

Verse 27—"Behold, the name of the Lord cometh from
 each passing week.
 light of God's Word rising higher and higher with
 has heretofore, but perfectly. Already we see the
 accommodate the people, not much better than she
 sun into the dark places of the earth, will as a result
 (the church), the agency which reflects the rays of the
 does the sun after a cloudy day. Moreover, the moon
 all the light that there is will burst upon the earth as
 the "wound" of His people, is to increase sevenfold—
 that the light of God's Word now while He is binding
 sun in this instance is used figuratively to illustrate
 the earth itself would go into flames. Obviously the
 actually to become seven times hotter than it is, then
 Were this not a figure of speech, were the sun

Verse 26—"Moreover the light of the moon shall be as
 sevenfold, as the light of seven days, in the day that
 the Lord bindeth up the breach of His people, and
 healeth the stroke of their wound."

Verse 25—"Matters not who attempt to stop God's
 in stubble. Matters not who attempt to stop God's
 Truth, I know that all such will stumble and fall and
 not be found, but that the Truth shall cover the earth.

Obviously, when God's waters of salvation cover
 the earth—even to the tops of the mountains, so to
 speak—then the watch towers (the pulpits), which the
 people have on their own initiative built, will fall.
 Doubtless the day of slaughter is the great and dread-
 full day of the Lord. So again we are brought face to
 face with the reality that Truth does one of two things—
 if it cannot save, it destroys.

This is trim area

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.

This is trim area

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4.
 So it is that while learning of God and of His wisdom,
 of the Lord, just that soon shall the kingdom appear.
 Just as soon as God's people obtain this knowledge
 freely brought to our doors?
 we need, and shall we turn it down now when it is so
 the knowledge of the Lord. Knowledge, then, is what
 perfect peace is that the earth shall be filled with
 beast with beast as well. The reason given for such
 to be at peace with men, but men with beast, and
 In the Kingdom here predicted, not only are men

A.D.?
 but destroy all the unbelieving of Jerusalem in 70
 to commit suicide? And did it not save the disciples
 save the Apostles, but at the same time cause Judas
 ample, did not the preaching of the gospel of Christ
 consequence is as natural as it the other. For ex-
 and who comply with its requirements. The one
 but on the other hand save those who give heed to it,
 reject it together with those who are disobedient to it,
 noon will, therefore, on the one hand slay those who
 This very Truth to which we are listening this after-
 breath of His lips" must mean God's Word, His Truth.
 to mention that "the rod of His mouth" and "the
 These verses, I am sure, need no comment save

lips shall He slay the wicked."
 with the rod of His mouth, and with the breath of His
 the meek of the earth: and He shall smite the earth
 shall He judge the poor, and reprove with equity for
 after the hearing of His ears: but with righteousness
 judge after the sight of His eyes, neither reprove
 standing in the fear of the Lord: and He shall not
 Verses 3, 4—"And shall make Him of quick under-

hing.

trim marks |

TIMELY GREETINGS

—The Only Peace of Mind—

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THE OLD FAMILY TREE.

FATHERS PREFERRED DECEIT
 THEIR CHILDREN GIVEN GRACE.

Upon this one gift—the gift of the Spirit—all things
and of the fear of the Lord.”
Spirit of counsel and might, the Spirit of knowledge
Him, the Spirit of wisdom and understanding, the
Verse 2—“And the Spirit of the Lord shall rest upon

The remaining verses of the chapter are concern-
ing Christ, His work, and His kingdom.

Here is a family tree in which three persons are
introduced. This verse does not say whom the rod
represents; it does not say whom the Branch repre-
sents; but it does say that the stem is Jesse, which came
father of king David. The rod, of course, which came
out of the stem, could be none other than the son of
Jesse—David, the king of ancient Israel. The verses
following this verse explain that the Branch is the
Lord Himself. Clearly, then, this family tree repre-
sents Jesse, David, and Christ.

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following this verse explain that the Branch is the
Lord Himself. Clearly, then, this family tree repre-
sents Jesse, David, and Christ.

Let us turn to the eleventh chapter of Isaiah, and
begin our study with the first verse.

TEXT OF ADDRESS BY V. T. HOUTEFF,
MINISTER OF DAVIDIAN 7TH-DAY ADVENTISTS
SABBATH, MARCH 8, 1947
MT. CARMEL CHAPEL
WACO, TEXAS

THE OLD FAMILY TREE

TEXT FOR PRAYER

I shall read from “The Mount of Blessing,” be-
ginning on page 188, the last paragraph.

M.B., p. 188—“Jesus . . . earnestly desired that the
great multitude might appreciate the mercy and loving
kindness of God. As an illustration of their need,
and of God’s willingness to give, He presents before
them a hungry child asking his earthly parent for
bread. ‘What man is there of you,’ He said, ‘whom
if his son ask bread, will he give him a stone?’ He
appeals to the tender, natural affection of a parent
for his child, and then says, ‘If ye then, being evil,
know how to give good gifts unto your children; how
much more shall your Father which is in heaven give
good things to them that ask Him?’ No man with a
father’s heart would turn from his son who is hungry
and is asking for bread. Would they think him capable of
trifling with his child, of tantalizing him by rais-
ing his expectations only to disappoint him? . . . And
should any one dishonor God by imagining that He
would not respond to the appeals of His children?”

“ . . . The Holy Spirit, the representative of Him-
self, is the greatest of all gifts. All ‘good things’
are comprised in this. The Creator Himself can
give us nothing greater, nothing better. . . .”

If we do not believe what God tells us, if we do not
believe what He says He is, then we dishonor Him.
He is very anxious to give us gifts, but only if we
want them. He is particularly anxious to give us the
greatest gift—the gift of the Holy Spirit. Naturally, with
this gift all other gifts are given. It was this
gift that Solomon asked for, and with it he was liberally
given all the other gifts. Let us likewise pray for this
great gift. It is just what God wants to give us if we
will only wholeheartedly and honestly promise—posi-
tively to use the gift in the way He would have us use
it.

Verse 30—“And the Lord shall cause His glorious
voice to be heard, and shall shew the lighting down
of His arm, with the indignation of His anger, and
with the flame of a devouring fire, with scattering,
and tempest, and hailstones.”
[kingdom] of the Lord.”

Yes, the rejecters of God’s Word may lament and
gnash their teeth in outer darkness, but the obedient,
holy solemnity is kept, and shall, as it were, play
with a pipe instrument “to come into the mountain
of the Lord, to the mighty One of Israel.”

Verse 29—“Ye shall have a song, as in the night when
a holy solemnity is kept; and gladness of heart, as
when one goeth with a pipe to come into the mountain
of the Lord, to the mighty One of Israel.”

The Lord’s breath, His written Word, will rise (re-
vealed Truth will increase) up and up until it shall
reach to the “midst of the neck,” as it were, to sift
the nations. The vain shall fall, but the humble, those
that wait for the Lord, shall stand.

Verse 28—“And His breath, as an overflowing stream,
shall reach to the midst of the neck, to sift the nations
with the sieve of vanity: and there shall be a bridle in
the jaws of the people, causing them to err.”

Look! commands the Lord, the unveiling of these
truths indicates but one thing—that we are approaching
the great and dreadful day of the Lord, the day in
which there shall be but one Lord, and His name one.

is heavy: His hips are full of indignation, and His
tongue as a devouring fire.”

God is about to thus manifest His power and vindi-
cate His cause. The days of His silence are almost
past.

Verses 31-33—“For through the voice of the Lord shall
the Assyrian be beaten down, which smote with a
rod. And in every place where the grounded staff
shall pass, which the Lord shall lay upon him, it
shall be with tabrets and harps: and in battles of shak-
ing will He fight with it. For Tophet is ordained of
old; yea, for the king it is prepared; He hath made it
deep and large: the pile thereof is fire and much wood;
the breath of the Lord, like a stream of brimstone,
doth kindle it.”

If God’s people in ancient days had believed what
the prophets told them, what a difference it would
have made! Their mistakes must now become our
knowledge, our stepping stones of escape.

“Wherefore, holy brethren, partakers of the
heavenly calling, consider the Apostle and High
Priest of our profession, Christ Jesus; Who was
faithful to Him that appointed Him, as also Moses
was faithful in all his house. . . . Let us therefore fear,
lest, a promise being left us of entering into His rest,
any of you should seem to come short of it. For unto
us was the gospel preached, as well as unto them: but
the Word preached did not profit them, not being mixed
with faith in them that heard It. Again, He limiteth a
certain day, saying in David, Today, after so long a
time; as it is said, Today if ye will hear His voice,
harden not your hearts.” Heb. 3:1, 2; 4:1, 2, 7.

Our forefathers preferred deceit. We, though,
ought to now gladly respond to Mercy’s plea, and thus
obtain grace.

After the first fruits and the Lamb are gone to Mount Zion, there shall be a highway for the second fruits, for those who are still in "Assyria," the world. In other words, all obstructions shall be removed. Our faith shall not fail us, and our hope shall not be in vain, for God has not forsaken the earth. He Who rules and guides the stars in their unerring path, is able to lead us safely to our own land. Indeed, just as not one of them falls in its course, so not one of God's promises shall ever fail to materialize. Let no one deceive you in this. Study verse by verse, word for word, read, stop and think,

Verse 16—"And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

There is no Bible Truth plainer than this, and there is no truth as important at this time as is this Truth. These are the very reasons that it either saves or destroys—to accept it is to have all your sins blotted out; to reject it, is to sin against the Holy Ghost. "Today if ye will hear His Voice, harden not your [heart]" is God's counsel for you and for me. You will know now that this Truth is irrefutable. Try and see for yourself.

Lord promises to smite every stream (all "seven") and cause His people from the four corners of the earth to reach their land without so much as getting their feet wet. Although today as in Moses' day, that just as God made it possible then, He will now, too. The battle is the Lord's, the will is ours. We have nothing to do but to obey His voice. That is our only duty Brother, Sister.

we are at the same time bringing peace on earth. Plainly, then, those who have not this knowledge of the Lord cannot become citizens of His kingdom. How essential, then, that we study for ourselves; how essential that we know what is Truth through our own personal experience, not through the experience of others!

Verse 10—"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

That is, in the day of the Branch (in the Christian period), in the day this family tree is completed, then it is that the kingdom of peace (the church purified) sprouts, so to speak, from the ground up. It then stands for an ensign to the people, and to It shall the Gentiles seek for salvation. Plainly, then, this old family tree, Kingdom, is to be set up while probation lasts. Moreover, the place where It is to stand (rest) shall be glorious. It is therefore to have Its own location, and Its own boundary line. It is to be for the gathering of the people, the ark of today as was Noah's ark in Noah's day. So we are again brought to the same truth which Isaiah, chapter 2, and Micah, chapter 4, teach:

Verse 11, 12—"And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners

Verse 14—"And He shall break it as the breaking of the potter's vessel that is broken in pieces; He shall not spare: so that there shall not be found in the land. Indeed, just as not one of them falls in its course, so not one of God's promises shall ever fail to materialize. Let no one deceive you in this. Study verse by verse, word for word, read, stop and think,

Verse 12, 13—"Wherefore thus saith the Holy One of Israel, Because ye despise this Word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."

If the spiritual eyes of God's ancient people could possibly have been opened, if they could have seen that their sins were undermining the foundation upon which they were standing, they would not have spit upon the faces of the prophets for warning them of their plight. Indeed not. Instead, they would have welcomed the prophets.

Spiritual blindness is a cruel thing. Its victims can hardly be made to see either their sins or the righteousness of God. They misinterpret and misapply everything that is intended for their own good.

Verse 11—"Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."

When the Jews found fault with the prophets for speaking of the sins in which the priests were indulging, they actually said:

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. 3:18.

Verse 22—"Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence."

No, God's faithful people will not hold to anything that displeases the Lord. Not only will they cast away all idolatrous things, but they will actually hate them.

Verse 23—"Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures."

When we comply with all God's requirements, then it is that we will prosper. Then it is that the devourer shall be rebuked, and the curses kept back from us. We should therefore now realize that prosperity does not depend merely upon one's ability, but that it depends even more upon God's approval of one's deeds.

Verse 24—"The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan."

If our cattle are to have clean feed, then how much more important that we ourselves have spiritual food that is winnowed by the Spirit of Truth. This they are to have.

Verse 25—"And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall."

cerning the promises to the latter, we read: to this point is the record of the former; now con- forecast of His people's future in the latter days. Up between the account of God's ancient people and the With the eighteenth verse comes the dividing line

are certainly to receive His blessings. to display His grace to them. Those who wait for Him discover their mistakes and give the Lord opportunity their period of prodigality, until they as individuals He would wait until they as a people have gone through the four winds. He nevertheless left a promise that let the nations beat His people and scatter them to done to save our ancestors from shame, the Lord Because there was nothing that could have been wait for Him."

Lord is a God of judgment: blessed are all they that exalted, that He may have mercy upon you: for the may be gracious unto you, and therefore will He be on an hill. And therefore will the Lord wait, that He beacon upon the top of a mountain, and as an ensign at the rebuke of five shall ye flee: till ye be left as a swift. One thousand shall flee at the rebuke of one; upon the swift; therefore shall they that pursue you be upon horses; therefore shall ye flee: and, We will ride and ye would not. But ye said, No; for we will flee in quietness and in confidence shall be your strength: One of Israel; In returning and rest shall ye be saved; Verses 15-18—"For thus saith the Lord God, the Holy

tused to hear the prophets. these things came upon them only because they re- Who dares deny that their kingdom thus fell? All

to take water withal out of the pit." bursting of it a sherd to take fire from the hearth, or

In the days of Moses the Lord smote but one stream, the Red Sea, and one nation, Egypt. But now the earth (Dan. 2:35, 45).

If the kingdom is to destroy all these kingdoms, then it must be set up before these kingdoms are destroyed. The stone that is cut out of the "mountain" in the days of these kings, is itself to become a great mountain, and it, the kingdom, is to fill the whole

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

and I will be their God." Ezek. 37:19-23. and will cleanse them: so shall they be My people, all their dwellingsplaces, wherein they have sinned, of their transgressions: but I will save them out of idols, nor with their detestable things, nor with any shall they defile themselves any more with their be divided into two kingdoms any more at all: neither they shall be no more two nations, neither shall they of Israel; and one king shall be king to them all: and make them one nation in the land upon the mountains side, and bring them into their own land: and I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every unto them, Thus saith the Lord God; Behold, I will

of the earth."

The Lord is to recover the remnant (those that are spared) of His people in the day this Kingdom is set up; that is, the Kingdom is set, then those who are left behind among the Gentiles, those who seek after the ensign, the Lord is to recover them. This second recovery of His people declares Inspiration, is to be from the four corners of the earth. The first, as you know, was from Egypt only.

Verses 13-15—"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim [—there shall be no sinner among them]. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod."

Both kingdoms, Israel (sometimes called the house of Ephraim) and Judah, are to be restored and united in the antitype. They shall never again envy or vex each other. And through Ezekiel commands the Lord:

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say

Verse 19—"For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee."

What is the reason that God so patiently waits? and why does He promise His grace so abundantly to His people?—Because He is determined that they shall dwell in Zion at Jerusalem. His aim is to take them back there, and to give them rest. His purpose is to end their weeping, to hear their prayers, and to grant their needs.

So it is that while God's ancient people faced destruction, punishment, and desolation, we now are facing restoration, pity, and grace. Today we have the same promise that the people had in Moses' day—yes, greater.

Verse 20—"And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."

Although God anciently permitted the peoples' teachers (their prophets) to be pushed into a corner, abused, and slaughtered, He will permit it no longer. The eyes of His people shall see their God-appointed teachers as they are brought to the front.

Verse 21—"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

There is therefore no need for any of us to go wrong. There is no excuse for making mistakes which we ought not make.

lose out at such a late hour?
 great heroes of God? How can you afford to eternally
 will you not cause your name to be written among the
 Now while the eternal records are being made,

us should not be made perfect.” Hebrews 11.
 provided some better thing for us, that they without
 through faith, received not the promise: God having
 “And these all, having obtained a good report

and caves of the earth.
 wandered in deserts, and in mountains, and in dens
 mented; (of whom the world was not worthy:) they
 slain with the sword: they wandered about in sheep-
 skins and goatskins; being destitute, afflicted, tor-
 stoned, they were sawn asunder, were tempted, were
 yea, moreover of bonds and imprisonment: they were
 others had trial of cruel mockings and scourgings,
 that they might obtain a better resurrection: and
 and others were tortured, not accepting deliverance;
 “Women received their dead raised to life again:

the armies of the aliens.
 made strong, waxed valiant in fight, turned to flight
 escaped the edge of the sword, out of weakness were,
 the mouths of lions, quenched the violence of fire,
 wrought righteousness, obtained promises, stopped
 the prophets: who through faith subdued kingdoms,
 and of Jephthah; of David also, and Samuel, and of
 fall me to tell of Gideon, and of Barak, and of Samson,
 “And what shall I more say? for the time would

not, when she had received the spies with peace.
 harlot Rahab perished not with them that believed

against us if we fail as they did?

Verses 9, 10—“That this is a rebellious people, lying
 children, children that will not hear the law of the
 Lord: which say to the seers, See not; and to the
 prophets, Prophecy not unto us right things, speak
 unto us smooth things, prophesy deceits.”

By killing the prophets for their frank speaking,
 God’s ancient people were in effect saying, Prophecy
 unto us deceit. Tell us smooth things, we do not want
 to know the truth about us. Does this thing still exist
 among us?—Let me tell you an incident that will quickly
 answer this question.

Just the other day from a brother minister I re-
 ceived a very kindly written letter, in which he sin-
 cerely expresses his opinion of our literature. He
 very politely explained that all he has against it is
 that in it we speak of the sins and mistakes which the
 leaders of the church commit. If you have love for
 them he said, you will speak only good of them.

I do appreciate this brother’s sincerity in this
 matter, but I do not appreciate his judgment on it.
 If he will re-examine the literature, I am sure he
 will find that we have said nothing but only what the
 Scriptures say on the subject for our time. There-
 fore his burden in actuality is directed, not against
 us but against God Himself!

Our business, Brother, Sister, is not to find fault
 with either the ministry or the laity, but to truthfully
 bring to light what the Scriptures have to say to God’s
 people of today. We cannot do otherwise, God helping
 us. Ezekiel’s charge is our charge:

“By faith they passed through the Red Sea as by
 dry land; which the Egyptians assaying to do were
 drowned. By faith the walls of Jericho fell down, after
 they were compassed about seven days. By faith the

them.
 lest He that destroyed the firstborn should touch
 faith he kept the passover, and the sprinkling of blood,
 endured, as seeing Him who is invisible. Through
 sook Egypt, not fearing the wrath of the king: for he
 unto the recompense of the reward. By faith he for-
 ritches than the treasures in Egypt: for he had respect
 a season; esteeming the reproach of Christ greater
 people of God, than to enjoy the pleasures of sin for
 daughter; choosing rather to suffer affliction with the
 years, refused to be called the son of Pharaoh’s
 commandment. By faith Moses, when he was come
 proper child; and they were not afraid of the king’s
 months of his parents, because they saw he was a
 “By faith Moses, when he was born, was hid three

his bones.
 children of Israel; and gave commandment concerning
 when he died, made mention of the departing of the
 leaning upon the top of his staff. By faith Joseph,
 blessed both the sons of Joseph; and worshipped,
 things to come. By faith Jacob, when he was a dying,
 By faith Isaac blessed Jacob and Esau concerning
 dead; from whence also he received him in a figure.
 ing that God was able to raise him up, even from the
 said, That in Isaac shall thy seed be called: account-
 offered up his only begotten son, of whom it was
 up Isaac; and he that had received the promises,
 “By faith Abraham, when he was tried, offered

for them a city.
 ashamed to be called their God: for He hath prepared

do not hastily pass by this positive, most urgent Truth,
 for as it was in the days of the flood so shall it be
 now, says the Lord (Matt. 24:37). The first born
 (firstfruits) who failed to paint the door post with the
 sacrificial blood in the first exodus, the type, perished.
 So any of the firstfruits of today who fails to comply
 with the demands of the message for today, will as
 certainly perish at the angel’s slaughter weapons
 (Ezek. 9:5, 6).

Isa. 12:1-3—“And in that day thou shalt say, O Lord, I
 will praise Thee: though Thou wast angry with me,
 Thine anger is turned away, and Thou comfortedst
 me. Behold, God is my salvation; I will trust, and
 not be afraid: for the Lord Jehovah is my strength
 and my song; He also is become my salvation. There-
 fore with joy shall ye draw water out of the wells of
 salvation.”

“In that day,” that is, in the day His people are
 being gathered from the four corners of the earth,
 in that day are they thus to praise Him, because they
 will plainly see that His anger has been turned away
 from them. They will positively know that He is their
 salvation, their fear, and their strength. They will
 therefore with greater joy drink in the freshly revealed
 truths of the Bible.

Verse 4—“And in that day shall ye say, Praise the
 Lord, call upon His name, declare His doings among
 the people, make mention that His name is exalted.”

“In that day,” that is, in the gathering time shall
 they encourage one another to praise the Lord, to
 call upon His name, and to declare His doings among
 the people. They will then whole-heartedly and with
 knowledge be doing real and profitable missionary
 work.

Evidently God's people in those days were guilty of these sins. Instead of trusting in God to deliver them from their enemies, they trusted in Pharaoh. What a poor support to lean on! As a result they were plainly told:

Isa. 30:1, 2—"Woe to the rebellious children, saith the Lord, that take counsel, but not of Me; and that cover with a covering, but not of My Spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!"

Here, as in other chapters of Isaiah's prophecy, you will notice that a part of the chapter (in this instance, the first seventeen verses) speaks of the sins of ancient Israel, the fathers of antitypical Israel, and of their fall from power. But the remainder of the chapter speaks of Israel in the latter days, the days in which antitypical Israel rises to power. Let us now consider

We shall study the thirtieth chapter of Isaiah, beginning with the very first verse.

TEXT OF ADDRESS BY V. T. HOUTEFF,
MINISTER OF DAVIDIAN 7TH-DAY ADVENTISTS
SABBATH, MARCH 15, 1947
MT. CARMEL CHAPEL
WACO, TEXAS

FATHERS PREFERRED DECEIT THEIR CHILDREN GIVEN GRACE

Verses 3-7—"Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still."

This, as you know, is exactly what befell God's ancient people. How much better it is to sit still, to wait on the Lord for help when you are helpless, than to solicit the help of His enemies!

Verse 8—"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever."

True, they killed the prophets for warning the people of their sin, but God decreed that the prophets' writings against the existing sins must remain intact to be read as object lessons by the generations that were to follow thereafter. God's people of today, therefore, have no excuse for repeating the mistakes of their predecessors. If they do repeat the sins of those who have gone before them, however, then their guilt will bring upon them even greater doom than was brought upon the Jews. And if no one can deny that Isaiah's prophecies against the Jews were fulfilled, then who can dare say that they will not be fulfilled

"Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.

translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

Verses 5, 6—"Sing unto the Lord; for He hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

You certainly will not let anything hinder or stifle your voice now that God commands to cry out and shout.

"Behold, a king shall reign in righteousness, and princes shall rule in Judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32:1, 2.

No, this is not what popular theology teaches, but you admit that this is what the Bible teaches, and that It we must believe rather than men.

Thus far faith in God's promises has not failed us, and why will He fail us now?—Never. Faith mixed with works will bring everything in due season. The adversaries of Truth shall fail, but Truth shall triumph, and the faithful with It.

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was