

Some years ago in my interest of Isaiah 2, I in-
terrogated a well-informed preacher, who also was

obvious that it is still future.

Since no such gathering as here predicted has as
yet taken place, the subject becomes exceedingly

from Jerusalem."

Zion shall go forth the law, and the Word of the Lord
His ways, and we will walk in His paths: for out of
the house of the God of Jacob; and He will teach us of
ye, and let us go up to the mountain of the Lord, to
Verse 3—"And many people shall go and say, Come

here for this marvel of the ages to take place.
began in the 18th century, obviously then, the time is
we were shown last Sabbath that the time of the end
days," in itself leads us to the "time of the end." As
days,"—not in Isaiah's days. The statement "last
concerning the Lord's house (church), "in the last
Himself so declares. The prophet was shown things
Not a man, not a people or a nation, but the Lord

it."
altered above the hills; and all nations shall flow unto
lished in the top of the mountains, and shall be estab-
Verse 2—"And it shall come to pass in the last days,
that the mountain of the Lord's house shall be estab-

Inspiration is addressing. Let us read
reason we need to ascertain who are the people that
needs—will be "meat in due season." For this very
then be especially adaptable to our present and dire
will have greater meaning to us. Its teachings will
if the prophecy is concerning our generation, then it
though, the exact generation of that people, because
Judah and Jerusalem, the church. We need to know,

— NOTES —

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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THAT WHICH SHALL BE
IN THE LAST DAYS
ZION AND HER DAUGHTERS
IN THE LAST DAYS

What was Isaiah led to reveal?—Things concerning

Isa. 2:1—"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem."

How do I know that the prophetic subject of chapter three begins with the second chapter?—The very first word of chapter three, the preposition "for," points out that something has gone before. To pick up the continuity of Inspiration's burden, and also to get the background of the subject, we are compelled to start our study with the very verse Isaiah was led to commence the prophecy:

Our study for this afternoon is to be from Isaiah, chapter three. But since the story, or prophecy, of this chapter begins in the preceding chapter, we cannot profitably study the third chapter, independently of the second. No one by beginning to study a subject from the middle, backward or forward, can learn its continuity and know what it is all about. If one is to learn the full truth of a subject, he must study it in its entirety. Dogs and cats, not civilized human beings, start eating the slice of pie from the center out. As intelligent human beings, as God's people, we ought to eat the pie correctly.

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

IN THE LAST DAYS THAT WHICH SHALL BE

— NOTES —

OPENING PRAYER THOUGHT

— NOTES —

Before engaging in prayer and Bible study, I shall read from The Mount of Blessing, beginning with the first paragraph on page 151. The chapter is based on the Lord's Prayer.

M. B., pp. 151, 152—"The Lord's prayer was twice given by our Saviour, first to the multitude in the sermon on the mount, and again, some months later, to the disciples alone. The disciples had been for a short time absent from their Lord, when on their return they found Him absorbed in communion with God. Seeming unconscious of their presence, He continued praying aloud. The Saviour's face was irradiated with a celestial brightness. He seemed to be in the very presence of the Unseen: and there was a living power in His words, as of one who spoke with God.

"The hearts of the listening disciples were deeply moved. They had marked how often He spent long hours in solitude, in communion with His Father. His days were passed in ministering to the crowds that pressed upon Him, and in unveiling the treacherous sophistry of the rabbis, and this incessant labor often left Him so utterly wearied that His mother and brothers and even His disciples, had feared that His life would be sacrificed."

What did they fear? They feared that Jesus was doing too much, and that if He thus continued to overtax His strength, He would not live long. They felt sure He would soon take sick and pass away.

Did their expectations come true?—No. The opposite of what they feared took place. What made Him equal to His task? Was it not prayer? If Jesus could receive sufficient strength in prayer to perform His daily duties, why cannot we? Let us kneel and pray to this end.

In that day,—in the day the daughters of Zion be-
come haughty, in the day the seven women take hold
of the one man, at that time the Branch of the Lord
shall be beautiful and glorious, and the fruit of the
earth excellent and comely for them that are the
escaped of Israel. From what are His people to
escape? Here is the answer:

Verse 2—"In that day shall the Branch of the Lord be
beautiful and glorious, and the fruit of the earth shall
be excellent and comely for them that are escaped of
Israel."

The Devil, of course, works both ways—he himself
cares not which, but he is careful to accommodate the
sinner so as to win him to his side. If one extreme
will not do, the Enemy lets him have the other—any-
thing to keep him from following the Lord.

God is not asking us to put on anything that will
roast our bodies. But He is asking us to put on some-
thing decent that will represent Him and His message
of the hour. Unless we do this, the world will not
believe that He has sent us, and we ourselves will
begin to doubt. Our manner of dress speaks louder
than words.

The world kept on pleading. The church at first
kept on backing out. But the world kept on pleading
and pleading until it finally won. Those who give in
by a fraction of an inch, day by day, are, therefore,
the very ones who by their influence Satan is using to
cause the church to fall. Awake Brother! Awake
Sister! lest the Devil make everlasting fools of us all.

but the daughters of Zion are not true to theirs!

work in Truth, and I will make an everlasting covenant
with them. And their seed shall be known among the
Gentiles, and their offspring among the people: all
that see them shall acknowledge them, that they are
the seed which the Lord hath blessed.

"I will greatly rejoice in the Lord, my soul shall
be joyful in my God; for He hath clothed me with the
garments of salvation, He hath covered me with the
robe of righteousness, as a bridegroom decketh him-
self with ornaments, and as a bride adorneth herself
with her jewels. For as the earth bringeth forth her
bud, and as the garden causeth the things that are
sown in it to spring forth; so the Lord God will cause
righteousness and praise to spring forth before all
the nations.

"For Zion's sake will I not hold My peace, and for
Jerusalem's sake I will not rest, until the righteous-
ness thereof go forth as brightness, and the salvation
thereof as a lamp that burneth. And the Gentiles
shall see thy righteousness, and all kings thy glory:
and thou shalt be called by a new name, which the
mouth of the Lord shall name. Thou shalt also be a
crown of glory in the hand of the Lord, and a royal
diadem in the hand of thy God. Thou shalt no more
be termed Forsaken; neither shall thy land any more
be termed Desolate: but thou shalt be called Hephzi-
bah, and thy land Beulah: for the Lord delighteth in
thee, and thy land shall be married. For as a young
man marrieth a virgin, so shall thy sons marry thee:
and as the bridegroom rejoiceth over the bride, so
shall thy God rejoice over thee. I have set watchmen
upon thy walls, O Jerusalem, which shall never hold
their peace day nor night: ye that make mention of the
Lord, keep not silence, and give Him no rest, till He
establish, and till He make Jerusalem a praise in

And what happens then?—the cry goes out to the
whole dominion of Babylon, "saying, Come out of
her, My people, that ye be not partakers of her sins,
and that ye receive not of her plagues." Rev. 18:4.

How do I know that the great day of the Lord is
almost here?—I know it because the announcement of
it is here already, and because the message of the
work of the Judgment, is already making its way
throughout the Adventist world. I know it also be-
cause the material for the glory that follows immedi-
ately thereafter (the material that is to lighten the
earth with the glory of the angel, the Loud Cry—Rev.
18:1) is all ready and waiting.

Now is the time to quit fooling ourselves, to make
up our minds to wholeheartedly serve the Lord, and
Him alone.

The sinners in Zion are first to cry to the rocks
and to the mountains, then will the proclamation of
the great and dreadful day of the Lord go forth far
and wide saying: "Hear, ye that are far off, what I
have done; and, ye that are near, acknowledge My
might." Isa. 33:13.

ly and speaketh uprightly; he that despiseth the gain
of oppressions, that shaketh his hands from holding
of bribes, that stoppeth his ears from hearing of
blood, and shutteth his eyes from seeing evil; he
shall dwell on high; his place of defence shall be the
munition of rocks: bread shall be given him; his
waters shall be sure. And the inhabitant shall not
say, I am sick: the people that dwell therein shall
be forgiven their iniquity." Isa. 33:14-16, 24.

Truth, are all to be carried away as chaff!

The brethren who for years have been preaching
the Judgment for the Dead have gone spiritually blind
and foolish, do not even expect a message of the
Judgment for the Living and are insultingly saying,
"These prophecies are never to be fulfilled!" Now
is the hour for them to ponder over this light along
with the statement: "In the last solemn work few
great men will be engaged."—Testimonies, Vol. 5,
p. 80.

Let us go back to chapter 2.

Isa. 2:6—"Therefore Thou hast forsaken Thy people the
house of Jacob [those men that are causing the people
to follow them], because they be replenished from
the east, and are soothsayers like the Philistines,
and they please themselves in the children of stran-
gers."

At the time the great ingathering here projected is
about to take place, His professed people, He de-
clares, please themselves among the unconverted and
are charged with being soothsayers, ably explaining
away God's revealed Truth for this time rather than
to magnify and to proclaim It.

Verse 7—"Their land also is full of silver and gold,
neither is there any end of their treasures; their land
is also full of horses, neither is there any end of
their chariots."

The house of Jacob to which God is here speaking
is again identified by the fact that it dwells in a land
that is full of silver, of gold, and of chariots, that
there is no end to the number of them. Since there

place, during the judgment for the Living in the house
It is to be when the purification of the church takes

cover from storm and from rain.”
from the heat, and for a place of refuge, and for a
there shall be a tabernacle for a shadow in the daytime
night: for upon all the glory shall be a defence. And
smoke by day, and the shining of a flaming fire by
of Mount Zion, and upon her assemblies, a cloud and
And the Lord will create upon every dwelling place
by the spirit of judgment, and by the spirit of burning.
purged the blood of Jerusalem from the midst thereof
the fifth of the daughters of Zion, and shall have
Verses 4-6—“When the Lord shall have washed away

to be?—The Lord Himself has the answer:
“the remnant,” the ones that are left. When is this
upon the wicked in the church. Only they constitute
written in the Book escape the destruction that falls
Only the holy ones, those whose names are left

among the living in Jerusalem.”
shall be called holy, even every one that is written
left in Zion, and he that remaineth in Jerusalem,
Isa. 4:3—“And it shall come to pass, that he that is

these sinners in the church.
It is obvious that they escape the destruction of

the eloquent orator.”
man, and the counsellor, and the cunning artificer, and
and the ancient, the captain of fifty, and the honourable
of war, the judge, and the prophet, and the prudent,
the whole stay of water, the mighty man, and the man
stay and the staff, the whole stay of bread, and
doth take away from Jerusalem and from Judah the
Isa. 3:1-3—“For, behold, the Lord, the Lord of hosts,

of God (1 Pet. 4:17), during the separation of the wheat
from the tares, in the harvest time, the time the good
fish are separated from among the bad, the goats from
among the sheep (Matt. 25:32).

In this time of trouble, when every element is at
work to bring the time of trouble such as never was
(Dan. 12:1) God is to cleanse His church in order to
protect His people from the trouble that she is headed
for. The people that are left after the sinners are
taken, “the remnant,” shall have perfect peace.

The Lord is now calling for men and women “to pro-
claim liberty to the captives, and the opening of the
prison to them that are bound; to proclaim the accept-
able year of the Lord, and the day of vengeance of our
God; to comfort all that mourn; to appoint unto them
that mourn in Zion, to give unto them beauty for ashes,
the oil of joy for mourning, the garment of praise for
the spirit of heaviness; that they might be called trees
of righteousness, the planting of the Lord, that He
might be glorified. And they shall build the old wastes,
they shall raise up the former desolations, and they
shall repair the waste cities, the desolations of many
generations.

“And strangers shall stand and feed your flocks,
and the sons of the alien shall be your plowmen and
your vinedressers. But ye shall be named the Priests
of the Lord: men shall call you the Ministers of our
God: ye shall eat the riches of the Gentiles, and in
their glory shall ye boast yourselves. For your
shame ye shall have double; and for confusion they
shall rejoice in their portion: therefore in their land
they shall possess the double: everlasting joy shall be
unto them. For I the Lord love judgment, I hate
robbery for burnt offering; and I will direct their

“The sinners in Zion are afraid; fearfulness hath
surprised the hypocrites. Who among us shall dwell
with the devouring fire? who among us shall dwell
with everlasting burnings? He that walketh righteous-

It is the time in which shall be said,

Joel 3:13-16.
His people, and the strength of the children of Israel.”
utter His voice from Jerusalem; and the heavens and
shining. The Lord also shall roar out of Zion, and
shall be darkened, and the stars shall withdraw their
near in the valley of decision. The sun and the moon
in the valley of decision: for the day of the Lord is
for their wickedness is great. Multitudes, multitudes
get you down; for the press is full, the fats overflow;
“Put ye in the sickle, for the harvest is ripe: come,

The prophet Joel declares the day in these words:
right and the sinners (goats) to His left (Matt. 25:33).
takes place, the saints (sheep) are then put to His
wherupon the judgment work begins: the separation
clouds, the throne before which gather all nations,
the Lord sits on the Throne of His Glory, not on the
ment in the time of the sixth seal, the time in which
Very evidently Isaiah's prophecy meets its fulfil-

be able to stand?” Rev. 6:15-17.
for the great day of His wrath is come; and who shall
siteth on the throne, and from the wrath of the Lamb:
Fall on us, and hide us from the face of Him that
the mountains. And said to the mountains and rocks,
the man, hid themselves in the dens and in the rocks of
the mighty men, and every bondman, and every free
men, and the rich men, and the chief captains, and
elation: “And the kings of the earth, and the great

is no land in all God's world that is as rich with silver,
gold and motor vehicular traffic as is this land of the
United States of America, very obviously America,
the land where the headquarters of the gospel is, is
the land to which God refers. He is, therefore, this
day, Brother, Sister, in a special way talking to you,
to me, to the whole denomination and particularly to
the General Conference (the house of Jacob) in newly
revealed Truth, and in unmistakable language. Shall
you, shall I, gladly comply with the Lord's wishes?
is the great question before us. Soon the Judgment
will begin and we must make sure that our cases will
stand.

Verse 8—“Their land also is full of idols [He de-
clares]; they worship the work of their own hands,
that which their own fingers have made.”

The land from which the gospel now emanates is
also full of idols, He declares, the kind their own
hands have made; that is, they are proud of their i-
dolatriy, and their accomplishments they worship as
if they were their God. Both the mean and the great
practice hypocrisy. Forgive them not He exclaims,
except they repent.

Verse 10—“Enter into the rock, and hide thee in
the dust, for fear of the Lord, and for the glory of His
majesty.”

Here we are plainly told that the sinners will
eventually find themselves unprepared for the great
and dreadful day of the Lord, and when God thus
manifests His power they will indeed be terrified.
They will as wild men run to the rocks and the moun-
tains there to hide themselves. The event of this
particular verse runs parallel with that of The Rev-

The Church and the World walked far apart
 On the changing shores of time,
 The World was singing a giddy song,
 And the Church a hymn sublime.
 "Come, give me your hand," said the merry World,
 "And walk with me this way!"
 But the good Church hid her snowy hands
 And solemnly answered "Nay,
 I will not give you my hand at all,

THE CHURCH WALKING WITH THE WORLD

Now, to this end, I want to read a poem to you. It perfectly tells how the fall has come about.

His church enslaved by the world.
 take away our reproach." This is the way God sees
 let us be called by Thy Name, Christian, so as to
 There is but one thing that we want from You: Only
 clothes, We shall be entirely independent of Thee.
 "We shall eat our own bread, we shall wear our own
 of that day) shall in heart say to Christ, the one Man,
 Zion are haughty, then seven women (all the churches
 That is, in the last days, the time the daughters of

name, to take away our reproach."
 wear our own apparel: only let us be called by Thy
 Isa. 4:1—"And in that day seven women shall take hold
 of one man, saying, We will eat our own bread, and

chapter 4.
 3. We shall therefore continue this study through
 tion of chapter 2, chapter 4 is a continuation of chapter
 As aforementioned, just as chapter 3 is a continua-

This is your opportunity.
 Sister. If you fail today, the morrow will never come.

As the widows went weeping by.

Then the sons of the World and the Sons of the Church
 Walked closely hand and heart,
 And only the Master, who knoweth all,
 Could tell the two apart.
 Then the Church sat down at her ease, and said,
 "I am rich and my goods increased;
 I have need of nothing, or ought to do,
 But to laugh, and dance, and feast."
 The sly World heard, and he laughed in his sleeve,
 And mockingly said, aside—
 "The Church is fallen, the beautiful Church;
 And her shame is her boast and her pride."

The angel drew near to the mercy seat,
 And whispered in sighs her name;
 Then the loud anthems of rapture were hushed,
 And heads were covered with shame;
 And a voice was heard at last by the Church
 From Him who sat on the throne,
 "I know thy works, and how thou hast said,
 I am rich, and hast not known
 That thou art naked, and poor and blind,
 And wretched before My face;
 Therefore from My presence cast I thee out,
 And blot thy name from its place."
 —Matilda C. Edwards.

I do not know the author of this poem, but it seems as inspired as what I have read to you from the Bible. The poem tells the same story as the Bible does. Those who like to dress and look like the world, do so only because their hand is, as it were, in the world's hand, and because the world refuses to walk with them unless they dress as the world dresses. Ironical indeed—the world is true to its profession,

Verse 5—"And the people shall be oppressed, every one by another, and every one by his neighbour: the

conditions revealed in
 The signs of the times are to be recognized by the

rule over them."
 will give children to be their princes, and babes shall
 speak, humble ones to rule over His people.] And I
 His people, the Lord puts children and babes, so to
 have been exalting themselves, and thus having freed
 eloquent orator. [Having taken away the men that
 and the counsellor, and the cunning artificer, and the
 ancient, the captain of fifty, and the honourable man,
 the judge, and the prophet, and the prudent, and the
 Verses 2-4—"The mighty man, and the man of war,

bite to eat. Who are among them?
 church as a whole, will not have a drop to drink or a
 and in Judah—the General Conference men and the
 The time is at hand when the sinners in Jerusalem

whole stay of water."
 stay and the staff, the whole stay of bread, and the
 doth take away from Jerusalem and from Judah the
 Isa. 3:1—"For, behold, the Lord, the Lord of hosts,

will it do us then?
 we shall be forced to cast them later, but what good
 If we do not now voluntarily cast out all our idols,

terribly the earth."
 for the glory of His majesty, when He ariseth to shake
 Verse 21—"To go into the clefts of the rocks, and into
 the tops of the ragged rocks, for fear of the Lord, and

They and their worshippers are;

sin-free church, His guileless servants, the 144,000, the first fruits of the mountain of the Lord's house.

Then it shall come to pass that from all nations will the saints flow into it. "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee [upon the church purified, the mountain of the Lord], and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will glorify the house of My glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." Isa. 60:2-11.

Then it shall come to pass

And I will not walk with you;
 Your way is the way that leads to death;
 Your words are all untrue.”

“Nay, walk with me but a little space,”
 Said the World with a kindly air;
 “The road I walk is a pleasant road,
 And the sun shines always there;
 Your path is thorny and rough and rude,
 But mine is broad and plain;
 My way is paved with flowers and dews,
 And yours with tears and pain;
 The sky to me is always blue,
 No want, no toil I know;
 The sky above you is always dark,
 Your lot is a lot of woe;
 There’s room enough for you and me
 To travel side by side.”

Half shyly the Church approached the World,
 And gave him her hand of snow;
 And the old World grasped it and walked along,
 Saying, in accents low,
 “Your dress is too simple to please my taste;
 I will give you pearls to wear,
 Rich velvets and silks for your graceful form,
 And diamonds to deck your hair.”
 The Church looked down at her plain white robes,
 And then at the dazzling World,
 And blushed as she saw his handsome lip
 With a smile contemptuous curled.
 I will change my dress for a costlier one,
 Said the Church, with a smile of grace;
 Then her pure white garments drifted away,
 And the World gave, in their place,
 Beautiful satins and shining silks,

Roses and gems and costly pearls;
 While over her forehead her bright hair fell
 Crisped in a thousand curls.

“Your house is too plain,” said the proud old World,
 “I’ll build you one like mine,
 With walls of marble and towers of gold,
 And furniture ever so fine.”
 So he built her a costly and beautiful house;
 Most splendid it was to behold;
 Her sons and her beautiful daughters dwelt there
 Gleaming in purple and gold:
 Rich fairs and shows in the halls were held,
 And the World and his children were there.
 Laughter and music and feasts were heard
 In the place that was meant for prayer.
 There were cushioned seats for the rich and the gay,
 To sit in their pomp and pride;
 But the poor who were clad in shabby array,
 Sat meekly down outside.

“You give too much to the poor,” said the World.
 “Far more than you ought to do;
 If they are in need of shelter and food,
 Why need it trouble you?
 Go, take your money and buy rich robes,
 Buy horses and carriages fine;
 Buy pearls and jewels and dainty food,
 Buy the rarest and costliest wine;
 My children, they dote on all these things,
 And if you their love would win
 You must do as they do, and walk in the ways
 That they are walking in.”
 So the poor were turned from her door in scorn,
 And she heard not the orphan’s cry,
 But she drew her beautiful robes aside,

What idols are to be abolished?—Idols that walk.
 They are, therefore, men whom the people idolize.
 They, and those who idolize them will run into “the
 holes of the rocks, and into the caves of the earth.”
 Only those that cast out the idols shall be spared.
 In these verses three kinds of idols are mentioned:
 (1) works of men’s hands, (2) men that are revered,
 (3) gold and the silver that are worshipped. These
 shall be abolished, there are to be idols no more.

Verses 17-20—“And the loftiness of man shall be bowed
 down, and the haughtiness of men shall be made low;
 and the Lord alone shall be exalted in that day. And
 the idols He shall utterly abolish. And they shall go
 into the holes of the rocks, and into the caves of the
 earth, for fear of the Lord, and for the glory of His
 majesty, when He ariseth to shake terribly the earth.
 In that day a man shall cast his idols of silver, and
 his idols of gold, which they made each one for him-
 self to worship, to the moles and to the bats.”

These are of course figurative expressions, re-
 ferring to proud and self-sufficient men who in the
 people’s eyes are as the cedars of Lebanon, and as
 the oaks of Bashan.

We need to be doers of the Word not merely hearers.
 Verses 12, 13, 15, 16—“For the day of the Lord of hosts
 shall be upon every one that is proud and lofty, and
 upon every one that is lifted up; and he shall be brought
 low: and upon all the cedars of Lebanon, that are
 high and lifted up, and upon all the oaks of Bashan, . . .
 wall, and upon all the ships of Tarshish, and upon all
 pleasant pictures.”

Verse 11—“The lofty looks of man shall be humbled,
 and the haughtiness of men shall be bowed down, and
 the Lord alone shall be exalted in that day.”

Man has long been exalting himself; so much so,
 in fact, that there are perhaps only a few Christians
 in the world that are really following “the light of the
 Lord.” Most of them are following sparks of men,
 following uninspired interpretations of the Scrip-
 tures,—devisings of men, men who scoff at the idea
 of Inspiration; they see no need of more Truth or of
 prophets, although they well know that the only Truth
 that has ever come has been through chosen servants
 of God. Even present Truth believers have not as yet
 fully awakened to this startling revelation, many of
 them are carried away with every wind of doctrine,
 much of which is created by imposters such as Korah,
 Dathan and Abiram (Num. 16:9-11) coveting Moses’
 office—usurpers of Inspiration’s Throne—taking sides,
 one for Paul and another for Apollos, as it were!
 Inspiration’s eye focusing to this day and message,
 reveals that much of this self deception is the result
 of what the Spirit describes, a double face hypocrisy,
 saying: “Also, thou son of man, the children of thy
 people still are talking against thee by the walls and
 in the doors of the houses, and speak one to another,
 every one to his brother, saying, Come, I pray you,
 and hear what is the word that cometh forth from the
 Lord. And they come unto thee as the people cometh,
 and they sit before thee as My people, and they hear
 thy words, but they will not do them: for with their
 mouth they shew much love, but their heart goeth
 after their covetousness. And, lo, thou art unto them
 as a very lovely song of one that hath a pleasant voice,
 and can play well on an instrument: for they hear thy
 words, but they do them not. And when this cometh
 to pass, (lo, it will come,) then shall they know that

Had God wanted you to be different from what you already are, He could have made you different. Had He wanted you to be like a turkey bird, He would have as easily given you a nose jewel, ear rings, and a brooch. Had He wanted you to be like a peacock, He would have given you a peacock tail and a peacock crown. Had He wanted you to have a stretched-out neck, He would have given you a giraffe neck. Had He wanted you to think as you go, He would have given you a rattler's tail. He could have made you any way He wanted to. But are you not glad that He has made you just what you are?

Do you suppose that we can convert the heathen to Christ's high and exalted way of living when we dress no better than they, especially when they know that our dress is not in harmony with our own profession? So far, it looks as though the heathen are heathenizing the church, rather than the church Christianizing them.

Why not take the advice of the all-wise God? Why let hypocrisy bring you down to the level of the wicked, the indecent, and the disrespectful—hypocrisy that leads down to the valley of indecision, of uncertainty, of calamity, of disgrace? Why should you in the name of the Lord spin devilish webs for unwary feet to be entangled in? Why should you serve your Enemy while professing to be Christ's representative?

Why wait until the Lord smites you with some curse from which you can never recover? Why not work out your welfare of life with God, the One Who is your only true Friend, your only Deliverer, the only One Who knows all your problems, the only One Who can blot out your sins?

good place to live in? Honestly, now, just what would you think? Would you give them the respect they deserve? No, I am sure you would not. Then why not dress as would the angels dress if they were in your place? If the angels should now appear, they would not be ashamed to be seen, but many a woman would be ashamed to be seen by the angels. Truth is Truth, and sense is sense; let us have them both.

Verse 26—"And her gates shall lament and mourn; and she being desolate shall sit upon the ground."

The very thing that sifts out the unconverted, because the standard of her profession is cast to the winds, her gates of gathering places, shall lament and mourn. Desolate shall sit on the ground, not on a throne. Why suffer such a loss?

Of course people will look at you, but they will not regard you as an evildoer, or as a vain or a lude person, but rather as a respectable Christian. If they hate you, it will be because your behaviour is making them ashamed. And, moreover, how else will you win them to your religion which they must have to be saved, unless you rightly represent it?

When I go out with my wife, people that have never seen me before, that have no idea who I may be, with but very little hesitancy call me "Reverend" because they take her to be a preacher's wife. That shows what the people of the world think when they see properly well-dressed women. Better to have them think that you are a preacher's wife or daughter, than to have them guessing what you could possibly be.

Why not heed the Lord's rousing cry? Do not put off heeding this urgent call until tomorrow, Brother,

There is a certain element whom even God Himself cannot convince that He has taken the reins in His Own hands. They never take orders from any but themselves. Such independent ones will continue to question and criticize everything in which they themselves have no part. So regardless of their profession, or what they think or say, they are not God's people. His real people, He declares, are able to take orders.

Even the manna coming down to earth daily could not convince the multitude that God had taken the reins in His Own hands. So it was that their carcasses fell in the desert, but the children whom they thought would never reach their goal possessed the land (Num. 14:1-3, 27-32; 26:63-65).

A certain brother said, "I hope the Lord will soon take the reins in His Own hands to deliver Israel." Even after coming to the Red Sea, the multitude did not know that God had taken the reins in His Own hands. They, too, thought everything was in Moses' hands. Though by miracle they passed through the Sea, and though they sang the song of deliverance, and understood that God's hand had delivered them, yet soon after, they forgot, and again began to accuse and condemn Moses for bringing them into the desert wastes. They bogged even at the borders of the promised land, and as a result had to spend forty years in the desert.

God Himself cannot rule over the proud, self-important, and self-sufficient. But as to His people, even children and women rule over them. Thus they are now being warned that the proud who now rule over them are causing them to err, destroying God's plan for them.

child shall behave himself proudly against the ancient, and the base against the honourable."

Since these things are now taking place, we need not be ignorant of the fact that the "great and dreadful day of the Lord" is at hand. The unruly and disrespectful shall not survive the day.

Verse 9—"When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing be thou our ruler, and let this ruin be under thy hand."

To say "come and rule over us because you have clothing," is perhaps equivalent to saying, "If you rule over us you can at least give us something to wear, and this ruin shall be under your control, you can remedy the situation."

The people's way of thinking and acting in this soon-coming time of trouble, ruin, and adversity of all kinds, clearly reveals that they are not taking God into consideration,—no, not at all. They are trusting in men and goods. They hope that someone can yet remedy the situation, can save them from ruin. Thus by their calling on men to help instead of calling on God, they are acting as if God has forsaken the earth.

Verse 7—"In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people."

The one that is called to rule, also shares the people's attitude. He declares that he is not able to heal the evil, that he, too, is poor. God, though, makes clear the cause of the trouble: Let us read

Verse 8—"For Jerusalem is ruined, and Judah is fal-

In this particular verse, therefore, God is especially addressing the daughters of the highest officials in the Denomination, the ministry, those that are at the head of the work. Accordingly, He is about to do something because the daughters of Zion are “haughty,” proud. Their pride is made manifest in the fact that they walk with stretched forth necks and wanton eyes; they are unrestained, licentious, vain. Then, too, while walking, they mince and tinkle with their feet,—they do not walk naturally, they perform, as it were, to attract public attention. As God sees them they are on the streets, not to get where they have started for, not to get their work done, but they are there to be seen. This is the way God sees the state of affairs that exists among the daughters of Zion. He sees them as ringleaders in licentiousness in the church.

Besides the concerns which we considered last week, the Lord has today this message for “the daughters of Zion.”

Verse 16—“Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet.”

Knowing now that chapter 3 presents the Lord's concerns for us today, we shall begin our study with

logical applications that can be made of these titles. Conference officials. These are the only possible and union conference officials; Zion takes in the General Conference officials; Jerusalem takes in the local and rulers of the General Conference. To repeat, Judah father land, as Inspiration does, means the under-

You remember in our previous study what the Lord has against the ancients of His people, against the mighty man, the man of war, the judge, the prophet, the prudent, the captain of fifty, the honorable, the counsellor, the cunning artificer, and the eloquent orator (verses 2, 3). They are “soothsayers,” He declares (Isa. 2:6); they “have eaten up the vineyard; the spoil of the poor is in [their] houses.” Isa. 3:14. Thus Inspiration points out that they are wickedly spending the spoil of the poor. Strong language, indeed, but it is God that says it.

Verse 17—“Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.”

Because the daughters of Zion are on the one hand at the expense of the poor making fools of themselves, and on the other hand professing to represent Heaven, the Lord will smite with a scab the crown of their heads. No, they are not getting away either with the spoil of the poor, or with their own foolish, wicked, vain fiddle-faddle.

“The Lord will discover their secret parts” if they do not now repent. They are proudly misusing their heads and their necks, their wrists and their feet. They are proud to make a display of their wares. For this reason the Lord will put on display those parts which they do not wish to have exposed. He will make them naked. He will make a public example of them.

Verses 18-23—“In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the

May their mistakes become our stepping stones to success. That where they grind the faces of the poor, may we make them happy, and may we realize that to receive one of the least of God's people, is to receive God Himself. How thankful we ought to be for this great privilege.

in contact with them. to dodge them and to keep the lady away from coming and rather than to welcome them, they are doing all pay any attention to these Heaven-sent messages,

unspotted by the world? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: ‘Can you not see how they have pretentiously covered up their defilement and rottenness of character?’ “How is the faithful city become an harlot?” My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.’”—Testimonies, Vol. 8, p. 250.

Seeing that nearly all are overcome by the Enemy of souls, we should, therefore, so much the more fear God and walk closer with Him, else we, too, fall into the Devil's kidnapping bag. We should be careful and considerate shepherds, not cruel grafters.

You will find that the Devil will fight for life and violently contest this Judgment message, and will try to convince all that these prophecies will not be fulfilled. God's true people, though, will see the importance of their fulfillment at this special time, and will gladly take what God's Word's says.

We are called to be reformers, not deformers, gatherers with God, not scatterers with Satan. Let's be what we profess to be, and thus stand faultless before the Throne of God, without guile in our mouths and eventually without sinners in our midst.

Verse 15—“What mean ye that ye beat My people to pieces, and grind the faces of the poor? saith the Lord God of hosts.”

What an awful charge for one to be taking advantage of the poor. It is too bad that our brethren have fallen down so low. And still worse it is that they do not