

Though the subject matter of this tract could have been greatly enlarged, it has, for the sake of brevity, been thus compacted, carrying only the key points un-

(all italics ours)

O, Brethren, what excuse will you have if you refuse to hearken to this entreaty also? Will it vindicate your wisdom and save your soul if you find yourselves on the wrong side? If so, surely then you will want to make the most of it. But if not, then do make haste to get on the right side, even though it humble you to the dust to come to the Light. May you not say again: "He has taken the Testimonies out of their setting." May you cease trying to obstruct the way, that the message reach not the people, since you are warned: "Let no one presume to dictate what shall or what shall not be brought before the people in the messages of enlightenment that He shall send, and so quench the Spirit of God."

heaven have not reached them."—*Id.*, p. 65.

Will you not, therefore, Brother, Sister, cease to copy the mistakes of others? Will you not profit by them? If you will, you are duty-bound to use your own mind in reaching for salvation, lest you fail to understand the saving truth in the momentous expose, the

... if a message comes that you do not understand, take pains that you may hear the reasons the messenger may give, comparing scripture with scripture, that you may know whether or not it is sustained by the word of God.—*Testimonies on Sabbath-School Work*, p. 65.

Throughout the ages, all who have put their trust in the so-called wise men, and foremost Christians of the day, all reputedly godly men, have by these very ones been bereft of the crown of eternal life, as were the Jewish laity in the days of Christ because of their failing to assume full responsibility for their own salvation. Presumptuously trusting in the wisdom of their so-called "great men," they declined to believe in Christ's words "O Father, Lord of heaven and earth, . . . Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25. "Where is the wise? where is the scribe? . . . hath not God made foolish the wisdom of this world?" I Cor 1:20.

is inevitable that when the unfolding did come, they would treat it in like manner, and consequently toss away their salvation!

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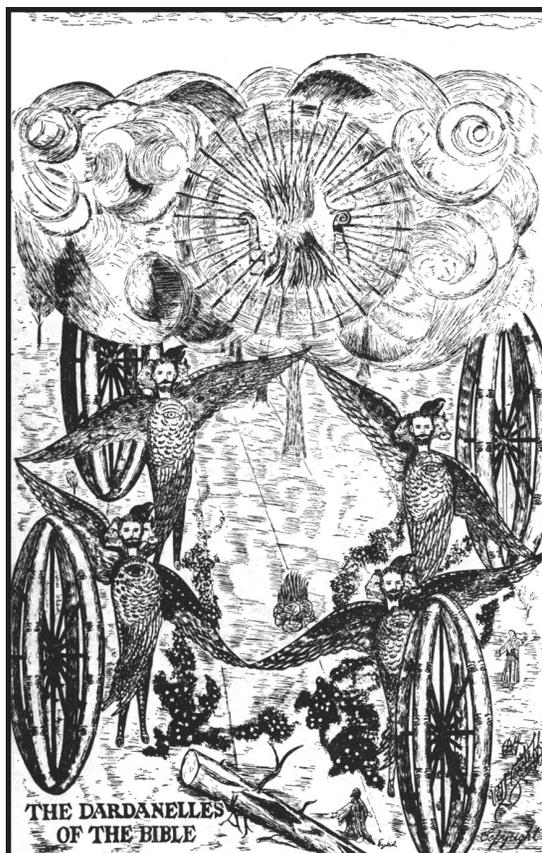
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Pre-“Eleventh Hour” Extra
Mystery Of Mysteries Exposed!



All these, in variously acting on the part which provoked the condemnation written against the Laodiceans, thereby fulfilling the prophecy which they ought not to fulfill, are preparing themselves to be spued out (Rev. 3:14-18). And if they continue in their self-satisfied attitude that they have all the truth, and so have need of nothing more, they will spurn every new claimant to truth and toss the message into the discarded channel. Certainly, then, were this tract not the unfolding of prophecy, the fact

Like-wise he who is satisfied with his present attainments in the Word of God, says in effect: "I am rich, and increased with goods, and have need of nothing."

Similarly, one who allows prejudice to bar him from a candid investigation of anything new, coming in the name of the Lord, is unwittingly an infidel.

One who entrusts to another the investigation of a message from the Lord, is making flesh his arm, and thus is foolishly acting as without a mind of his own. And "the mind that depends upon the judgment of others is certain, sooner or later, to be misled."—*Education*, p. 231.

**Personally Watching for Every
Ray of Light.
PREFACE**

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V. T. HOUTEFF

In the interest of reaching every truth-seeking mind that desires to escape the path that leads to destruction of both body and soul, this tract will be distributed free of charge as long as the issue lasts.

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The Present Truth series of publications reveal that "the days are at hand, and the effect of every vision" Ezek. 12:23); that is, the prophetic visions which appeared to be full of mysteries, are now become plain facts. Thirteen tracts, to date approximating 900 pages, will be sent free of charge to any one requesting them. Address all orders to The Universal Publishing Association to the address on the inside of the front cover page. ". . . The Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come." John 16:13.

Free Literature.

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This fatal mistake was repeated during the Reformation, also in the preaching of the First, Second, and Third Angels' messages. Thus each one who accepted the advancing truth and became a member of the Seventh-day Adventist denomination, did so only by making his own investigation and decision independently of prescription and decision independently of prescription or scribe or pharisee. And if that method of investigation was the only sane and safe one then, it is just as certainly so now when we understand God's Word better than when we first believed! And though for your following obediently in the way God commands, the unfatigable watchmen of today "cast you out," and remove your name from the church books, you should rejoice (Isa. 66:5; Luke 6:22-23), and gladly endure the trial of your faith, knowing that it "worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17); that, indeed, your accepting the truth and obeying it is the only thing that will forever insure your membership with the redeemed, in the church eternal, and that the only book that is worth-while

"Woe unto you, lawyers! therefore said Christ, "for ye have taken away the key of knowledge: ye entered in ye him- and them that were entering in ye hindered." Luke 11:52.

perished along with their victims under the condemnation of the laws which were to save them.

"But beware of rejecting that which is truth. The great danger with our people has been that of depending upon men, and making flesh their arm."—*Testimonies to Ministers*, p. 106.

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62:1.

O my ministering brethren, though you have hardened your hearts against the message and have steadfastly refused to "hearken" to it, yet God is still pleading with you to surrender before it is too late. Thus this

Second Appeal and Prayer.

Though you have unrighteously ignored the Lord's written appeal placed in your hands at the General Conference convention in 1930, and have obdurately turned your eyes and your steps away from the additional light of the "Three Angels' Messages," yet even more unrighteously you broadcasted (before the meeting with us by the "Conference investigating committee," on February 19, 1934, at Los Angeles, California) throughout the denomination the false report that you had given us a hearing. But despite this misrepresentation, God still loves you, and we still love you, and He will forgive you and hold nothing against you if you will penitently ask Him to.

As the prophet was looking toward the north, he saw a "great cloud" coming like

*The Object of the Lord's Coming
In His Throne.*

In the clear light of these facts, chapter nine is seen to hold the climactic scene of the vision. Describing the awful work which the Lord is to do when, with the cherubim, He visits the earth, it shows the fearsome consequences to those who reject its message: its blessings missed, the kingdom lost! Tragical, frightful experience, it shall be the fate of all who refuse now to awake and to know about it, but who choose rather to remain in ignorance of its truth, and of

Plainly, therefore, the vision was prophetic in Ezekiel's time, and has been prophetic ever since. And if it is ever to be fulfilled, and not remain a useless and unprofitable writing,—a thing which God never creates,—then its mystery must, of course, now be unveiled, and its action executed in the near future.

And finally as no slaughter such as the one described in Ezekiel 9 has ever occurred, its fulfillment is obviously yet to be explained.

learn from St. Jerome (*Ep. ad Paulin.*) they suffered none to read it before they were thirty years old." *Donay* Version, footnote to Ezekiel 1:5. And having seen no light in this scripture until the present time, the Christian church has made little or no attempt to explain it.

In determining the location of the throne of Revelation 4, and the one of Revelation 22, we note to begin with that the latter, the one from which the "river . . . of life" proceeds, is, says the Revelator, "the throne of God and of the Lamb"—that upon which Christ sat at the right hand of God after His resurrection. The former, the one having the sea of glass before it, is (also according to John's view) in the most holy apartment of the heavenly sanctuary, for John saw before it "seven lamps of fire" (Rev. 4:5) — a sanctuary fixture. "As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there 'seven lamps of fire burning before the throne.'"—*The Great Controversy*, p. 414.

Then, concerning the Father and the Son's moving from the throne of God and of the Lamb—the one where the river of life is—to the throne where the sea of glass is, we read: "I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, . . . Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat."—*Early Writings*, p. 55.

Recording the same event as he saw it, Daniel says: "I beheld till the thrones were cast down, and the Ancient of days

The Jewish nation, moreover, up to the time of Christ, had no light on this proph-
 ety, and it appeared to them as too compli-
 cated to understand, and even unsafe for
 an ordinary mind to read. "All this chap-
 ter appeared so obscure, and full of mys-
 teries, to the ancient Hebrews, that, as we

Since at the time of the vision, the house
 of Judah, the two-tribe kingdom, was in
 captivity in the land of the Chaldeans, and
 the house of Israel, the ten-tribe kingdom,
 was in dispersion among the nations
 which it had been carried away and scat-
 tered some years before (2 Kings 17:6),
 there was no possibility of Ezekiel's deliv-
 ering the message to them. And as it is to
 both the house of *Israel* and the house of
Judah (Ezek. 9:9)—the twelve tribes,—
 consequently it was prophetic in Ezekiel's
 time.

According to Ezekiel 2:3; 3:1, 4, 5, 7,
 the prophet was to bear his message to the
 whole "house of Israel" (the term "house
 of Israel," denoting either all twelve tribes
 or only the ten tribes as the case might be).
 Yet he did not understand the meaning of
 the vision. Had he, he would have ex-
 plained it, rather than declaring: "I came
 to them of the captivity at Telabib, that
 dwell by the river of Chebar, and I sat
 where they sat, and remained there *aston-*
ished among them seven days." Ezek. 3:15.

*When Will This Prophetic Vision Be
 Fulfilled?*

did sit, Whose garment was white as snow,
 and the hair of His head like the pure wool:
 His throne was like the fiery flame, and
 His wheels as burning fire. A fiery stream
 issued and came forth from before Him:
 thousand thousands ministered unto Him,
 and ten thousand times ten thousand stood
 before Him: the judgment was set, and the
 books were opened." Dan. 7:9, 10.

Our greatest interest, however, at this
 point, is to know the location and the mis-
 sion of the throne which Ezekiel saw, and
 concerning which he says: ". . . I looked,
 and, behold, a whirlwind came out of the
 north." Ezek. 1:4. The fact that the "whirl-
 wind," enveloping the throne, "came," says
 Ezekiel, shows that this throne, just as with
 the one of Isaiah 6, is a moving one, and
 that it came to the banks of the river Che-
 bar.

"This is the living creature," continues
 Ezekiel, "that I saw under the God of
 Israel [Who is "above the cherubims"], by
 the river of Chebar; and I knew that they
 were the cherubims." "And the cherubims
 lifted up their wings, and mounted up
 from the earth in my sight." Ezek. 10:20,
 19.

As the chariot's mounting "up from
 the earth" shows that in this particular
 throne, God visits the earth and then, when
 His mission is accomplished, returns to
 heaven, naturally our uppermost desire is
 to know the answer to the question,

"And He shall sit as a refiner and puri-
 fier of silver: and He shall purify the sons
 of Levi, and purge them as gold and silver,
 that they may offer unto the Lord an offer-
 ing in righteousness." Mal. 3:3.

"Behold, to obey is better than sacrifice,
 and to hearken than the fat of rams." I
 Sam. 15:22.

"And it shall come to pass at that time,
 that I will search Jerusalem with candles,
 and punish the men that are settled on their
 lees: that say in their heart, The Lord will
 not do good, neither will He do evil." Zeph.
 1:12.

"The people accept their ministers'
 explanations of Scripture, and do not in-
 vestigate for themselves. Therefore by
 working through the ministers," says Satan,
 "I can control the people according to my
 will."—*Testimonies to Ministers*, p. 473.
 Thus because of "those who . . . have con-
 fidence in the leading men, and accept the
 decisions they make; . . . many will reject
 the very messages God sends to His people,
 if these leading brethren do not accept
 them."—*Id.*, pp. 106, 107. ". . . if they
 carry their opposition so far as to oppose
 that in which they have had no experience,
 . . . the church may know that they are not
 right."—*Testimonies*, Vol. 5, pp. 668, 669.

having your name in "The Lamb's Book
 of Life."

wheat into the garner; but He will burn
 up the chaff with unquenchable fire." Matt.
 3:12.

"And they that be wise shall shine as the
 brightness of the firmament; and they that
 turn many to righteousness as the stars for
 ever and ever." Dan. 12:3.

"Cry aloud," therefore, and "spare not,
 lift up thy voice like a trumpet, and shew
 My people their transgression, and the
 house of Jacob their sins." Isa. 58:1.

"Behold upon the mountains the feet of
 Him that bringeth good tidings, that pub-
 lisheth peace! O Judah, keep thy solemn
 feasts, perform thy vows: for the wicked
 shall no more pass through thee; he is ut-
 terly cut off." Nah. 1:15.

". . . the Lord of hosts mustereth the host
 of the battle." Isa. 13:4.

"The Lord's voice crieth unto the city,
 and the man of wisdom shall see thy name:
 hear ye the rod, and Who hath appointed
 it." Mic. 6:9.

"For as the rain cometh down, and the
 snow from heaven, and returneth not thith-
 er, but watereth the earth, and maketh it
 bring forth and bud, that it may give seed
 to the sower, and bread to the eater: So
 shall My word be that goeth forth out of
 My mouth: it shall not return unto Me
 void, but it shall accomplish that which I
 please, and it shall prosper in the thing
 whereto I sent it." Isa. 55:10, 11.

Since Ezekiel represents those whose hearts the message has reached, then to them the Lord is speaking when He says: "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."

The Responsibility of Those Who Bear the Message.

In view of this glorious prospect, along with the overawing magnitude and majesty of the work before us, and the exceeding shortness of the time in which to accomplish it, let each hasten to share of

Writings, pp. 287, 288.

Almighty? And the saints in the cloud cried, 'Glory! Alleluia! And the chariot rolled upward to the holy city.'—*Early*

ersoever the spirit was to go, they [the living creatures] went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels." Ezek. 1:20.

"As never before, we should pray not only that laborers may be sent forth into the great harvest-field, but that we may have a clear conception of truth, so that when the messengers of truth shall come, we may accept the message and respect the messenger."—*Testimonies*, Vol. 6, p. 420. Let us, therefore, sanctify the Lord of hosts Himself, and

Cease From Men.

As you will find yourself under severe trial if you obey your inner convictions and take hold of the truth, you must therefore let the Lord alone be your guide, and Inspiration your only teacher. Do not value your salvation so little as to trust to the wisdom of another. Be wise: obey the word of the Lord, investigate for yourself, and do not delay, for you know not the narrow margin of time between you and heaven! "Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom." Mic. 7:5.

The rulers of ancient Israel—priests, scribes, and pharisees—who deprived the people of their God-given right to investigate for themselves the teaching of Christ,

"... While the *investigative judgment* is going forward in heaven, . . . there is to be a special work of *purification*, of putting away of sin, among God's people upon earth. . . . Then the church which our Lord at His coming is to receive to Himself will be a glorious church, *not having* spot, or wrinkle, or any such thing; Then she will look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners;" "Clad in the armor of *Christ's righteousness*, the church is to enter upon her *final conflict*. . . . she is to go

The Remedy:

Face to face with this solemn certainty, each one, therefore, who seeks "an integrity and openness of mind as he intance on high," will maintain the strictest studies concerning the special work involved, lest for his Laodicean affliction, he never find

Having up till this time been holding back because of the unconverted and back-slidden members in the church, what will He do now when, as He says, "all the house of Israel are impudent and hardhearted"? The very fact that He is holding back, is do a special work for the church before it can finish His work upon earth.

Would they not make of no effect the God-given message which His people are to bear?"—*Id.*, Vol. 6, p. 371.

a "whirlwind" to earth. Watching with intense interest its drawing nearer and nearer, finally he saw the "living creatures," the "wheels," and the rest,—the appearance of the likeness of the glory of the Lord." Whereupon, "I fell," he says, "upon my face, and I heard a *voice* of one that spake [unmistakably the Lord Himself come to give a message to Ezekiel].

" . . . And He said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against Me: they and their fathers have transgressed against Me, even unto this very day. For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house." Ezek. 1:28; 2:3-6.

"And He said unto me," continues the prophet, "Son of man, go, get thee unto the *house of Israel*, and speak with My words unto them. For thou art not sent to a people of a strange speech and of an hard language, . . . whose words thou canst not understand." Ezek. 3:4-6.

"The Lord does not *now* work," says the *Spirit of Prophecy*, "to bring many souls into the truth, because of the church-members who have never been converted, and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new

living saints to translate at the appearing upon a world in utter darkness, having no earth, and probation must finally close the Lord could never finish His work on time to dim away, then with such a church were the spirituality of the church to conceive, "impudent and hardhearted," and Were God's people to continue self-de-

The Time of the Church's Low Ebb.

Since the Lord says that "all the house of Israel are impudent and hardhearted" (Ezek. 3:7), then, certainly, will each one intent upon being saved, "determine to know the worst of" his "case" (*Testimonies*, Vol. 1, p. 163), and

Because of the unfaithfulness of the former watchmen, the Lord makes the anti-typical Ezekiel—he and she who "cry for the abominations that be done in the midst thereof" (the church)—a "watchman" (Ezek. 3:17) in their stead. Be careful, therefore, Brother, Sister, lest you also betray your trust and find yourself thrust out. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. Only those who thus humble themselves now, will the Lord exalt in due time to be

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.

These mandatory words (of weighty significance to all) reveal that the message which the prophet received is only for God's people, and that therefore, by logical extension, the entire vision, of which it is a part, meets its fulfillment at a time in which the Lord sends forth the warning that because His church is at a very low ebb spiritually,—"impudent and hard-hearted" and "a rebellious house,"—He will do within it a work of marking and slaying. And in all the Bible there is to be found in but one church a situation as to condition, cause, time, and result answering to that of the prophecy, and that is in

The Laodicean Church.

The condemnation of Rev. 3:14-18 against the Laodiceans, and the condemnation of Ezek. 2:1-7 and 3:4-7 against "the house of Israel," being the same, each therefore is the complement of the other: the one being the Revelation of that of which the other is the prophecy.

Both vindicate the *Spirit of Prophecy's* warning that no "greater deception can come upon human minds than a confidence that they are right, when they are all wrong! The message of the True Witness finds the people of God in a sad deception [instead of in an excellent condition], yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an

"The Lord's servants will be called enthusiasts. Ministers will warn the people

"Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They *did not* keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the *last solemn* work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them." — *Testimonies*, Vol. 5, p. 80.

His Faithful Watchmen to Stand Before the Unfaithful.

Because of the unfaithfulness of the former watchmen, the Lord makes the anti-typical Ezekiel—he and she who "cry for the abominations that be done in the midst thereof" (the church)—a "watchman" (Ezek. 3:17) in their stead. Be careful, therefore, Brother, Sister, lest you also betray your trust and find yourself thrust out. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. Only those who thus humble themselves now, will the Lord exalt in due time to be

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not to listen to them. Noah received the same treatment while the Spirit of God was urging him to give the message. . . ." — *Testimonies to Ministers*, p. 233.

The fact that our conferences grant ministerial licenses only to college-trained men, attests that they are trusting to "intellect, genius, and talent." "God's watchmen will not cry, 'Peace, peace,' when God has not spoken peace. The voice of the faithful watchmen will be heard: 'Go ye out from hence, touch not the unclean. . . . Be ye clean that bear the vessels of the Lord.'" — *Testimonies*, Vol. 5, p. 83.

Receive instruction and learn to obey the word of the Lord, for in so doing He will enable you to do great things in His name. Incline your ear and hear the Lord's heartening assurance: "Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. . . . all My words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them . . . and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear." Ezek. 3:8-11.

Beyond this, the Spirit-controlled movement of the chariot shows that the Spirit is to be the all-controlling power: for "whith-

The fact, therefore, that from the chariot, the Lord commands the prophet to go speak, bear the messages, to His people, and that the message totals over 1250 pages of literature published since 1930, unfolded its truth from different angles, solemnly reveals that the chariot, though invisible to human beings (as to "the young man" were the chariots which covered the mountains — 2 Kings 6:17), has already arrived.

Thus it is seen that when the time comes that the church has reached the condition described by the Lord (Ezek. 3-9), the mystery of the vision is to be revealed, and the message carried to the church. And that the church has already reached this time and condition is conclusively evidenced by the threefold fact that the first part of this "most startling revelation" (dilated here-in), was published in December, 1930, in a 255-page book entitled *The Shepherds' Rod*, Vol. 1; that the second part was published in the month of September, 1932, in a 304-page book entitled *The Shepherds' Rod*, Vol. 2; and that the third part—a series of tracts (of which this is the first) which since 1933 aggregates to date some 898 pages—comprises Volume 3.

Lord comes to earth in this chariot; (2) from it He commands Ezekiel to go speak to His people; (3) Ezekiel did not bear the message to the people of his day; (4) he will bear it to the people at the commencement of the "Loud Cry."

nations shall be joined to the Lord in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." Zech. 2:5, 10, 11. (For a more ample explanation of these verses, see *The Shepherd's Rod*, Vol. 2, pp. 259-282.)

Mark that while He dwells in the midst of His people, "many nations shall be joined to the Lord *in that day*," and that He will be unto them "a wall of fire round about." Here we are graphically reassured that "in that day," in the day that the Lord takes the reins in His Own hands and comes to dwell in the midst of the city, His Presence, His marvelous chariot, shall be a protection round about His people!

Thus it is seen that the Lord has come to purify His people by putting away the wicked from among them, "take charge" of His *clean flock*, and with them finish His work. In this we see that the church has come to her crisis. She that travaileth "must give birth." And "as soon as Zion travailed, she brought forth her children." Isa. 66:8.

Then shall the chariot, being dedicated to the saints, and filled to capacity, take off for the portals of glory—"the land that is very far off." ". . . and as the chariot rolled upward, the wheels cried, 'Holy,' and the wings, as they moved, cried, 'holy,' and the retinue of holy angels *around* the cloud cried, 'Holy, holy, holy, Lord God

"And behold," says Ezekiel, "the man clothed with linen, which had the inkhorn

Two Sealing Reports.

The fact therefore that there is an ingathering of two fruits, shows that the marking or sealing is in two sections—two periods—and that there are

Since the purification, or the sealing, came at the commencement of the "Loud Cry," as we have already seen, the 144,000 are therefore the "first-fruits"—the first to be sealed; whereas those who are sealed after the purification of the church, are the second fruits, of whom John (after having seen the 144,000 sealed) says: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.

—*Testimonies*, Vol. 3, p. 266.
One man among them was clothed with linen, with a writer's inkhorn by his side." work under the figure of the men each by the prophet's illustration of the last *professed people*. This is forcibly set forth. They feel most deeply the *wrongs of God's* out fault before the throne of God. . . . *forty-four thousand* who are to stand with- of the "closing work for the church, . . . *tion*,"—we thus are given a twofold view

forth into *all* the world, *conquering* and to conquer."—*The Great Controversy*, p. 425; *Prophets and Kings*, p. 725.

Mark the italicized words: "*not having spot*," "her *final conflict*," "going forth into *all* the world, *conquering* and to conquer." These statements emphasize a pure and triumphant church, perfected by a "special work of purification" which must take place before the work of the gospel is finished in any part of the world.

Showing the church's then fitness for the great work that is committed to her, Inspiration continues: "Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers."—*Early Writings*, p. 278.

As these mighty works are done in the time of the "Loud Cry of the Third Angel's Message," the purification, therefore, incontrovertibly takes place at the commencement of the "Loud Cry." And from this it follows as a logical necessity that Ezekiel's prophecy of marking and slaying must contain the announcement of the purification of the church.

Continuing to behold in vision the cherubim and the glory of God's throne, the prophet saw the Lord come to the threshold of the house (church), and as He gave charge to His angel who was "clothed with linen" and who "had the writer's inkhorn by his side," Ezekiel heard Him command the man: "Go through the midst of the city,

through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

“And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house. And He said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth and slew in the city.

“And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! Wilt Thou destroy all the residue of *Israel* in Thy pouring out of Thy fury upon *Jerusalem*? Then said He unto me, The iniquity of the *house of Israel* and *Judah* is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not.” Ezek. 9:3-9.

Revealing a complete separation of the *wicked from* among the *just*, these verses, therefore, prophetically forewarn of the imminent purification of the church—her only salvation. And taking place in “the city,” “Jerusalem,” “Israel,” and “Judah,”

reported, the Lord “spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city.” Ezek. 10:2.

The scattering of the “coals of fire . . . over the city” represents absolute purification of the heart (*Gospel Workers*, p. 23) effected by the outpouring of the Holy Spirit upon those who receive the “mark”—those who escape the “slaughter.”

Following the completion of the “slaughter,” and just preceding the scattering of the “coals of fire” “over the city,” the cherubims stood on the right side of the house, . . . and the cloud filled the inner court.” Ezek. 10:2, 3. Later they “lifted up their wings, and mounted up from the earth in my sight,” says the prophet. Ezek. 10:19. Then subsequently he saw them again “lift up their wings” (Ezek. 11:22, 23), showing that though they had departed after the separation took place (10:3, 19), they had later returned, and were now departing for the second time.

With the city thus purged of sin and sinners, and none but the “residue,” the righteous, remaining, “I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many

—terms by none of which the world can be called, as they apply exclusively to the people of God, the church,—this work of separation is, accordingly, confined strictly to the church.

The fact, furthermore, that the *wicked* are taken *from* among the righteous, also shows that the separation cannot be in the world. Were it there, it would have to be done in the opposite way—the *righteous* be taken *from* among the *wicked*.

Remember that the Lord said to Ezekiel: “Son of man, I send thee to the *children of Israel*, to a rebellious nation that hath rebelled against Me: “For thou art not sent to a *people of a strange speech* and of an hard language, but to the *house of Israel*” (Ezek. 2:3; 3:5)—a mission which is to result in

*The Sealing of the 144,000—
The First Fruits.*

“This mightiest of angels,” says the Spirit of Prophecy, “has in his hand the seal of the living God, or of Him who alone can give life, who can inscribe upon the foreheads the mark. . . .”

“This sealing of the servants of God is the same that was shown to Ezekiel in vision. John also had been a witness of this most *startling revelation*.”—*Testimonies to Ministers*, pp. 444, 445.

The sealing (Rev. 7) being the same as the marking (Ezek. 9),—the “*purifica-*

The Purpose of the Message.

And since it is already here, it must of course be the divine instrumentality through which, as a sort of base of operations, the Lord is ordering and directing His work, and through which He shall do so until “this gospel of the kingdom . . . be preached in all the world for a witness unto all nations; and . . . the end come.” Matt. 24:14. “The end”—the unbelievable! to those who say, “There is the promise of His coming; for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Pet. 3:4); but the long-looked-for, to those who shall say, “Lo, this is our God; we have waited for Him, and He will save us” (Isa. 25:9). — Dreadful, awful, finality! it should drive all to ascertain

“And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt Thou destroy all the residue of *Israel* in Thy pouring out of Thy fury upon *Jerusalem*? Then said He unto me, *Judah* is exceeding great, . . . and as for Me also, Mine eye shall not spare, neither will I have pity.” Ezek. 9:8-10.

After the sighing and crying ones were marked (which is not to be understood as being consummated in its entirety world-wide before the slaying follows anywhere), the slaughter completed, and the matter

The four-way vision of the living creatures, along with the four-way movement (See cover-page.)
 went upon their four sides." Ezek. 1:17. that side" (verse 23). He saw the living wheels, moreover, so arranged that "they "two . . . on this side, and . . . two . . . on sides" (verse 8); also that they had wings, side" (Ezek. 1:10), for they had "four side" and the "face of an ox on the left in the back, "the face of a lion on the right man" in the front, "the face of an eagle" ing, he saw that they had "the face of a As Ezekiel viewed the creatures approach-

10:9.
 another wheel by another cherub." Ezek. Glancing at the cover-page objectification the reader will note that "two wings of every one" of the living creatures "were joined one to another." Ezek. 1:11. Both they and the wheels, therefore, each formed a square: "one wheel by one cherub, and carefully, He is to "rise up" during "the unfolding of truth."

Nothing Can Hinder the Lord.
 along with those which ensue, show that *monies*, Vol. 5, pp. 80, 81)—facts which, as David—willing to do and dare" (*Testimony*) weak and hesitating in the church will be openly for Christ and His truth. The most self-distrustful, will declare themselves ness. . . . Those who have been timid and for its brilliancy, will then go out in darkness. Many a star that we have admired distinguished from the appearance and tinsel church. True godliness will be clearly dis-

The very fact that these beasts have been redeemed by the blood of Christ and shall reign upon earth, shows that they are symbolical of the saints, even as the beasts of Daniel are symbolical of the nations. Necessarily, then, the faces of the cherubim, just as with the faces of the beasts standing before the Judgment throne, are figurative of the saints in time of Judgment.

The Lord's being "over them [the cherubim] above," signifies that this is the living chariot in which He, their Saviour, is subsequently to translate the saints.

And "on each side of the cloudy chariot," echoes the Spirit of Prophecy, "were wings, and beneath it were living wheels; and as the chariot rolled upward, the wheels cried, 'Holy,' and the wings, as they moved, cried, 'Holy,' and the retinue of holy angels around the cloud cried, 'Holy, holy, holy, Lord God Almighty!' and the saints in the cloud cried 'Glory! Alleluia!'" —*Early Writings*, p. 287.

That the all-happy hour is approaching when we shall mount up in this most glorious chariot, so stirs our hearts as to cause us fairly to shout the questions:

*When Will This Chariot Arrive?
 How Long Will It Stay?*

When considered in the light of the four main facts so far established, these questions are virtually self-answering: (1) the

the right side, and make sure, "having done 58:1. Take your stand, Brother, Sister, on and the house of Jacob their sins." Isa. ing order, "Lift up thy voice like a trumpet, and *shew* My people their transgression, "Cry aloud, spare not," is the hearten-

under the angels' slaughterer weapons. the evildoers, and thus doomed to fall be found on the wrong side, ranged with Lord bids, "for all the abominations that but rather that he "sigh and cry," as the criticizing the message or the messengers, Let each take heed that he fall not to

These solemn words, may each lay well to heart, and may none let the enemy beguile them "with good words and fair speeches" on this life-and-death matter. Fix in your mind the fact that Christ's rising "up from His mediatorial work" cannot be after probation has closed, for, note carefully, He is to "rise up" during "the unfolding of truth."

Lamb." — *Testimonies* Vol. 5, p. 690.
 pared for the marriage supper of the feast; and they will find themselves unprepared, and surprise them at their unholiness, and shall work in the heavenly sanctuary, and shall Jesus shall rise up from his mediatorial others, "until," *said the angel*, the Lord upon the errors and mistakes and faults of *have not themselves* a part. They will feed every branch of the work in which *they*

by his side, *reported* the matter [*while on earth*], saying, I have done as Thou hast commanded me." Ezek. 9:11. Here is the first report, made at the completion of the sealing in the church—the sealing of the firstfruits, the 144,000.

"I saw," says the servant of the Lord, ". . . an angel with a writer's inkhorn by his side returned *from the earth*, and *reported* to Jesus that his work was done, and the saints were numbered and sealed." —*Early Writings*, p. 279. Here is his second report, made at the completion of the sealing in the world—the sealing of the second fruits, the great multitude.

Comparing both reports, each is seen to be of a different event: At the first report, the Lord was on "the *threshold* of the house" on *earth* (Ezek. 9:3); at the second, He was in the *heavenly sanctuary*.

After the angel had made his first report, the Lord commanded him: "Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight." Ezek. 10:2.

But following his second report, ". . . all the angelic host laid off their crowns as Jesus made the solemn declaration, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous

When God speaks through a person, that one, as His mouthpiece, must acknowledge the fact, lest there overtake him a fate sim-

“If any man,” says the Apostle Paul, “think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.” I Cor. 14:37.

Exalt Inspiration.

Taking no credit to themselves, they are to mouths—a “Thus saith the Lord God.” can speak only when He opens their mouths, and only what He puts in their ance. The messengers, being made *dumb*, utter-ade against contamination of man’s utter-ade—the pure truth, proof absolute, manifested that the message be un-ade. This positive declaration by the Lord, are a rebellious house.” Ezek. 3:26, 27. that forbear, let him forbear: for they *God*; He that heareth, let him hear; and he shalt say unto them, Thus saith the *Lord* with thee, I will open thy mouth, and thou shalt be *dumb*. . . . But when I speak tongue cleave to the roof of thy mouth, that “And I,” said the Lord, “will make thy above everything else.

sengers obey the Lord and love His Word-ness” (Ezek. 2:8; 3:3), shows that the mes-ade and it was in my mouth *as honey* for sweet-ade; Ezekiel’s reply, “Then did I eat it; house: open thy mouth, and eat that I give not thou rebellious like that rebellious

all, to stand,” for, no escaping the fact, the Lord has set His hand to separate “the wicked *from among* the just,” as is further seen

In the Light of The Parables.

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment: . . . Then said the king to the servants, Bind him hand and foot, and *take him away*, and cast him into outer darkness; there shall be weeping and gnashing of teeth.” Matt. 22:11, 13.

This investigating and casting out takes place before probation closes, for the marriage ceremony had not yet been performed at the time that the “king came in to see the guests.”

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked *from among* the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.” Matt. 13:47-50.

In this scripture, too, is seen the purification of the church, for the bad ones are taken away *from among the good*, and *not the good from among the bad*, that is, the

As the words which Ezekiel was to speak to his people were found in the book which he ate, the “book” can be none other than

3:1, 2. caused me to eat that roll.” Ezek. 2:8, 9; Israel. So I opened my mouth, and he eat this roll, and go speak unto the house of into me, Son of man, eat that thou findest; book was therein. . . . Moreover he said was sent unto me; and, lo, a roll of a looked,” says Ezekiel, “behold, an hand and eat that I give thee. And when I say, he was commanded: “Open thy mouth, prophet was bidden to go speak to his The reader will note that, though the

The Way the Message is Derived.

herent in every necessary lesson, even the lesson in servants for the seal, He is setting forth that in order for the Lord to prepare His truths brought forth herein, we plainly see for our warning, and from the other grave

From this dreadful experience, recorded 12:21-23. of worms, and gave up the ghost.” Acts angel of the Lord smote him, because he and not of a man. And immediately the a shout, saying, It is the voice of a god, oration unto them. And the people gave parel, sat upon his throne, and made an “upon a set day . . . , arrayed in royal ap-ilar to that which befell Herod, who,

prover: for they are a rebellious house.” Ezek. 3:25, 26.

“In the last solemn work,” predicts the Spirit of Prophecy in identical view, “few great men will be engaged.”—*Testimonies*, Vol. 5, p. 80. “. . . they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. . . . There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world.”—*Testimonies to Ministers*, p. 300. Hence the question:

How Will the Message Reach the People?

On account of their refusing to hear, “God will use ways and means,” answers the Spirit of Prophecy, “by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.”—*Id.*, p. 300.

“God has promised that where the shepherds are not true He will *take charge* of the flock himself. . . . In this time, the gold will be separated from the dross in the

