the Word of God only; that they should inquire for themselves, "Is it Truth?"

as nothing:  
out that not men only but even the nations are  
pass judgment on inspired Truth? The Word points  
on any man that is divested of Inspiration to  
taught by any man. Hence, why should we depend  
Truth and all knowledge is not Himself led or  
We know that the Spirit who leads into all

*to Him the way of understanding?  
judgment, and taught Him knowledge, and shewed  
structed Him, and taught Him in the path of  
Him? With whom took He counsel, and who in-  
the Lord, or being His counsellor hath taught  
Verses 13, 14—Who hath directed the Spirit of*

should we not hasten that time?  
His care over them will be matchless. And why  
is to take charge of His Own flock, we know that  
who can do all these things, and since He Himself  
since there is none other than God Himself

*scales, and the hills in a balance?  
in a measure, and weighed the mountains in  
the span, and comprehended the dust of the earth  
hollow of His hand, and meted out heaven with  
Verse 12—Who hath measured the waters in the*

sonal care over all, old and young alike.  
takes charge of a flock. He shall exercise per-  
of His work, and of His people, as a shepherd  
His arm rules for Him. He shall then take charge  
This care over His people is to be felt when

*those that are with young.  
carry them in His bosom, and shall gently lead  
herd: He shall gather the lambs with His arm, and  
Verse 11—He shall feed His flock like a shep-*

and not, "From whom does it come?"

*Verse 9—O Zion, that bringest good tidings, get  
thee up into the high mountain: O Jerusalem,  
that bringest good tidings, lift up thy voice  
with strength; lift it up, be not afraid; say  
unto the cities of Judah, behold your God!*

Those who shall finally stand on Mount Sion,  
and who are now preparing the way of the Lord  
by bringing these good tidings, are all counselled  
to get on a high mountain, as it were, and to  
lift up their voices together without any fear  
whatever, to proclaim to the cities of Judah (to  
the churches everywhere) to prepare the way of  
the Lord and to say, "Behold your God."

*Verse 10—Behold, the Lord God will come with  
strong hand, and His arm shall rule for Him: be-  
hold, His reward is with Him, and His work be-  
fore Him.*

The arm of the Lord that rules for Him must  
be figurative of those through whom He works  
(Isa. 51:9), of those who are to stand with Him  
on Mt. Sion (Rev. 14:1),—the Church spotless and  
without guile. "For the children of Israel shall  
abide many days without a king, and without a  
prince, and without a sacrifice, and without an  
image, and without an ephod, and without tera-  
phim: afterward shall the children of Israel re-  
turn, and seek the Lord their God, and David  
their king; and shall fear the Lord and His good-  
ness in the latter days." Hos. 3:4, 5.

The messengers of the hour are to declare,  
too, that the Lord's reward (life forevermore) is  
with Him, but that His work is still before Him,  
yet to be finished.

26. "19. That God has placed in His church the  
gifts of the Holy Spirit, as enumerated in 1  
23:23; 1 Cor. 9:14; 2 Cor. 9:6-15.  
account to Him of all that He has committed to  
lives, and that we are stewards who must render  
an acknowledgment of God's ownership in our  
and offerings for the support of the gospel is  
"18. That the divine principle of tithes

6.  
16, 17; 9:25; 10:31; 1 Tim. 2:9, 10; 1 John 2:  
soul defiling habit and practice. 1 Cor. 3:  
narcotics, and the avoidance of every body and  
from all intoxicating drinks, tobacco, and other  
Master. Thus the believer will be led to abstain  
life as becomes a follower of the meek and lowly  
entire course of conduct he should shape his  
Further, that in eating and drinking and in his  
that body in neat, modest, dignified apparel.  
Holy Spirit, and that therefore he should clothe  
should recognize his body as the temple of the  
nor countenancing its follies. That the believer  
of the world, not loving its sinful pleasures  
maxims nor conforming to the unrighteous ways  
be a godly people, not adopting the unholy  
"17. That the followers of Christ should

35.  
4:17, 18; Dan. 7:9, 10; Rev. 14:6, 7; Luke 20:  
multitudes are worthy of translation. 1 Peter  
the first resurrection, and who of its living  
in the dust of the earth are worthy of a part in  
judgment determines who of the myriads sleeping  
reference to the living. This investigative  
reference to the dead, and secondly, with  
is a time of investigative judgment, first with  
proclamation of the message of Revelation 14,

Corinthians 12 and Ephesians 4. That these gifts  
operate in harmony with the divine principles of  
the Bible, and are given for the perfecting of  
the saints, the work of the ministry, the  
edifying of the body of Christ. Rev. 12:17;  
19:10; 1 Cor. 1:5-7.

"20. That the second coming of Christ is the  
great hope of the church, the grand climax of  
the gospel and plan of salvation. His coming  
will be literal, personal, and visible. Many  
important events will be associated with His  
return, such as the resurrection of the dead,  
the destruction of the wicked, the purification  
of the earth, the reward of the righteous, the  
establishment of His everlasting kingdom. The  
almost complete fulfillment of various lines of  
prophecy, particularly those found in the books  
of Daniel and the Revelation, with existing  
conditions in the physical, social, industrial,  
political, and religious worlds, indicates that  
Christ's coming 'is near, even at the doors.'  
Matt. 24:33. The exact time of that event has not  
been foretold. Believers are exhorted to be  
ready, for 'in such an hour as ye think not the  
Son of man' (Matt. 24:44) will be revealed.  
Luke 21:25-27; 17:26-30; John 14:1-3; Acts 1:9-  
11; Rev. 1:7; Heb. 9:28; James 5:1-8; Joel 3:9-  
16; 2 Tim. 3:1-5; Dan. 7:27; Matt. 24:36, 4.

"21. That the millennial reign of Christ  
covers the period between the first and the  
second resurrections, during which time the  
saints of all ages will live with their blessed  
Redeemer in Heaven. At the end of the millen-  
nium, the Holy City with all the saints will  
descend to the earth. The wicked, raised in  
the second resurrection, will go up on the  
breadth of the earth with Satan at their head to  
Vol. 2, No. 10 27.

"2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, and practice. 2 Tim. 3:15-17.

"1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice.

This Association, in common with the Seventh-day Adventist denomination, holds "certain fundamental beliefs, the principal features of which, together with a portion of the Scriptural references upon which they are based," are originally summarized as follows:

Emerging in 1930 from within the Seventh-day Adventist denomination ("the church of the Laodiceans"), the Davidian Seventh-day Adventist Association has ever been committed to the prophetic work (predicted in Isaiah 52:1) of preparing the Laodicean church, the last with "the tares among the wheat," for the final proclamation of the gospel "in all the world." Matt. 24:14.

#### DAVIDIAN SEVENTH-DAY ADVENTISTS FUNDAMENTAL BELIEFS OF

doctrinal truths that follow.

beliefs, too. Then you will notice the additional why?—simply because their beliefs are our belief, the year book of the S.D.A. denomination. And entire list of fundamental beliefs is quoted from and Directory." Here you will notice that the beliefs from the booklet, "Fundamental Beliefs

this wonderful transformation belong wholly to Christ. 1 John 2:1, 2; 3:4; Rom. 3:20; 5:8-10; 7:7; Eph. 2:8-10; 3:17; Gal. 2:20; Heb. 8:8-12.

"9. That God 'only hath immortality.' 1 Tim. 6:16. Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift of God through faith in Christ. Rom. 6:23. 'He that hath the Son hath life.' 1 John 5:12. Immortality is bestowed upon the righteous at the second coming of Christ, when the righteous dead are raised from the grave and the living righteous are translated to meet the Lord. Then it is that those accounted faithful 'put on immortality.' 1 Cor. 15:51-55.

"10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection. Eccl. 9:5, 6; Ps. 146:3, 4; John 5:28, 29.

"11. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium. John 5:28, 29; 1 Thess. 4:13-18; Rev. 20:5-10.

"12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of non-existence, becoming as though they had not been, thus purging God's universe of sin and sinners. Rom. 6:23; Mal. 4:1-3; Rev. 20:9, 10; Obadiah 16.

"13. That no prophetic period [meaning

To thresh the mountains (kingdoms) is to take the wheat (saints) out of them. The servants of God, therefore, are here promised a new instrument, different from any ever used before; that is, the gathering of the saints in the harvest time is to be accomplished in a way un-dreamed of,—contrary to every human planning. This separate the wheat from the straw and blow out the chaff. Christ, "Whose fan is in His hand,

Verses 14, 15—Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

If we as a people are not fearful, then why all these pleadings and encouragements? Why the urgings that we cast out our fears?

Verses 13—For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Now is our opportunity to do all we can for those who oppose us, for here we are plainly told that if they continue in their hostility they shall perish.

Verses 11, 12—Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

Verses 21-26—Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of His might, for that He is strong in power; not one fail-eth."

Since God is greater than human imagination can fathom, why do men depend so little upon Him,—and so much upon their own words? True, we may not actually bow down to an image, but we may do other things that are equally idolatrous. Indeed, if such were not the case these exhortations would not have come to us through this timely-revealed prophecy.

Verses 27-31—Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them

God's promises to His servants are sure. Let us take hold of them now. We shall never find an opportunity as good as we have today. Tomorrow will be too late; we had better respond while God is pleading.

Verses 7-10—So the carpenter encouraged the goldsmith, and he that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails, that it should not be moved. But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.

God's people are indeed to help their neighbors. The foolish nevertheless shall do foolishly, and shall continue in their idolatry.

Verses 6—They helped every one his neighbor, and every one said to his brother, Be of good courage.

These verses plainly show that the manifestation of God's power is to be felt everywhere.

Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am He. The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Is it not surprising that the Church, having come down through the ages this far, must now be taught the very first fundamentals of her faith?

Isa. 41:1, 2—Keep silence before Me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment; Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow.

To renew their strength is to put away sin, and to come near to God, is to learn of Him. Having done this they are then to invite others to come to judgment. The nations will keep silence until that time, and then will they say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4:2.

Our work is therefore to prepare the way of the Lord for the gathering of the people.

Verses 3-5—He pursued them, and passed safely; even by the way that He had not gone with His

"6. That the will of God as it relates to moral conduct is comprehended in His law of ten

30-33. Baptism is by immersion. Rom. 6:1-6; Acts 16:1-3; Matt. 28:19.

"4. That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the recreative power of God through faith in the Lord Jesus Christ. John

3:16; Matt. 18:3; Acts 2:37-39.

"3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family; lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16, 7:25.

the work of redemption. Matt. 28:19.

of the Godhead, the great regenerating power in accomplished; the Holy Spirit, the third person whom all things were created and through whom Christ, the Son of the Eternal Father, through infinite in wisdom and love; the Lord Jesus

commandments; that these are great moral, unchangeable precepts, binding upon all men, in every age. Ex. 20:1-17.

"7. That the fourth commandment of this unchangeable law requires the observance of the seventh day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of soul which Jesus promises to those who come to Him. Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Heb. 4:1-10.

"8. That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making 'Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.' 2 Cor. 5:21. That one is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by his indwelling life. Thus the gospel becomes 'the power of God unto salvation to every one that believeth.' Rom. 1:16. This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin-Bearer, inducting the believer into the new covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of



When God visits His people with these good tidings, He finds no man among His servants to do this work, and no counsellor among them to give an answer to these things! We nevertheless are to do all we can to awaken them. We should exalt the Word, comfort His people, and prepare the way so that He can make a new refreshing instrument of us.

Verses 27, 28—*The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.*

Is there anyone who ever declared these things to the people? asks the Lord. Then He answers His Own question: "Yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words."

Verse 26—*Who hath declared from the beginning, that we may know? and before time, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words.*

This one that is in prophecy comes from somewhere north of the Promised Land. He calls on the Lord early—as early as the rising of the sun. He also comes upon princes as upon mortar, and as the potter that treads the clay. "In the days of these kings shall the God of heaven set up a Kingdom . . . it shall break in pieces and consume all these kingdoms." Dan. 2: 44.

*and the pine, and the box tree together.*

God will beautify the lands of the Gentiles with people having Christian characters and graces as beautiful as the myrtle, the oil, the fir, the pine, and the box trees together. There is nothing in the world today to give men hope and peace of mind but these promises of God.

Verses 20-24—*That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it. Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.*

Here is a challenge to all our adversaries. Let them tell you what shall happen hereafter if they can, or let them tell the past if they will, God challenges them. Thus they may now know that they are as nothing, and those who choose to follow them, even they shall be an abomination to Him.

Verse 25—*I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon My name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.*

Here is where fittingly and timely the prophet Isaiah's statement applies: "Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him."

So thank God that we have had the fortitude to not make flesh our arm (not to take the word of the priests and rabbis, as it were, but to look into it ourselves, personally to know what Truth is) and to withstand reproach as did those who have gone before us.

In order to cast reproach and to prejudice the people against the Heaven-sent message, the opposition ironically calls us "offshoots." Their very expression against us, however, proves us right and them wrong. Were it not for "offshoots," the Christian church would have never come into being,—not even the Protestant churches, nor the Seventh-day Adventist either.

Our work is strictly within our denomination as was John's and Christ's within their denomination. Our fundamental beliefs are therefore the same as those of the denomination, with the exception of the additional doctrinal truths which the additional message brings us. Circumstances, therefore, have placed us in a situation similar to that of the apostles: Their fundamental beliefs, too, were the fundamental beliefs of the Jews, and in addition to these, they had the Gospel of Christ.

We are not barred from entering. We still attend the denominational churches whenever we are not barred from entering. As a people we have never, however, separated, separated our Adventists, lest we be accused of misrepresentation to the name Seventh-day *Davidian*.

that there was no judgment." Isa. 59:15.

The truth of the matter, however, is that the so-called offshoots are but upshoots. And let us ever remember that as a tree dies when it fails to make an upshoot each season, so does a church when she fails to keep up with Heaven's advancing Truth. Even the world knows that the upshoots have ever kept the church alive and free, and that upshoots ever will. We therefore feel greatly honored to be upshoots rather than dormant buds.

Yes, it is a great honor to be persecuted, scoffed at, and abused for Christ's sake and His Truth. So Jesus declares: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." Luke 6:22, 23.

"Hear the Word of the Lord, ye that tremble at His Word; Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Isaiah 66:5.

"And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for Me.

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be