

Both parents and children should ever remember that God is counting on them, and that they themselves can either build or restrict

A Bad Tree Cannot Give Good Fruit

The important things of life should ever be held before the children, and always in an interesting way.—never in a way that will cause the study to become a drudgery.

Deut. 6:4-9—Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

God, we see, sets memorials for the important things of life so as to provoke inquiries. Parents should do likewise to create interest in the things they want their children to be instructed in.

saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the Ark of the Covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

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



2008 REPRINT

The Universal Publishing Association

Tel: 860 798-3672
email: upa5453@gmail.com

Vol. 2, Nos. 39, 40

Printed in the United States of America

Let us now for example go back to Noah's day. Noah lived in an exceedingly wicked world, as you know. It was so wicked that, as merciful as God is, He could no longer contain Himself while the wickedness went on. At long last He commanded Noah to build an ark, and promised that all, whether righteous or wicked, who would go into the ark would find deliverance from the awful flood. Since they did not merit such a favor, they were, therefore, offered deliverance from the flood only through "righteousness of grace"—they were to be credited with righteousness and be given life which they did not merit. Thus we see "grace" taking occasion to save sinners even back in Noah's day. And so, "where sin abounded, grace did much more abound." Rom. 5:20.

By faith, not by sight, we know that we are the sons of God, citizens of His government. And as such we submit ourselves to His rules and laws. As such we honor and revere Him as our Saviour and King.

Heb. 11:1—Now faith is the substance of things hoped for, the evidence of things not seen.

By our natural birth we are born sinners, but as born sinners we serve sin, but as born righteous we serve righteousness. Hence it is not by works, but by "grace" that we are what we are.

saved, for we all have sinned and, therefore, how can we be saved except He, through His grace, forgive us our sins and start us out anew? This is what is called a new birth, the sum of which is that we deserve no credit for coming into the household of God. The credit is His.

trim marks |

TIMELY GREETINGS

—The Only Peace of Mind—

Vol. 2 Copyright, 1949 All Rights Reserved V.T. Houteff Nos. 39, 40



RIGHTEOUSNESS BY GRACE, RIGHTEOUSNESS BY FAITH, AND RIGHTEOUSNESS OF CHRIST

THE EDUCATION OF CHRISTIAN YOUTH— WHERE AND HOW OBTAINED

Not only was Jesus' parental lineage carefully selected, but so also has been selected the lineage of every one of God's men who were entrusted with weighty responsibilities. Why, I ask you, would such precautions be taken if the parents do not bear the most important part

(from thence is the shepherd, the stone of Israel)." Gen. 49:22-24.

How do I know what was the parental lineage of Jesus?—Well, His foster father's lineage I know from the chronology which Saint Matthew gives. And His mother's lineage I know from Moses' prophecy of which I shall now read: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel)." Gen. 49:22-24.

And as careful as God was about who the foster father of Jesus should be, He was even more particular in the selection of a mother for Jesus. Thus God chose the Saviour's mother from the line of Joseph, the son of Jacob.

to Jesus, God was particular in choosing him. Even though Joseph was to be but a foster father to Joseph, who became the husband of Mary, Jesse, David, and down through the line of Abraham (a good tree), of Isaac, Jacob, Judas, Jesus. For this reason he chose the lineage of exceedingly particular about the parentage of importance and of great consequence, God was because the work of Jesus was of tremendous

following: their futures. This we see most notably in the

We are called into the election of God, says the scripture, not because of any good works of our own, but through God's grace. We are, therefore, invited to become Christians, the children of God, not because we deserve to be adopted by Him, but because of His favor toward us. Indeed, there is no other way by which we can be

Rom. 11:6—*And if by grace, then is it no more of works: otherwise grace is no more grace. But otherwise work is no more work.*

To begin the study I shall read two verses of scripture, first from Romans, then from Hebrews: placed at my hand.

There is much talk among us about "righteousness by grace" and "righteousness by faith," also about "the righteousness of Christ." But of what profit will all this talk be to us unless we do something to find out what these really are, and how to make them our own. We should therefore not fail in this, and we cannot fail if we seek the Lord wholeheartedly as we study through the concrete examples which the Spirit of Truth has

*Text of Address by V. T. Houteff,
Minister of Davidian 7th-day Adventists
Sabbath, July 31, 1948
Mt. Carmel Chapel
Waco, Texas*

RIGHTEOUSNESS BY GRACE, RIGHTEOUSNESS
BY FAITH, AND THE RIGHTEOUSNESS OF CHRIST

TEXT FOR PRAYER

Measure not God's Work With Man's Yardstick

I shall read from *Christ's Object Lessons*, page 79, paragraph one:

"The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? The old cry is repeated, 'We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not from whence he is.' As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God. 'For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.'"

This reading commands to pray for those who are considered wise, for today as in times past the so-called great leaders of religion are on the one hand sounding praises, building, as it were, monuments to God's servants of centuries before, while on the other hand trampling down God's messengers of their own day! They, too, in effect say "We know that God spoke unto Moses; as for this fellow we know not from whence He is." We should pray that they realize their mistake of measuring the work of God by the yardstick of man. And pray, too, that we ourselves not fall unto such a practice.

in the life of the children?

It must now be remembered, then, that though the child obtains his properly rounded education in three schools—the home, the church school, and the public school, his most important school is the home, for the child is largely what the home makes him.

The Results

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

"Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out."---Deut. 28:1-6.

It would do your soul good if you read at home about the parents' duty as set forth in *Counsels To Teachers*, pp. 158, 159; *Testimonies For The Church*, Vol. 3, pp. 143, 144; and the children's duty in Exodus 20:12; 2 Cor. 6:14-18; 1 Cor. 6:15-20.

be to consume thine eyes, and to grieve thine
 thine house for ever. And the man of thine,
 whom I shall not cut off from Mine altar, shall
 Israel: and there shall not be an old man in
 tation, in all the wealth which God shall give
 house. And thou shalt see an enemy in My habi-
 that there shall no be an old man in thine,
 off thine arm, and the arm of thy father's house,
 esteemed. Behold, the days come, that I will cut
 honour, and they that despise Me shall be lightly
 it far from Me; for them that honour Me I will
 before Me for ever: but now the Lord saith, Be
 house, and the house of thy father, should walk
 God of Israel saith, I said indeed that thy
 ferings of Israel My people? Wherefore the Lord
 yourselves fat with the chiefest of all the of-
 tation; and honourest thy sons above Me, to make
 Mine offering, which I have commanded in My habi-
 el? Wherefore kick ye at My sacrifice and at
 offerings made by fire of the children of Isra-
 did I give unto the house of thy father all the
 burn incense, to wear an ephod before Me? and
 to be My priest, to offer upon Mine altar, to
 did I choose him out of all the tribes of Israel
 when they were in Egypt in Pharaoh's house? And
 I plainly appear unto the house of thy father,
 Eli, and said unto him, Thus saith the Lord, Did
 I Sam. 2:27-35—And there came a man of God unto

his neglect.

home, although time and again he was warned about
 He, as did Lot, made a complete failure of his
 that of Eli's, the ancient priest of Israel.

May I now speak to you of another bad home,
 the would have spared both Sodom and Gomorrah from
 ten souls out of that vast population of Sodom,
 had Lot led into Truth and righteousness even

God's System Of Education

We have now seen the results both of good
 home schools and of bad home schools, but we
 shall be most helped by looking into the system
 of education which Inspiration recommended, and
 by making it our system for teaching the young.
 It is this:

Exod. 12:22-27—*And ye shall take a bunch of hys-
 sop, and dip it in the blood that is in the bas-
 son, and strike the lintel and the two side posts
 with the blood that is in the bason; and none of
 you shall go out at the door of his house until
 the morning. For the Lord will pass through to
 smite the Egyptians; and when He seeth the blood
 upon the lintel, and on the two side posts, the
 Lord will pass over the door, and will not suffer
 the destroyer to come in unto your houses to
 smite you. And ye shall observe this thing for
 an ordinance to thee and to thy sons for ever.
 And it shall come to pass, when ye be come to
 the land which the Lord will give you, according
 as He hath promised, that ye shall keep this ser-
 vice. And it shall come to pass, when your chil-
 dren shall say unto you, What mean ye by this
 service? That ye shall say, It is the sacrifice
 of the Lord's Passover, Who passed over the
 houses of the children of Israel in Egypt, when
 He smote the Egyptians, and delivered our houses.
 And the people bowd the head and worshipped.*

Josh. 4:5-7—*And Joshua said unto them, Pass
 over before the Ark of the Lord your God into the
 midst of Jordan, and take you up every man of
 you a stone upon his shoulder, according unto the
 number of the tribes of the children of Israel:
 that this may be a sign among you, that when
 your children ask their fathers in time to come,*

which we are forgiven if we do not continue
 mishap, or through short-sightedness, sins of
 were to sin no more save through mistake,
 Christian church henceforth to remain free, and
 availed themselves of the "grace," came into the
 through the death of the Son of God. Those who
 they were again given "grace"—a second chance—
 being by the law, condemned to eternal death,
 faith," the Jews again fell from "grace"; and
 Having failed to attain "righteousness by
 the law imposes.

"grace" has made you free from the penalty which
 under "grace" you are not under the law, for
 what it ought to be. Consequently, if you are
 us free—gives us another chance to make life
 To repeat: "Grace" pardons our sins and sets

righteousness of Christ."
 through behaving, and it is crowned with "the
 "righteousness through faith" is righteousness
 grace" is righteousness through pardon, while
 of the matter is this: "Righteousness through
 come sin; but "faith" keeps him free. The sum-
 to speak, and gives him another chance to over-
 pardons the sinner, lets him out of prison, so
 eous is a law-keeper. "Grace," therefore,
 consequently, is a law-breaker, and the right-
 from the condemnation of the law. The sinner,
 Only by "grace," therefore, can he be set free.
 sinner, man is by the law condemned to death.
 knowledge of sin." Rom. 3:20. Being already a
 by the deeds of the law there shall no flesh be
 justified in His sight: for by the law is the
 demens sin and upholds righteousness. "Therefore
 The law, moreover, does not save. It con-
 of Christ," are what earn eternal life.
 "Grace" plus "faith," plus "the righteousness

In Abraham's time, too, only about 400 years
 after the flood the world had sunk deep in idol
 worship, and God commanded Abraham to get out of
 his father's house, out of his idolatrous coun-
 try, and to go to another land, a land that was
 to be for his own and for God's people only.
 And as any, good or bad, who joined Abraham and
 his God were as freely permitted to enter into
 the Promised Land as were the antediluvians
 permitted to enter the ark, they too, there-
 fore, were given "righteousness by grace";
 that is, they were privileged to take their
 stand for God with Abraham, and to share the
 blessings, but not because of any good works of
 theirs. Having endured to the end, Abraham,
 whose faith failed not, became the father of all
 who through "righteousness by grace" attain
 "righteousness by faith." Hence you see that
 "righteousness by grace" starts us out into
 "righteousness by faith," the reward of which
 is, "the righteousness of Christ."

Later in history came the time that whoso-
 ever, good and bad alike, joined the Exodus out
 of Egypt, found deliverance from Pharaoh's task-
 masters and from his pursuing army. This deliv-
 erance they obtained not because they deserved
 deliverance, but because of the "grace" of
 God toward them. (See Ezekiel 20:1-8.) Thus
 "they all . . . were under the cloud, and all
 passed through the sea; and were all baptized
 unto Moses in the cloud and in the sea; and did
 all eat the same spiritual meat; and did all
 drink the same spiritual drink: for they drank
 of that spiritual Rock that followed them: and
 that Rock was Christ." 1 Cor. 10:1-4. Yes,
 through "righteousness by grace" none were
 excluded from participating in the blessings
 then offered.

7. Vol. 2, No. 39
you note, is not the final touch of salvation. faith, but the unjust by grace. "Grace," Heb. 10:38. The just, you see, live by back, My soul shall have no pleasure in him." shall live by faith: but if any man draw life. "Now," says Inspiration, "the just of Christ's righteousness" and of eternal eousness that actually receives the reward "righteousness by faith," the only right-ness by grace" been invited to come into law of God, have always through "righteous-And so the unjust, the violators of the

of the "righteousness by faith."
eousness by grace," privileged to partake of their own, but through this gift of "right- Apostles themselves were not for any good deed only the life of the Son of God can give. The to the greatest gift of "grace," the grace which were both Jew and Gentile, they were all invited were laid. And hence, as mean and as wicked as the Saviour upon whom the iniquities of us all He gave the gift of His only Son, Jesus Christ, offering another chance of "grace." This time one member of the nation He could do it only by Thus it was that if God was then to save any cessors.

became seven times worse than their prede- eousness by faith," they fell from "grace" and little while. Rather than continue in "right- enjoyed revival and reformation, but only for a tunity to return to their homeland where they- righteousness by grace, God gave them the oppor- decades, having once again extended to them mother clings to her children, and after seven God nevertheless clung to His people as a carried away.

Having been given "righteousness by grace" sufficient to cross the sea, and having come into the desert, they were then given the finest chance to exercise "righteousness by faith." But only those who did exercise "righteousness by faith" lived on and entered the Promised Land. Those, though, who made no more use of "faith" in the desert than they did in Egypt perished in the wilderness.

Finally, came the time for the faithful to possess the land. And so it was that only those whose "righteousness by faith" sustained them, crossed the River Jordan. None others did. And for our benefit the Apostle has left this counsel: "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." Heb. 4:1, 2.

So far in our study we have seen that God is impartial, that He has endeavored to save all peoples at all times in the same way as He is endeavoring to save us; that He is not experimenting with Himself—not saving us one way and others another way.

The kingdom was at last set up in the Promised Land and the people were left to continue in "righteousness by faith." But as in times past "faith" again waned, and the nation became unbearably wicked,—so wicked that God could no longer tolerate it to be called by His name while living in His land. Forthwith both the temple and the palace—the spiritual and the physical—were leveled to the ground, and the people were

34.
Besides, since the church schools are largely a family affair, to a great extent ordered by the parents themselves, these schools already can take the place of the home school. church school or the public school, neither one fail to do. And let me tell you that be it the hood—to do that which the parents themselves school to assume the responsibilities of parent- In the fact that the parents expect the parochial does not lie with the church school itself, but education in the church school. Indeed, the fault enter a public school but obtain their entire are so very particular that their children not more often than not in homes where the parents and, strange as it seems, this catastrophe occurs no training, than were wrecked in the days of Eli? wrecked today as a result of bad home training, or for our ensamples? Why, then, are more homes Are not these things written for our learning,

suits which he had been warned about. nothing about it, and therefore suffered the re- of age if he thus continued on. But Eli did his entire posterity, would die in the flower- table results of his laxness; that his household, after God. He was even forewarned of the inevi- his carelessness in not commanding his household These verses reveal that Eli was reprovod for

before Mine anointed for ever.
I will build him a sure house; and he shall walk that which is in Mine heart and in My mind: and a faithful priest, that shall do according to shall die both of them. And I will raise Me up sons, on Hophni and Phinehas; in one day they be a sign unto thee, that shall come upon thy two die in the flower of their age. And this shall heart: and all the increase of thine house shall

have proved a miserable failure! If you doubt this alarming statement, then poll your church membership, and to your surprise you will find that the majority of them are the product of the public school, and that the majority of the church school graduates are out in the world. After hearing these remarks, a sister polled her church and found that 70% were educated in the public school; 27% in both public and church school; and 3% in the church school only!

This is not all: You will find that the church members who are half converted, or not converted, are usually, if not altogether, the product of the church school. Still further, you will find that the greatest champions against timely Truth, against "meat in due season," and the promulgators of abominations in the church, are generally the product of the church school!

My experience for years in the gospel work has proved to me that what I am saying is true. Do not misunderstand me; I am not accusing anyone. I am only trying to help each of you for your own good to awake to the situation, and to take heed to the Word of God. Soon the authorities may begin to jail the parents, too, upon the arrest and misdemeanor of the children, if the homes continue to carry on as they now do.

A noted writer and authority on social relations and problems, Leon J. Saul, has this to say in his book entitled, *Emotional Maturity*: "There are no problem children, only problem parents and problem environments."

And if I now become your enemy because I tell you the truth, then will you not yourself confirm these things?

In these two youth we see two opposing aims in life—one was given to sports, the other to religion. Isaac was well aware of this, but since he loved Esau more than he did Jacob, and since Esau was the eldest son, he saw no reason

On the other hand, Esau was interested only in temporal things, and sacrificed his heirship to the throne for the sake of sports and ungoverned appetite. Rather than become skilled in his religious duties, he became skilled in hunting. Consequently the heirship to the patriarchal throne meant no more to him than the price of a bowl of pottage.

Jacob was a helping hand to his mother, and thereby learned how to prepare food that was both attractive and tasty. Thus was he able to make a bowl of pottage which sold higher than any other dish ever sold. Besides learning the culinary art, he was intensely interested in religion, and fitted himself to sit on the patriarchal throne.

We shall now go further and look for an example in Isaac's own home to see what kind of parent and teacher he was. Esau and Jacob were twin sons, you know, and both of them were raised in his home. If you read between the lines in this familiar Bible story, you will find two teachers and two sets of students in Isaac's home: Isaac loved Esau, and Rebecca loved Jacob.

He was for his best interests, he resolved that it would be better to die than to disobey either God or his father.

judgment and religion. He was submissive to his God, and full of faith. Knowing that God's way was for his best interests, he resolved that it would be better to die than to disobey either God or his father.

it was that Baby Moses was Providentially returned to his own mother for care, and all home expenses were paid from the king's treasure!

Evidently after witnessing all these miracles, the mother knew positively that Moses was to be the deliverer. And the home training which he was given during those twelve years with his mother, Moses never forgot even amidst the rank and file of the world's greatest royal throne of his day.

Indeed, the training one receives in the home, you see, is the foundation of his entire future.

Examples of Bad Homes

In vivid contrast to these good homes, I shall call your attention to one or two bad home schools, and the results of them.

First I am thinking of Lot's home. O, yes, I know that Lot was a great figure in Sodom, but no one would hear his plea the night Sodom was to be reduced to smoke and ashes for the winds to carry away and for the Dead Sea to lodge over. No, not even his own children who were comfortably situated in their respective homes would listen to him. Only two of his daughters escaped the great conflagration, simply because the angels snatched them out as brands from the fire.

What a failure was Lot's home! What a great loss! Two causes underlay all that came upon him: first, because he pitched his tent toward Sodom; and second because he neglected to bring up his household in the fear of God. Moreover,

Verses 7, 8—Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

Ezekiel was to lie down on his right side, not only for the iniquity of the house of Israel, but also for the iniquity of the house of Judah and thus bear their iniquity, too, for forty years. And so both houses (the whole of Christendom), are given the same chance, the same opportunity. The one comes first in time, and the other last. Three hundred ninety years of "grace" are given to the former, and 40 years to the latter, a total of 430 years. During this period of time they are to triumph over sin, and at last to attain "righteousness by faith," and to be rewarded with "the righteousness of Christ." The exact year in which this period of 430 years begins, we shall see as we continue our study.

Verses 6, 7—And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

Ezekiel then bears their sins no longer. Then is the time in which they must hold fast to "righteousness of faith" if they are to be rewarded with "Christ's righteousness" and with eternal life.

therein.

"My little children," says Inspiration, "these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for our's only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him." 1 John 2:1-5.

The Christian church, though, did not long continue in "grace," but it, too, in time fell even lower than the Jewish church. Necessarily something had to be done for her also if any of her members were to be made free, and if God was still to have a church on earth. Unquestionably, this "something" was none other than the Protestant Reformation. But since we all know that the Reformation has not yet accomplished its Divinely appointed purpose, has not reached the accord and faith which the Church enjoyed on the day of Pentecost, it is obvious that another attempt of revival and reformation is an absolute necessity. But to know all this for a certainty, we must turn to "the more sure word of prophecy," to the prophet Ezekiel.

Ezek. 4:1, 2—Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem: and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.

The lessons that are taught in this chapter are these: First it is pointed out that the period of "righteousness by grace" is now in the past; that we have now come to the time in which our safety lies only in practicing "righteousness where the objectionable part comes in, for inspiration points out that these were baked on "dung" instead of on wood, emphatically denoting that these truths were defiled by men while being prepared for the flock. And what else could the preparation be but the private additions, omissions, perversions, and misapplications by uninspired men who preach from the pulpits on these subjects, and who write the so-called pure Bible truths and hand them to the people?

As the barley cake that smote and ruined the Midianite tent did forecast Divine aid for Gideon's victory over the Midianites, so the cereals eaten as barley cakes do signify that the truths accepted were as of the Spirit, as of Divine origin. In the preparation of them, though, is where the objectionable part comes in, for inspiration points out that these were baked on "dung" instead of on wood, emphatically denoting that these truths were defiled by men while being prepared for the flock. And what else could the preparation be but the private additions, omissions, perversions, and misapplications by uninspired men who preach from the pulpits on these subjects, and who write the so-called pure Bible truths and hand them to the people?

Plainly, the house of Judah, since 1890 stands in the same need as the house of Israel stood after 1890. They all now need the message of today if they expect to have a home in the Kingdom of God. Moreover, it is plain to see that what the house of Judah failed to accomplish after 1890 we must now accomplish against greater odds and in less time.

The lessons that are taught in this chapter are these: First it is pointed out that the period of "righteousness by grace" is now in the past; that we have now come to the time in which our safety lies only in practicing "righteousness where the objectionable part comes in, for inspiration points out that these were baked on "dung" instead of on wood, emphatically denoting that these truths were defiled by men while being prepared for the flock. And what else could the preparation be but the private additions, omissions, perversions, and misapplications by uninspired men who preach from the pulpits on these subjects, and who write the so-called pure Bible truths and hand them to the people?

Heavenly guests Who reaffirmed the promise of an heir. And his accommodating act of showing them the way to the city by walking some distance with them, caused the angels to confide to him their sad mission concerning Sodom. No home, therefore, should be "forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13:2.

In the verses which we read a moment ago, we are told that Abraham was to become a great and mighty nation because he would command his children and his household after God, to keep the way of the Lord, to do "justice and judgment." God recognized that Abraham's home was to be a model home school, and thus this Patriarch of the Ages became a "friend of God," and the "father of the faithful." God, you see, honors parents who run their homes right, who command their households after Him.

Shall we now examine to see to what extent Abraham's was a model home school?—His son, Isaac, you know, was only about seventeen years of age when the word of the Lord came to Abraham that he should sacrifice his only son. The father faithfully obeyed the command, and took Isaac on that trying historical as well as educational journey. Not until the very last minute was he told that he was to be the sacrificial victim. But did he become upset or did he resist when told of it?—No, indeed. On the contrary, he did all that he could to comfort his father, and willingly and cheerfully laid himself upon the altar!

What does all this mean?—It means that Isaac had received a perfect training in his home, and so he respected both the father's

God, of course, is not holding this against itself did unfold it. and that no one discovered it before inspiration part is that inspiration foresaw it so long ago, not all be pure Bible truth. The only surprising all directions, one contradicting the other, can-knows that the winds of doctrine blowing from There is no mystery in this, for everybody

As the barley cake that smote and ruined the Midianite tent did forecast Divine aid for Gideon's victory over the Midianites, so the cereals eaten as barley cakes do signify that the truths accepted were as of the Spirit, as of Divine origin. In the preparation of them, though, is where the objectionable part comes in, for inspiration points out that these were baked on "dung" instead of on wood, emphatically denoting that these truths were defiled by men while being prepared for the flock. And what else could the preparation be but the private additions, omissions, perversions, and misapplications by uninspired men who preach from the pulpits on these subjects, and who write the so-called pure Bible truths and hand them to the people?

As the barley cake that smote and ruined the Midianite tent did forecast Divine aid for Gideon's victory over the Midianites, so the cereals eaten as barley cakes do signify that the truths accepted were as of the Spirit, as of Divine origin. In the preparation of them, though, is where the objectionable part comes in, for inspiration points out that these were baked on "dung" instead of on wood, emphatically denoting that these truths were defiled by men while being prepared for the flock. And what else could the preparation be but the private additions, omissions, perversions, and misapplications by uninspired men who preach from the pulpits on these subjects, and who write the so-called pure Bible truths and hand them to the people?

The uncovering of Ezekiel's arm, of course, means that the might of the Reformation shall be seen, and the sins of Jerusalem shall be laid open—shall be prophesied against.

Moreover, the things spoken of here are sure to take place, for Ezekiel is bound down so that he cannot turn over and change the symbolization. He cannot get up at will, until he has accomplished God's command, until he has ended the days of his siege. Then in the end of this time he is to arise and from then on let everyone bear his own iniquity. Ezekiel, therefore, while lying down is symbolizing conditions during the Reformation from Luther's time down to the end of the 430 years. Then Ezekiel arises and is made the watchman: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at My mouth, and give them warning from Me." And since this prophecy is now unfolded for the first time, Ezekiel, obviously, is especially figurative of this final effort of revival and reformation, of the effort after Ezekiel is through lying down and while he is up and active. Consequently, the same effort which Luther put forth in the sixteenth century is to be carried out in a greater way now in the twentieth century, for such is the prophet's charge.

The difference between the Reformation during the 430 years and the one after, is this: During the 430 years "grace" lingered, whereas after this period of time has run out, and while Ezekiel is up, those who fail to attain to "righteousness by faith" will themselves have to pay the price of their sins. No longer are their sins laid upon Ezekiel, and no longer is Ezekiel lying down and inactive; no longer are

dom knows that this has been the case. that pertains to the subject,—and all Christen- be given sparingly, by weight,—not everything. Moreover, these truths, says Inspiration, were to be unfolded. means that a seventh truth is to be unfolded. doctrines, the truth that they are only six, whole is built. However, be they these or other the main doctrines upon which Protestantism as a the fact that these six doctrines (cereals) are one can hardly raise any honest argument against ing one, over the demoniations here named, but One may raise an argument, though only a los-

branched from these six denominations. tions, omissions, and deductions, have obviously Adventists. (All other sects with their addi- Seventh-day Sabbath that made the Seventh-day cleansing of the sanctuary along with the First-day Adventist; (6) the doctrine of the of the second Advent of Christ that made the made the Baptist denomination; (5) the doctrine denomination; (4) the doctrine of baptism that (3) the doctrine of grace that made the Methodist Spirit that made the Presbyterian denomination; Lutheran denomination; (2) the doctrine of the (1) The doctrine of faith that made the

trines which the reformers brought in: completeness. They are consequently the doc- seven, not six, is the Biblical denotation of also denote incompleteness of Truth, for number ed to the flock during the 390 year period, but- only denote six kinds of truths, doctrines, hand- during the 390 years. Six kinds of cereals not food, the food with which the flock has been fed number, and are of course symbolical of spiritual The cereals mentioned in verse 9 are six in

they to be excused upon the ground of ignorance after the warning has been sounded in their ears, for Ezekiel is plainly told:

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the Word at My mouth, and give them warning from Me. 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. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. Ezek. 3:17-21.

Verses 9-11—*Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.*

to say nothing of his poor chances in the society of the ladder in the society of earth, Yes, I say, only by a miracle can he climb the church. the church. citizen of the nation, and a respected member in up in such a home become a decent, law-abiding the child. Only by a miracle can a child brought sized, careless home can never meet the needs of we can quickly see why a broken or an unorgan- tant role in shaping the child's life. From this The home school, therefore, plays the most impor- the home, but also spends most of his time there. Moreover, the child not only begins life in lays the foundation for all phases of education.

school, besides teaching him moral behaviour, get along in society. The church school teaches ly important duty to perform for the child's wel- Each of these schools has its own particular- and the public school.

different schools: the home, the church school, and the secular. These are obtained in three, youth is in three phases: the moral, the sacred, The well-rounded education of Christian

*Text of Address by V. T. Houteff,
Minister of Davidian 7th-day Adventists
Sabbath, November 13, 1948
Mt. Carmel Chapel
Waco, Texas*

WHERE AND HOW OBTAINED

—THE EDUCATION OF CHRISTIAN YOUTH—

Let me illustrate the work of the home: The farmer casts the seed into the earth, and proper conditions make it sprout and shoot its little blade through the soil. To begin with, though, the tiny plant feeds on the pulp of the seed while piercing its delicate blade upward and sinking its tiny roots downward. Thus while within the shell (the home) is the little plant (the child) enabled to begin to shift for itself in getting food from the soil and sunshine from the air to maintain life. This very same principle works within the home: The child while at home must be gradually at first and then fully put on its own by the parents. If the parents fail to carry out this duty to their child, then the child does not stand the fair chance in life which the Creator has ordained that he should have.

Examples Of Good Homes

At this point I shall read to you something about successful home schools:

Gen. 18:16-19—*And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him.*

It was Abraham's hospitality that brought such a great blessing to his home—the three Heavenly guests Who reaffirmed the promise of an heir. And his accommodating act of showing Vol. 2, No. 40 27.

Here we see that history repeats itself: Ancient Israel's giving ear to the evil report which the ten spies brought caused them to lose reward of "the righteousness of Christ." "Righteousness by faith," and thus read the they might have opportunity now to enter into chance through "righteousness by grace" so that Ezekiel during those 40 years,—gave them a therefore, laid their iniquity upon the prophet we are now feasting on! God in His mercy, again began to unfold years later, the Truth that "righteousness of Christ," the very Truth that truth of "righteousness by faith" and the rejected the message that was to unfold the years?—Just this: The denomination then wholly happened then to mark the beginning of the 40 from 1930, which takes us back to 1890. What gan. To find this date we subtract 40 years years ended, the time the 40 years of grace be- in 1930, we had better now find out when the 390 Since we have seen that the 430 years ended

God reigneth!" Isa. 52:1, 7. publisheth salvation; that saith unto Zion, Thy that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that beautiful upon the mountains are the feet of him thee the uncircumcised and the unclean. . . . How for henceforth there shall no more come into beautiful garments, O Jerusalem, the holy city: awake; put on thy strength, O Zion; put on thy cleansing the prophet Isaiah wrote: "Awake, chance! Looking forward to the people of this therefore, is the last message, their final other opportunity for the Laodiceans, the house there is to be no other chance, you see, no according to this fresh unfolded prophecy

spired, pure and unadulterated Truth (not baked upon dung), not by weight and not by measure either,—the truths which we have been feasting on from this series of studies and which the Association has so freely and faithfully published in the Timely Greetings and other publications, and has scattered world-wide as leaves of Autumn—a phenomenon which the Church has never before seen! And when I say as the leaves of Autumn, I really mean just that, for these leaves—yes, millions of them—are dropped everywhere among the Laodiceans unsparingly, without price, and without obligation.

This message, as some of you already know, began to unfold in 1930. Hence, if we subtract 430 years from 1930, we are taken back to 1500, the time Martin Luther's call came, the time he began to study the Bible, the time he started to prepare for the work of the Reformation. This message was, therefore, by God Himself planned and timed back in Ezekiel's time, all for your good and mine! How thoughtful God is! And how unworthy we are.

As the 430-year period during which our sins were laid upon Ezekiel, is behind us, we ourselves, not Ezekiel, are henceforth to be responsible for our sins if we now fail to give heed to the message of the hour and to attain to "righteousness by faith." How important, then, that we not neglect our opportunity now to accept what God sends, and to attain to "righteousness by faith" in order that we be rewarded with "the righteousness of Christ." Thus only can we expect to escape the slaughter weapons of the angels and to live and reign with Christ during the thousand years.

"There is yet much precious truth to be revealed to the people in this time of peril and darkness, but it is Satan's determined purpose to prevent the light of truth from shining into

Id., p. 28. the messages of heaven have not reached them."— were left in partial darkness, and that is why suing this very course that the popular churches know that it cannot be truth.' It was from pur- listen to the message of this messenger; for I from my position, whatever may come. I will not have set my stakes, and I will not be moved away is truth. I am satisfied with my position. I once and self-confidence, and say: 'I know what from an investigation of its claims. No one can Lord to His people, no one may excuse himself one has a right to shut away the light from the Whatever may be his position of authority, no He shall send, and so quench the Spirit of God. the people in the messages of enlightenment that what shall or what shall not be brought before word of God, and let no one presume to dictate "Precious light is to shine forth from the

Work, p. 29. points of truth."—*Counsels on Sabbath School* acknowledge that you have received light on some better lest you may have to humble yourselves and un- hear, hardening your heart in ignorance and un- lest you may see, closing your ears lest you may continual warfare in the dark, closing your eyes There is no virtue or manliness in keeping up a not be shaken by coming in contact with error. duce your strong reasons; for your position will on the subject cannot be controverted, then pro- for their foundation, if the position you hold

the hearts of men. If we would have the light that has been provided for us, we should show our desire for it by diligently searching the word of God. Precious truths that have long been in obscurity are to be revealed in a light that will make manifest their sacred worth; for God will glorify His word, that it may appear in a light in which we have never before beheld it. But those who profess to love the truth must put to the stretch their powers, that they may comprehend the deep things of the word, that God may be glorified and His people may be blessed and enlightened. With humble hearts, subdued by the grace of God, you should come to the task of searching the Scriptures, prepared to accept every ray of divine light, and to walk in the way of holiness."—*Id.*, p. 25.

Moreover, you never see the whole world at a glance. You only see a part of it at a time. Likewise you cannot expect to see the whole Truth all at once, but only a little at a time. Cling to that little, and as you continue in prayer and study, it will all become as clear as the sun and you will begin to comprehend the subject in its entirety.

Brother, Sister, no longer pass up your opportunity. Act now and make peace with God. Flee now from the abominations, and take your stand at God's right hand if you wish His blessing and life forevermore. "Today if ye will hear His voice, harden not your hearts." Heb. 4:7. Realize that God Himself is speaking to you, that these are not mortal words, not myths, that this is a message which has remained sealed through the centuries, and which is now unsealed and brought to you as fresh as lilies covered with summer's dew.